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THE

FAMILY EXPOSITOR:

OR, A

Paraphraſe *and* Verſion

OF THE

NEW TESTAMENT:

WITH

CRITICAL NOTES;

AND A

Practical IMPROVEMENT of each *Section.*

VOL. II.

Containing the LATTER PART of

The Hiſtory of our Lord JESUS CHRIST,

As recorded by the FOUR EVANGELISTS,

Diſpoſed in the ORDER of an HARMONY.

By *P. DODDRIDGE*, D. D.

The SECOND EDITION.

Sint Scripturæ tuæ Deliciæ meæ! Nec decipiar in eis, nec decipiam ex eis!

Aug.

LONDON:

Printed and Sold by J. WAUGH, at the *Turk's-head* in *Gracechurch-ſtreet.*

M.DCC.XLV.

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THE

PREFACE.

THE *Publication of this* Second Volume *of the* Family Expoſitor *hath been delayed ſo long, beyond my own Expectation, and that of my Friends, that it may perhaps ſeem neceſſary to introduce it with an Apology for that Delay. But it would be tedious to enumerate a Variety of Circumſtances, which have concurred to occaſion it. It is generally known, that the unuſual Severity of the late Winter laid a Kind of* Embargo *on the* Preſs; *and they that are at all acquainted with the Buſineſs of* Printing, *will eaſily apprehend, that, under the moſt faithful and careful Direction, a Work of conſiderable Bulk is liable to many other Interruptions, even where the* Manuſcript *is entirely finiſhed before the Impreſſion is begun. But after all, the chief Reaſon, why* this *hath been publiſhed no ſooner, is (what I hope my* Subſcribers *will eaſily excuſe,) the* large Addition *I have made to what was at firſt prepared and promiſed: Inſtead of an* Hundred Sheets, *they are here preſented with an* Hundred and Fifty-eight; *ſo that all beyond the* 196.th Page *of this* Second Volume *is more than what I was by the* Propoſals *obliged to deliver.*

On the Mention of this, I think myſelf obliged to renew my Thanks to thoſe, who, by honouring me with their Names and Encouragement on this Occaſion, have put it into my Power to publiſh the Work with ſuch Improvements; and ſhall think myſelf happy, if thoſe Improvements, however laborious and expenſive to the Author, *may render it more acceptable and uſeful to* them.

The Tables *prefixed to the* Firſt Volume *are concluded in* this, *and repreſent the Diſpoſition of the* Harmony *in ſo clear a View, that by comparing them together it would not be difficult to find any particular* Text. *But a Deference to the Requeſt of ſome of the* Subſcribers, *engaged me to*

add another Table *at the End of* this Volume, (*of the ſame Kind with that in* Mr. Bonnel's Harmony,) *which will at once direct, both to the* Section, *and the* Page, *where* any Verſe *may preſently be found.*

I cannot pretend ſo much as to conjecture, when the Remainder of my Undertaking will be compleated. I ſhall however proceed in it, as faſt as my Health and other Affairs will permit. In the mean Time, I think it neceſſary to obſerve, that I have, by the Advice of ſome conſiderate and judicious Friends, deferred the Index, *and ſome other Things which I intended to have thrown into an* Appendix *here, till I have finiſhed what I am preparing on the* Acts; *that ſo they may ſtand, as they very properly will, at the End of the* Hiſtorical Books *of the* New Teſtament.

How far the Subſcribers *to theſe* Two Volumes *may think it proper to encourage the reſt, muſt be referred to themſelves. In the mean Time, as that muſt be exceeding precarious, which depends on the Continuance of one Man's Life and Health, I would deſire Permiſſion here to take Leave of my Friends, at leaſt for the preſent, with ſuch a ſerious Addreſs, as may be the moſt ſubſtantial Expreſſion of my ſincere Gratitude and Reſpect.*

I ſhould have thought, my honoured Friends, that I had made you a very unworthy Return for this publick Token of your Regard to me, if I had offered you merely an Amuſement, *tho' ever ſo* critical *and* polite. *It had been much better, on both Sides, that the Work ſhould never have been undertaken or peruſed, than that theſe* Divine Authors *ſhould be treated like a Set of* Profane Claſſicks; *or that the Sacred and Momentous Tranſactions they relate, ſhould be handled and read, like an invented Tale, or a common Hiſtory. I have often reminded* myſelf *of it, and permit me now, Sirs, ſolemnly to remind* you, *that theſe are the* Memoirs *of the Holy JESUS, the* Saviour *of ſinful Men,* whom to know is Life eternal, *and whom to neglect is everlaſting Deſtruction.* We *have here the* Authentick Records, *of that* Goſpel, *which was intended as the great Medicine for our Souls; of that* Character, *which is our Pattern; of that* Death, *which is our Ranſom; of* Him, *in ſhort, whoſe* Name *we bear as we are profeſſed* Chriſtians, *and before whoſe* Tribunal *we are all ſhortly to appear, that our Eternal Exiſtence may be determined, bliſsful, or miſerable, according to our Regard to what He has taught, and done, and endured. Let not the* Greateſt *therefore think it beneath their Notice; nor the* Meaneſt *imagine, that amidſt all the moſt neceſſary Cares and Labours, they can find any Excuſe for neglecting, or even for poſtponing it.*

Had I not been fully convinced of the Certainty *and* Importance *of* Chriſtianity, *I ſhould not have determined to devote my whole Life to its Service; (for on the Principles of* Natural Religion, *I know the* Soul *to be* immortal, *and ſhould expect nothing but its Ruin in the Ways of the moſt ſanctified Fraud:) But as I am thus convinced, I muſt make it my*

humble

humble Requeſt to every one that enters on the Peruſal of theſe Volumes, *that they may, for a little while at leaſt, be the Employment of his retired Hours, and that as he proceeds from one* Section *to another, he would pauſe and reflect,* " *Whoſe* Words *do I hear? Whoſe* Actions *do* " *I ſurvey? Whoſe* Sufferings *do I contemplate?*" *And as all muſt know, they are the* Words, *the* Actions, *and the* Sufferings *of JESUS the Son of GOD, our ſupreme* Lord, *and our final* Judge, *let it be farther, and very ſeriouſly enquired, in what Degree the obvious and confeſſed* Deſign *of the glorious* Goſpel *has been practically regarded and complied with:* " *Can I in my Heart think, that I am a* Diſciple, *whom ſuch* " *a* Maſter *will approve, and whom he will chuſe for his Attendant* " *in that World of Glory to which he is now gone?*" *Let the Plainneſs of this Advice be forgiven; for ſuch is the Temper and Conduct of moſt who call themſelves* Chriſtians, *that, if this Religion be true, their cold and unaffecting Knowledge of the* Hiſtory of Chriſt, *and of the* Purpoſes *of his* Appearance, *will only ſerve to furniſh out Matter for eternal Self-Accuſation and Remorſe: And he is at beſt but* a learned and polite Infidel, *who would not rather be the Inſtrument of conducting the loweſt Creature, capable of reading or hearing theſe Lines, to the Saving Knowledge of a* Crucified Redeemer, *than fill the moſt refined Nation with his own Applauſe, while the* Grace *of the* Saviour *is forgotten, or his* Service *neglected.*

I have yet one farther Requeſt to add, to thoſe of my Readers, who are Heads of Families; *which is, that they would pleaſe to remember the* Title of the Work, *and conſider it as chiefly intended, in its moſt eſſential Parts, for a* Family Expoſitor. *I heartily rejoice in the Reaſon which I have to hope, that, low as our Religious Character is fallen in theſe degenerate Days, Acts of* Domeſtick Worſhip *are yet performed by Multitudes of* Chriſtians *of various Denominations: Yet I cannot but fear, that the* Scriptures *are not ſo conſtantly* read *at ſuch Seaſons, as they formerly were; an Omiſſion, which muſt be to the great Detriment, both of* Children *and* Servants. *One would think, that thoſe who believe the* Divine Authority *of* Scripture, *and its* Infinite Importance, *ſhould be eaſily prevailed upon to reſtore this uſeful Exerciſe, at leaſt for one Part of the Day; and I would hope, that what I here offer them, may render it more agreeable and uſeful. It would give me inexpreſſible Delight, to find that this is the Caſe in* thoſe Families, *with which I am moſt intimately acquainted; and would be an Encouragement to hope, this Work may be proportionably uſeful in Places and Times, to which neither my Obſervation, nor Intelligence can extend.*

I ſhall conclude this Preface, *with my hearty Prayers, that, weak and imperfect as theſe Labours are, the* Divine Bleſſing *may* every where, *and* always *attend them; and that it may reſt on all who have patronized them, and on all who ſhall peruſe them! May every Prejudice againſt the* Truth

of

of Chriſtianity, *or againſt its* Power, *be vanquiſhed! May the moſt Inſenſible Minds be awakened to attend to* Religion, *and may the Weak and Languiſhing be animated to preſs on to greater Attainments in it! May thoſe that are preparing for the* Service of the Sanctuary, (*as every Part of this Performance is their Concern,*) *be by every Part of it more abundantly furniſhed for the various Duties of their important Office! And may thoſe, who are as yet but* Babes in Knowledge, *thro' the Divine Bleſſing*, grow *by that* ſincere Milk of the Word, *which is here preſented, as I truſt, in its genuine Simplicity! In a Word, may many* Perſons, Families, *and larger* Societies *receive devout Pleaſure, and ſolid laſting Improvement*; *that the great GOD*, of whom and thro' whom are all Things, may in all be glorified, thro' Jeſus Chriſt our Lord, *who in all the Sacred Volumes, and eſpecially here, is* the Alpha and the Omega, the Beginning and the End, the Firſt and the Laſt, *to whom be everlaſting Honour, Love, and Obedience!* Amen.

Northampton,
Auguſt 9. 1740.

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THE

THE

FAMILY EXPOSITOR.

VOL. II.

The latter Part of the Hiſtory of CHRIST, as recorded by the EVANGELISTS.

SECT. XC.

CHRIST *goes up to a Mountain, where he is* transfigured, *and diſcourſes with his Diſciples concerning the Expectation the* Jews *had of* Elijah. Mat. XVII. 1,—13. Mark IX. 2,—13. Luke IX. 28,—36.

MARK IX. 2.—

AND [LUK. it came to paſs] after ſix Days, [LUK. *or* about an eight Days after theſe Sayings,] Jeſus taketh with him Peter, and James, and John [his Brother,] and leadeth them up into an high Mountain apart by themſelves [LUK. to pray.] [MAT. XVII. 1. LUKE IX. 28.]

MARK IX. 2.

AND it came to paſs after ſix Days, [*or*] if you include the firſt and laſt, *about eight Days after theſe Diſcourſes,* which were related in the Two laſt Sections, *Jeſus took with him* thoſe Three Diſciples whom he honoured with ſomething of a peculiar Intimacy, (compare Mark v. 37. and Mat. xxvi. 37.) namely, *Peter, and James, and his Brother John, and brought them up privately, to an high Mountain apart* from the People *(a)*, whither he retired *to pray*; intending, Sect. 90. Mark IX. 2.

(a) An high Mountain apart from the People.] *Jerom* (*Epiſt.* 17, 18.) tells us, that there was in his Days an antient Tradition, that this was *Mount Tabor*, which lay in the Tribe of *Zebulon*. Its ſtanding *apart*, (as *Mr. Maundrell* obſerves that it does, *Travels, pag.* 112.) is to be ſure no Argument to prove it; for that Expreſſion only ſignifies, that it was a private Retirement, which it might have been, had it made Part of a Ridge of Mountains. However, as this happened at the Diſtance of *ſix Days*, there ſeems to be but little Probability in *Mr. Fleming*'s Conjecture, that ſince *Chriſt* was juſt before near *Cæſarea Philippi*, this muſt be *the Mountain* in that Neighbourhood, on which one of *Jeroboam*'s Calves had been worſhipped; over which he thinks it a Kind of Triumph, that the *Shekinah* was thus glorioufly manifeſted, where it had been ſo long affronted by Idolatry. See *Fleming's Chriſtology, Vol.* i. *pag.* 40.

Sect. 90. ing, as he often did, to ſpend the Night in that holy Exerciſe (*b*).

Luke IX. 29. *And as he was praying*, it came to paſs, that *he was* ſuddenly in a moſt glorious Manner *tranſfigured in their Preſence*; *and the Form of his Countenance was changed* (*c*), [*ſo that*] *his Face ſhone* with a Brightneſs *like* that of *the Sun*; *and* his whole Body was clothed with ſuch a Luſtre, as ſhone thro' *his Raiment*, inſomuch that the Appearance of it *was* all *white and dazzling* (*d*), *ſhining* ſo *exceedingly*, that it ſeemed as *white as Snow*, [*yea*] as reſplendent *as the Light* itſelf, to *ſo* great a Degree *as no Fuller on Earth could whiten it*. Such a Glory did GOD confer on his Son, as an Earneſt of that in which he was finally to appear; and he permitted theſe his Servants to ſee it, that they might not be offended at thoſe Scenes of deep Abaſement, in which they were ſhortly to behold him. (Compare Mat. xxvi. 37. Sect. 182.)

LUKE IX. 29. And as he prayed, [MAR. he was transfigured before them, and] the Faſhion of his Countenance was altered, [*ſo that* his Face did ſhine as the Sun;] and his Raiment *was* white and gliſtering, [MAR. ſhining exceeding white as Snow,] [*or* as the Light,] [MAR. ſo as no Fuller on Earth can white them.] [MAT. XVII. 2. MARK IX.—2, 3.]

Mark IX. 4. *And behold, there appeared to them*, at the ſame Time that they ſaw their Lord in this ſplendid Form, *Two Men*, that were *talking with Jeſus* in a Language and Accent which the Three Apoſtles heard and underſtood, *who were* known to be *Moſes* the great Giver, *and Elijah* the zealous Reſtorer of the Law. Theſe were the Perſons whom they ſaw with Chriſt, in whoſe Honour their reſpective Miniſtrations terminated, *who appearing* to their View *in* Forms of *Glory*, ſomewhat reſembling that which he now wore himſelf, *ſpake of his Exit*, or Departure out of the preſent Life and State, *which he was ſhortly* after, even at the enſuing Paſſover, *to accompliſh at Jeruſa-*

MARK IX. 4. And [behold,] there appeared unto them [LUK. Two Men] talking with Jeſus, [LUK. which were Moſes and Elias:] [MAT. XVII. 3. LUKE IX. 30.]

Luke IX. 31. LUKE IX. 31. Who appeared in Glory, and ſpake of his Deceaſe which he ſhould accompliſh at Jeruſalem.

(*b*) To ſpend the Night in that holy Exerciſe.] This appears from *Luke* ix. 37. where we read of their *coming down from the Hill on the next Day*. See *pag.* 8.

(*c*) *The Form of his Countenance was changed.*] This was ſo ſtriking a Circumſtance, that *Eunapius* (*Vit. Jambl. pag.* 22.) relates a Story of *Jamblichus*, which ſeems evidently to be borrowed from this; as many Things which *Philoſtratus* tells us of *Apollonius Tyanæus*, ſeem alſo to have been borrowed from other Hiſtories recorded of *Chriſt* by the *Evangeliſts*.

(*d*) *White and dazzling.*] The Words λευκος ἐξαστραπτων may literally be rendered, *white as Lightning*; but as this Clauſe ſtands here connected with parallel Paſſages in the other *Evangeliſts*, I choſe to render it *dazzling*, that ſome proper *Gradation* might be obſerved, which would otherwiſe have been deſtroyed.

(*e*) *Spake*

ruſalem (*e*); ſuggeſting and enlarging on ſuch Thoughts, as were proper to animate him to ſo painful, and glorious a Conflict. Sect. 90.

32 But Peter and they that were with him, were heavy with Sleep: and when they were awake, they ſaw his Glory, and the Two Men that ſtood with him.

But Peter, and they that were with him, i. e. the Two other Diſciples, did not ſee the Beginning of this glorious Viſion, nor hear the whole of this wonderful and edifying Diſcourſe; for, wearied with the Labours of the preceding Day, they *were* quite *overburthened* and ſunk down *with Sleep*; *but being awakened* with the Splendor of thoſe Rays, which pierced thro' the Darkneſs of the Night that had before favoured their Slumbers, *they ſaw*, to their inexpreſſible Aſtoniſhment, *his* unuſual *Glory, and the Two Men who were ſtanding with him*, and heard the Concluſion of their Conference, from whence they collected who they were (*f*). Luke IX. 32.

33—And it came to paſs, as they departed from him, Peter [anſwered and] ſaid unto Jeſus, Maſter, it is good for us to be here; and [if thou wilt] let us make [here] three Tabernacles, one for thee, and one for Moſes, and one for Elias: [MAT. XVII. 4. MARK IX. 5.]

And it came to paſs, that juſt *as they were departing from him, Peter anſwered and ſaid unto Jeſus, Maſter, it is good for us to be here* in ſuch a Circumſtance as this: Let this glorious Appearance and Converſe be prolonged; for we could delight to ſpend all the Remainder of our Days thus; *and* therefore, *if thou pleaſeſt, let us make three Tents here* (*g*), *for thee one, and for Moſes one, and one for Elijah*, that thou with them 33

(*e*) *Spake of his Exit, which he was ſhortly to accompliſh at Jeruſalem.*] *Dr. Hammond* and *Le Clerc* ſeem greatly miſtaken, in referring this to *Chriſt's Victory* over the impenitent *Jews* in the *Deſtruction of Jeruſalem* by the *Romans*; for tho' the Word ἔξοδος does ſometimes ſignify *a Military Expedition*, (ſee *Elſner. Obſerv. Vol.* i. *pag.* 219.) yet it is plainly uſed for *Death*, or *a Departure out of the World*, 2 *Pet.* i. 15. and *Wiſd.* iii. 2. which ſuits much better here with the Conſtruction, ᾧ ἤμελλε πλήρ.

(*f*) Heard the Concluſion of their Conference, &c.] It might not, perhaps, have been proper, they ſhould have heard the *whole* of it: GOD might intend to reveal ſome of thoſe Things to them by the *Spirit*, and the Knowledge of others might be reſerved to the Diſcoveries of the Heavenly State.

(*g*) *Let us make three Tents here.*] *Mr. Fleming* thinks, it is as if he had ſaid, "Lord, "let *this Mountain* be to *Iſrael* now, what *Sinai* was to our Fathers: Hold, as it were, thy "Court here; and let the People reſort hither, to learn thy Will, and pay their Homage "to thee, attended by theſe thy glorified Servants." (See *Fleming's Chriſtology, Vol.* i. *p.* 46.) But this ſeems too great a Refinement, and too deep a Scheme. I rather chuſe to interpret them, as Words of *rapturous Surprize*, intended merely to expreſs the *Pleaſure* they had, in what they ſaw and heard. The Propoſal was, as *St. Mark* obſerves, very improper; but perhaps few, in ſuch an aſtoniſhing Circumſtance, could have been perfectly Maſters of themſelves.——The *Tents*, they propoſed to build, muſt be only ſlight *Huts*, or *Bowers*; and there is no Reaſon at all to ſuppoſe, they meant any ſumptuous *Tabernacles*, like that of *Moſes* in the Wilderneſs: And that no ſuch Idea might accidentally be raiſed, I choſe to uſe the Word *Tents*.

Sect. 90. them mayeſt lodge here in a more convenient Manner. This was indeed a wild Kind of Mark IX. 6. Propoſal, ill ſuiting the State of theſe glorified Spirits, or the Subject of their late Diſcourſe: But it is the leſs to be wondered at, conſidering the great Surprize in which Peter was; *for he knew not what he ſaid,* [*or*] *ſhould ſay*; *for* ſuch was the Effect it had on him, and the Two other Diſciples then preſent with him, that *they were* vaſtly *terrified* at the Majeſty of this unparallelled Sight, which broke out upon them at once in ſo unexpected a Manner.

MARK IX. 6. For he wiſt not [LUK. what he ſaid, *or*] what to ſay, for they were ſore afraid. [LUKE IX.—33.]

Luke IX. 34. *And as he was ſpeaking thus, behold, there came a bright Cloud,* which in a moſt ſurprizing Manner ſpread itſelf over the Top of the Mountain, *and overſhadowed them* all. *And they feared,* and were ſeized with a Kind of religious Horror, *when they entered into the Cloud,* and ſaw it diffuſed on 35 every Side of them. *And behold,* an ever-memorable Circumſtance then happened; for *there came a* moſt awful *Voice out of the Cloud,* as the ſacred Symbol of GOD's immediate Preſence, *which ſaid, This is my beloved Son, in whom I am well pleaſed (b)*; *hear ye him* therefore with the humbleſt Submiſſion and Obedience, as the Object of my deareſt Complacency, and your ſureſt Guide to Duty and Happineſs, far ſuperior to the greateſt of your Prophets.

LUKE IX. 34. While he thus ſpake, [behold,] there came a [bright] Cloud, and overſhadowed them: and they feared, as they entred into the Cloud. [MAT. XVII. 5.—MARK IX. 7.—]

35 And [behold,] there came a Voice out of the Cloud, [which ſaid,] This is my beloved Son, [in whom I am well pleaſed,] hear [ye] him. [MAT. XVII.—5. MARK IX.—7.]

Mat. XVII. 6. *And when the Diſciples heard* [*this Voice,*] *they fell* proſtrate *on their Faces* to the Ground with the humbleſt Reverence, *and were exceedingly terrified* by this tremendous Manifeſtation of the 7 preſent Deity. *And Jeſus,* knowing their Confuſion, *came and touched them, and ſaid, Riſe up, and be not afraid*; infuſing into them, at the ſame Moment, a ſecret Strength and Fortitude of Mind. (Compare Dan. x. 10, 19.)

MAT. XVII. 6. And when the Diſciples heard *it,* they fell on their Face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

And

(*b*) *In whom I am well pleaſed.*] Tho' neither *Mark* nor *Luke* have given us theſe Words, we may be ſure that they were really ſpoken, as we have the concurrent Teſtimony both of *Matthew,* and *Peter,* who has thus quoted them, 2 *Pet.* i. 17. Some have thought their being omitted by *Mark,* an Intimation, that *Peter* did not review that Goſpel with any great Accuracy, ſuppoſing it was (as *Clemens Alexandrinus* reports,) put into his Hands. ——Perhaps the Command that is added to *hear him,* may refer to that ſolemn Charge to *hear* the great *Prophet, Deut.* xviii. 15.

(*b*) *They*

MARK IX. 8. And ſuddenly [LUK. when the Voice was paſt, Jeſus was found alone: *and*] when they had [lift up their Eyes, *and*] looked round about, they ſaw no Man any more, ſave Jeſus only with themſelves. [MAT. XVII. 8. LUKE IX. 36.—]

Sect. 90. Mark IX. 8.

And on a ſudden, while the Heavenly *Voice was uttered, Jeſus was found alone,* Moſes and Elijah diſappearing in a Moment; [*and*] the Diſciples *lifting up their Eyes,* upon the kind Encouragement that he had given them, [*and*] *looking round about* them for the Perſons *they* had ſeen but juſt before, *ſaw no Man any more, but Jeſus only with themſelves,* who now again appearing in his uſual Form, graciouſly entered into Converſation with them in the ſame condeſcending Manner he was uſed to do.

9 And as they came down from the Mountain, [Jeſus] charged them, that they ſhould tell no Man what Things they had ſeen, till the Son of Man were riſen from the Dead. [MAT. XVII. 9.]

And as they came down from the Mountain, in which this wonderful Tranſaction had paſſed, *Jeſus* ſtrictly *charged them, that they ſhould tell no one what they had ſeen, unleſs* it were *when the Son of Man was riſen from the Dead*; leſt till that glorious Evidence was given of his Divine Miſſion, this Story ſhould appear as an idle Dream, or an incredible Tale. 9

10 And they kept that Saying with themſelves, queſtioning one with another what the riſing from the Dead ſhould mean: [And they kept *it* cloſe, and told no Man in thoſe Days any of thoſe Things which they had ſeen.] [LUKE IX.—36.]

And when he ſpake of riſing from the Dead, *they laid hold on that Word (i), diſputing among themſelves what* this *riſing from the Dead could mean*; for as often, *and* as plainly, as Chriſt had declared it to them, they could not perſuade themſelves to underſtand it in a literal Senſe. However, in Obedience to the Charge he gave them, *they were ſilent* as to what had paſſed, *and told no one in thoſe Days any of the Things they had* now *ſeen* and heard. 10

MAT. XVII. 10. And his Diſciples aſked him, ſaying, Why then ſay the Scribes, that Elias muſt firſt come? [MARK IX. 11.]

Mat. XVII. 10.

And his Diſciples, as they could not doubt but he was the Meſſiah, took that Opportunity of informing themſelves, as to a Scruple which had long lain on their Minds, and *aſked him, ſaying, Why then do the Scribes,* the Teachers of our Nation, and profeſſed Students of the Law, *ſay, that Elijah muſt firſt come* before the Meſſiah appear? Is this Viſion, that we have now ſeen, all the Coming of that Prophet, which was to be expected?

11 And Jeſus anſwered and ſaid unto them, Elias truly

And Jeſus replying ſaid unto them, This is *indeed* foretold, and it is very ſure, that *Elijah ſhall* 11 *firſt*

(*i*) *They laid hold on that Word.*] So I think τον λογον εκρατησαν may moſt literally be rendered; the *Verb* often ſignifying *to lay hold on,* and in Conſequence of that, *reſolutely to retain*; but never, that I can recollect, *to keep* a Secret. Compare *Mat.* ix. 25. xiv. 3. *Mark* xii. 12. and *Rev.* xx. 2.——I think the Words προς εαυτους, ſhould be joined with συζητουντες, as they are with the ſame Word, *Mark* i. 27. ix. 16. *Luke* xxii. 23. and *Acts* ix. 29.

(*k*) *Shall*

Sect. 90. Mat. XVII. 11. *firſt come* to make Way for the Meſſiah, *and regulate all Things (k)*, by preaching Repentance and Reformation: *And yet* how little is the Influence that this will have upon a wicked and ungrateful Generation? and *how is it written of the Son of Man* himſelf *(l)*, the illuſtrious Perſon Elijah is to introduce? It is plainly foretold, *that he muſt ſuffer many Things, and be contemptuouſly rejected*; which evidently implies, that his Forerunner alſo ſhall be diſregarded, and his Preaching

12 ſlighted. And the Event, you know, has been anſwerable to it: Do not therefore expect another to appear, *but* obſerve what *I* now *ſay to you*, while I aſſure you *that Elijah is indeed come already, as it is written of him (m)* in various Paſſages of Scripture; (ſee Iſa. xl. 3. and Mal. iii. 1.) *and they* who pretended ſo eagerly to expect him, *did not know* and acknowledge *him, but have treated him* in the moſt arbitrary and cruel Manner, even *juſt as they pleaſed*, without any Regard to Piety, Juſtice, or Humanity: And *thus likewiſe ſhall the Son of Man* quickly *ſuffer by them*, and with the utmoſt Enmity and Malice ſhall be perſecuted by a hardened People, who will ſhew no more Regard to him, than to Elijah his Herald.

13 *Then the Diſciples underſtood, that he ſpake to them concerning John the Baptiſt*, who was foretold under the Name of Elijah, as the Meſſiah was under that of David. (Compare Mal. iv. 5. and Ezek. xxxiv. 23, 24.)

truly ſhall firſt come, and reſtore all Things, [and how it is written of the Son of Man, that he muſt ſuffer many Things, and be ſet at nought.] [MARK IX. 12.]

12 But I ſay unto you, that Elias is [indeed] come already, and they knew him not, but have done unto him whatſoever they liſted, [as it is written of him:] likewiſe ſhall alſo the Son of Man ſuffer of them. [MARK IX. 13.]

13 Then the Diſciples underſtood, that he ſpake unto them of John the Baptiſt.

(*k*) *Shall firſt come, and regulate all Things.*] It is plain, that ἀποκαθιστάνει here, (as ἀποκατάστασις, *Acts* iii. 21.) cannot, as it generally does, ſignify *reſtoring* Things to their former State, but only in the general, *reducing them to Order*. It is ſtrange, *Tertullian* (*de Reſur. cap.* 35.) ſhould infer from hence, that *Elijah* the Prophet is to come before *Chriſt's* ſecond Appearance. *Grotius* has well confuted that wild Notion, in his Annotations, *in loc.*

(*l*) *And yet how is it written of the Son of Man* himſelf?] The Conſtruction of *this Verſe* in the *Original*, is as perplexed, as almoſt any in the *New Teſtament*. The *Pruſſian Teſtament*, which is followed by the *late Engliſh Verſion*, renders it roundly, and elegantly enough: "It is true, ſaid he, that *Elias* muſt firſt come to reſtore all Things, and that it is foretold "of him, as well as of the *Son of Man*, that he ſhould have much to ſuffer, and be rejected "with Contempt." But this is not ſtrictly agreeable to the *Original*, nor can I find the *Martyrdom* of *John the Baptiſt* any where *foretold* in the *Old Teſtament*: I chuſe therefore to render this Clauſe, as a *Queſtion*.——That καὶ ſometimes ſignifies [*and yet*,] evidently appears from *John* v. 40. *Luke* ix. 45. *Mat.* xxiii. 37. and other Places.

(*m*) *Elijah is indeed come already, as it is written of him.*] For the Reaſon aſſigned in the *preceding Note*, I chuſe to connect theſe *two Clauſes*, and conclude that the Words which lie between, both in the *Original*, and in *our Tranſlation*, are to be included in a *Parentheſis*.

IMPROVE-

IMPROVEMENT.

HOW glorious and delightful was this View of our Bleſſed *Redeemer*, which the *Apoſtles* had, when he was *transfigured before them*, clothed, as it were, with the Divine *Shekinah*, and *ſhining* with a Luſtre *like* that of *the Sun!* How pleaſing, and how edifying, muſt it be to them, to ſee with him *Moſes* and *Elijah*, thoſe Two eminent Saints, who had ſo many Ages ago quitted our World, but whoſe Names they had often read in the Sacred Records with Wonder and Reverence! Sect. 90. *Mat.* xvii. 2. Ver. 3.

Well might *Peter* ſay, *It is good for us to be here.* Well might he be contented to reſign his Entertainments and his Hopes elſewhere, that they might prolong theſe delightful Moments, feaſting their Eyes with theſe Divine Viſions, and their Minds with theſe more than Human Diſcourſes. Nor can we wonder that the Scene, tranſitory as it was, left ſo abiding a Savour on his Spirits, that in an *Epiſtle* which he wrote many Years after, and but a little before his Death, he ſhould ſingle *this Story* from a thouſand others, to atteſt it as he does, and to argue from it. (Compare 2 *Pet.* i. 16,—18.) But oh how much more deſirable is it, to ſtand upon *Mount Zion*, and to behold thoſe *brighter Glories*, which our *Jeſus* wears in the Heavenly Regions! To behold, not merely *Moſes* and *Elijah*, but all the *Prophets*, the *Apoſtles*, and *Martyrs*, and in a Word, all the *Saints of GOD* in every Age, whether to us perſonally known or unknown, ſurrounding him in a radiant Circle; and not only to behold them, but to converſe with them. *Lord, it is good for us to be there*, in our Deſires at leaſt, and in our Meditations; till thou pleaſeſt to call us to that happy World, and to take us *thither*, where no *Drowſineſs* will cloud our Eyes, where no *Hurry* will diſcompoſe our Thoughts; but where the Perfection of *Holineſs*, and of *Love*, ſhall caſt out every Degree of *Terror*, as well as of *Sorrow*. Ver. 4. *Luke* ix. 32. *Mark* ix. 6.

In the mean Time, let us reverently attend to that *Saviour*, who appeared in this Majeſtic Form, and who comes recommended to us with ſo many *Teſtimonials* of his Divine Authority. He was again declared by a *Voice from Heaven*, to be the *beloved Son of GOD*; as ſuch let us *hear him*, receiving all his Revelations with the *Aſſurance of Faith*, and all his Commands with the *Obedience of Love*. If theſe Sentiments govern our Hearts and our Lives, the Thoughts of that *Departure* from this World, which we are *ſhortly to accompliſh*, will be no Grief, or Terror to our Souls. Like our bleſſed *Maſter*, we may connect the Views of it, and intermix Diſcourſe upon it, with the moſt delightful Enjoyments and Converſe; nay, it will ſerve to render them yet more pleaſing. For who would not long, to be made *conformable to Chriſt*, even in *his Sufferings* and *Death*, if it may be a Means of *transforming us* into the Reſemblance of *his Glories!* *Mat.* xvii. 5. *Luke* ix. 31.

SECT.

SECT. XCI.

CHRIST *deſcending from the Mountain on which he was transfigured, drives out an Evil Spirit, which had obſtinately withſtood the Attempts of his Apoſtles.* Mat. XVII. 14,—21. Mark IX. 14,—29. Luke IX. 37,—43.—

LUKE IX. 37.

Sect. 91. Luke IX. 37. THUS did our Lord diſcourſe with his Three Diſciples concerning John the Baptiſt, as the promiſed Elijah, after he had been transfigured in ſo glorious a Manner in their Preſence: *And it came to paſs, that on the next Day, when they came down from the Mountain,* on which the Night had been ſo delightfully ſpent, *a great Croud of People met him.* Mark IX. 14. *And being come to the Diſciples,* and particularly to the reſt of the Apoſtles, who, knowing their Maſter was on the Hill, waited for him in the adjacent Valley, *he ſaw a great Multitude around them, and* among the reſt, ſome of *the Scribes* and Phariſees, who were *diſputing with them,* and endeavoured to take the Opportunity of their Maſter's Abſence, to expoſe and diſtreſs them.

15 *And immediately,* as ſoon as he came near them, *all the Multitude ſeeing him was ſtruck into Aſtoniſhment,* at thoſe unuſual Rays of Majeſty and Glory, which yet remained on his Countenance (*a*); *and*

LUKE IX. 37.

AND it came to paſs, that on the next Day, when they were come down from the Hill, much People met him.

MARK IX. 14. And when he came to *his* Diſciples, he ſaw a great Multitude about them, and the Scribes queſtioning with them.

15 And ſtraightway all the People, when they beheld him, were greatly amazed,

(*a*) *Was ſtruck into Aſtoniſhment*, &c.] It is ſtrange, that ſo few Criticks ſhould have ſaid any Thing, concerning the Reaſon of the *Multitude*'s being thus *aſtoniſhed*. It could not be, as *Dr. Clarke* ſuppoſes, his coming down from the Mountain *ſo quickly* after he went up; for they were gathered round it, in Expectation of his Deſcent; and I do not remember, that he ever continued more than *one Night* in ſuch a Retirement. Nor is it eaſy to imagine, the *Multitude* were under any Apprehenſion, after he had been no longer abſent, that they never ſhould be able to find him again. I therefore follow *Dr. Whitby*'s natural Conjecture in his *Paraphraſe*, which is agreeable to what we read of *Moſes*, that *the Skin of his Face ſhone, when he came down from the Mount.* (Compare *Exod.* xxxiv. 29, 30. and 2 *Cor.* iii. 7.) One would indeed have expected that *Luke*, who has mentioned the *Luſtre* on *Stephen*'s Countenance, when pleading his Cauſe before the *Sanhedrim*, (*Acts* vi. 15.) ſhould have taken ſome Notice of the Fact here ſuppoſed: But it is obſervable, *Mark* tells the Story before us, far more circumſtantially than either of the other *Evangeliſts*; which, by the Way, is another moſt convincing Proof, that his *Goſpel* was not (as *Mr. Whiſton* ſuppoſes,) an Abridgment of *Matthew*.

(*b*) *He*

zed, and running to him, ſaluted him.

and running to him, they *ſaluted him* with the greateſt Marks of Reſpect and Affection: Yet the Scribes and Phariſees were not at all impreſſed, but continued their ill-natured Attack on his Diſciples. Sect. 91. Mark IX. 15.

16 And he aſked the Scribes, What queſtion ye with them?

And taking Notice of the warm Diſpute they were engaged in, *he aſked the Scribes,* What is the Point you are debating, and *what do you contend with them about?* 16

17 And [LUK. behold,] [a *certain* Man] of the Multitude, [kneeling down to him,] anſwered and [LUK. cried out, ſaying,] Maſter, I have brought unto thee my Son, which hath a Dumb Spirit: [MAT. XVII. 14. LUKE IX. 38.—]

And preſently upon his making this Enquiry, *behold, a* [*certain*] *Man of the Multitude* came, and *kneeling down to him, anſwered* the Queſtion in Effect; *and crying out* with a loud and eager Voice *ſaid,* Oh thou great Teacher and *Maſter* in our Iſrael, *I have brought thee my* poor afflicted *Son, who has* for a long Time been poſſeſſed with *a Dumb Spirit,* and the malicious Dæmon has deprived him of the Uſe of his Hearing and Speech: 17

MAT. XVII. 15. Lord, [I beſeech thee, look upon my Son, for he is mine only Child; *and*] have Mercy on *him,* for he is Lunatick, and ſore vexed: for oft-times he falleth into the Fire, and oft into the Water. [LUKE IX.—38.]

And in this moving Caſe, *Oh Lord, I beſeech thee, look upon my Son, for he is mine only Child,* [*and*] yet inſtead of being any Comfort to me, is a moſt melancholy Spectacle of Horror; let me intreat thee therefore to *have Compaſſion on* [*him,*] *for he is Lunatick* (*b*), *and grievouſly tormented* with terrible Fits, which frequently ſeize him, and ſometimes endanger his Life; *for he often falleth into the Fire, and often into the Water.* Mat. XVII. 15.

LUKE IX. 39. And lo, [whereſoever] *this* Spirit taketh him, he ſuddenly crieth out, and it teareth him, that he ſometh again, [and gnaſheth with his Teeth, and pineth away;] and bruiſing him, *it* hardly departeth from him. [MARK IX. 18.—]

And behold, wherever [*this*] *Spirit ſeizes him, he* has no Strength or Thought to take Care of himſelf, but *ſuddenly cries out* in a violent Manner; *and it convulſes him* ſo, *that he foams again* at the Mouth, *and gnaſhes with his Teeth* in Extremity of Anguiſh; *and* thus he miſerably *pines,* and withers *away* in the Bloom of his Age: *And* [*it*] *is with* great *Difficulty* that the malignant Dæmon *departs from him* for a little while, *having bruiſed him* to ſuch a Degree by violent Diſtortions, that he is hardly able to uſe his Limbs in the Interval of theſe dreadful Agitations. Luke IX. 39.

MAT. XVII. 16. And I brought

And I am perſuaded there is ſome more than ordinary Difficulty in the Caſe; Mat. XVII. 16.

(*b*) *He is Lunatick.*] *Grotius* well obſerves, that this Word, (which exactly anſwers the *Etymology* of the *Original,*) might with great Propriety be uſed, tho' there was ſomething preternatural in the Caſe; as the *Evil Spirit* would undoubtedly take Advantage of thoſe Diſorders, into which the Brain and Nerves of this unhappy Child were thrown by the Changes of the *Moon.*

Sect. 91. Caſe; for *I brought him to thy Diſciples, and ſpake to* [*them*] concerning him, *and intreated* [*them*] in the moſt affectionate Manner, to uſe their utmoſt Efforts *to caſt him out; and they could not* accompliſh it, nor *heal him.*

Mat. XVII. 16.

brought him to thy Diſciples, [and ſpake to *them*,] [Luk. and beſought *them* to caſt him out,] and they could not cure him. [Mark IX.—18. Luke IX. 40.]

17 *Then Jeſus ſaid in Reply to him, Oh* ye *incredulous and perverſe Generation* of Men, *how long ſhall I be with you*, before you will learn a becoming Regard to me? *how long ſhall I endure* that Infidelity, which *you* are ſhewing on ſo many Occaſions? And thus did he mean at once to reprove, the Weakneſs of Faith, in the Father, and in his Diſciples, as well as the Obſtinacy and Perverſeneſs of the Jewiſh Teachers, who were triumphing in their preſent Diſappointment: And then turning to the Father of the Child and his Attendants, he ſaid, *Bring thy Son hither to me*, and you ſhall ſee what my Power can effect.

17 Then Jeſus anſwered [him] and ſaid, Oh faithleſs and perverſe Generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring [Luk. thy Son] hither to me. [Mark IX. 19. Luke IX. 41.]

Mark IX. 20. *And* upon this, *they brought him* that was poſſeſſed to Jeſus, and preſented the poor Creature *to him. And immediately, as ſoon as he ſaw him, while he was yet coming, the* Evil *Spirit* in a Rage wrought in him with ſuch Violence, that he *threw him down, and convulſed him; and he fell on the Ground* with great Force, and there lay, *and rolled* from one Side to the other, a Spectacle of Horror, *foaming* at the Mouth, and ſweating profuſely, till Nature was almoſt exhauſted, and he ſeemed ready to die.

Mark IX. 20. And they brought him unto him: and when he ſaw him, [as he was yet a coming,] ſtraightway the Spirit [threw him down, and] tare him, and he fell on the Ground, and wallowed foming. [Luke IX. 42.—]

21 *And*, that the Greatneſs of the Cure might more plainly appear, while the unhappy Youth lay thus before him, *he aſked his Father, How long Time is it, that he hath been thus* afflicted? *And he ſaid*, Even *from his Childhood* (*c*). *And* the Evil Spirit is ſo outragious, and ſo malicious, that *it frequently*, as I ſaid, *has thrown him into the Fire, and into the Waters*, when he has happened to be near them, as if he watched for Opportunities *to deſtroy him*; ſo that I am ſenſible it is a moſt difficult, as well as dreadful Caſe: *But if*

21 And he aſked his Father, How long is it ago ſince this came unto him? And he ſaid, Of a Child.

22 And oft-times it hath caſt him into the Fire, and into the Waters to deſtroy him:

(*c*) *From his Childhood.*] So the Word παιδιοθεν properly ſignifies; and I think with *Groſius*, it is much more convenient to render it thus, than *from his Infancy.*

(*d*) *If*

him: but if thou canſt do any thing, have Compaſſion on us, and help us.

if thou canſt do any Thing in it *(d)*, *have Compaſſion* Sect. 91.
on us, and help us; for ſurely none ever needed thy Pity more.

23 Jeſus ſaid unto him, If thou canſt believe, all Things *are* poſſible to him that believeth.

And Jeſus ſaid unto him, The Queſtion is not at all concerning my Power, but concerning the Strength of thy Faith; for *if thou canſt* firmly and chearfully *believe*, the Deliverance will ſurely be effected, as *all Things* of this Kind *are poſſible to him that believeth.* Mark IX. 23.

24 And ſtraightway the Father of the Child cried out, and ſaid with Tears, Lord, I believe; help thou mine Unbelief.

And immediately the Father of the Child, touched to the very Heart to think that his dear Son might poſſibly loſe the Cure thro' the Weakneſs of his own Faith, *cried out* aloud, *and ſaid with Tears* in his Eyes, and Ardor in his Countenance, *Lord, I* do from my Heart *believe* that thy Power is unlimited; yet ſuch is my Frailty, that when I look on this Spectacle of Miſery, my Faith is ready to fail me again: *Help* me therefore againſt *my Unbelief*; by mitigating the Circumſtances of the Trial, or communicating ſuitable Strength to my Soul *(e)*. 24

25 When Jeſus ſaw that the People came running together, he rebuked the [unclean] Spirit, ſaying unto him, Thou Dumb and Deaf Spirit, I charge thee, come out of him, and enter no more into him. [LUKE IX.—42.—MAT. XVII. 18.—]

Then Jeſus ſeeing that the Croud ran together, and was continually increaſing round them, *rebuked the unclean Spirit*, which had poſſeſſed the Child, *and ſaid unto him*, with an Air of ſuperior Power and Divine Authority, *Thou Dumb and Deaf Spirit*, who haſt ſo maliciouſly deprived this Youth of his Speech and Hearing, *I* ſtrictly *charge* and command *thee*, immediately to *come out of him, and* preſume to *enter into him no more*, nor farther to diſquiet him as long as he lives. 25

26 And *the Spirit* cried and rent him ſore, and came out

And immediately, as ſoon as he had ſpoken theſe Words, [*the* Evil *Spirit*,] *having cried out* with great Earneſtneſs, *and thrown him into violent Diſtortions*, 26

(*d*) *If thou canſt do any Thing* in it.] Perhaps obſerving the *Fit* grow more violent on his approaching *Chriſt*, his Faith might begin to fail. This was a very natural Manner of ſpeaking, and yet ſtrongly pathetick, and obliquely intereſting the Honour of *Chriſt* in the Iſſue of the Affair. See *Raphel. ex Xen. pag.* 73.

(*e*) *Help my Unbelief*, &c.] It ſeems an Inconvenience inſeparable from this Method of *Paraphraſing*, that ſometimes (as in the preſent Inſtance,) ſome lively and ſtrongly pointed Sentences ſhould loſe ſomething of their Spirit by it; yet keeping the *Original* thus diſtinct, may in Part remedy it; and on the whole, many of theſe Expreſſions are ſo full of Meaning, that the general Laws of *Interpretation* require, they ſhould be unfolded. To obſerve the exact Medium here, is a Felicity, which I dare not ſay I have obtained, tho' I have laboured after it.

Sect. 91. *ſtortions, came out of him; and* the poor Youth had been ſo miſerably handled, that *he* fell into a Swoon, and *ſeemed as one dead, ſo that many* who were preſent *ſaid, He is* undoubtedly quite *dead,*
Mark IX. 26.
27 and will revive no more. *But Jeſus taking* hold of *him by the Hand lifted him up, and* ſtrengthened him, ſo that *he aroſe* and ſtood on his Feet. *And* when [*he*] thus had perfectly reſtored and *healed the Child,* he took *and delivered him to his Father,* who received him with an inexpreſſible Mixture of Joy and Amazement. *And the Child was well from that very Hour,* and theſe terrible Symptoms returned upon him no more.

Luke IX. 43. *And they* who beheld it, *were all aſtoniſhed at the mighty Power of GOD,* by which this illuſtrious Miracle had been wrought.

Mark IX. 28. *And when he* had left the Multitude, and *was come into the Houſe,* where he then reſided, *his Diſciples,* ſomething mortified at the Repulſe they had met with in their late Attempt, *came to Jeſus when* he was *alone, and aſked him privately, Why could not we* prevail ſo far, as to caſt out this Dæmon, and *expell him,* ſince we have performed many Cures which ſeemed equally difficult?

Mat. XVII. 20. *And Jeſus ſaid unto them,* It was *becauſe* of the Remainder *of your Unbelief; for verily I ſay unto you, If you had* but the leaſt Degree of *Faith* in a lively Exerciſe, tho' it comparatively was but *as a Grain of Muſtard-ſeed (f), you might* perform the greateſt Wonders, ſo as even to *ſay to this Mountain* here in the Neighbourhood, *Remove from this Place to that, and it ſhould* accordingly *remove; and* in a Word, *nothing will*
21 *be impoſſible to you.* *But* as to the Caſe that was lately before us, *he* farther *ſaid unto them, This* Dæmon which poſſeſſed the Child was one of a very obſtinate *Kind,* which *cannot* be expelled ſo readily as others; nor muſt you expect

out [of him;] and he was as one dead, inſomuch that many ſaid, He is dead. [MAT. XVII.—18.—]

27 But Jeſus took him by the Hand, and lifted him up, and he aroſe: [LUK. and *he* healed the Child, and delivered him again to his Father.] [And the Child was cured from that very Hour.] [MAT. XVII.—18. LUKE IX.—42.]

LUKE IX. 43.— And they were all amazed at the mighty Power of GOD.

MARK IX 28. And when he was come into the Houſe, his Diſciples [came to Jeſus apart, and] aſked him privately, Why could not we caſt him out? [MAT. XVII. 19.]

MAT. XVII. 20. And Jeſus ſaid unto them, Becauſe of your Unbelief: for verily I ſay unto you, If ye have Faith as a Grain of Muſtard-ſeed, ye ſhall ſay unto this Mountain, Remove hence unto yonder Place, and it ſhall remove; and nothing ſhall be impoſſible unto you.

21 Howbeit [he ſaid unto them,] this Kind [can come

(f) *Faith as a Grain of Muſtard-ſeed.*] It is very trifling to ſuppoſe, that here is a Reference to the *Poignancy* of *Muſtard-ſeed,* as an Emblem of a vigorous and lively *Faith.* It is apparently a *Proverb,* to expreſs any thing inconſiderably ſmall, *that* being, as *our Lord* expreſſes it, one of *the ſmalleſt among Seeds.* Thus the *Rabbi's* ſay, the Globe of the Earth is but *as a Grain of Muſtard-ſeed,* when compared with the Expanſe of the Heavens. See *Druſius, in loc.*

(g) *This*

come forth by nothing] but by Prayer and Faſting. [MARK IX. 29.]

pect to have Power over ſuch Spirits as theſe, to oblige them to *go forth by any Means, unleſs* you do *by* frequent *Prayer and Faſting* intercede with GOD for his more abundant Co-operation, and by ſuch extraordinary Devotions endeavour to prepare your Souls for his farther Influences *(g)*. Sect. 91. Mat. XVII. 21.

IMPROVEMENT.

THE invidious Oppoſition, which theſe *Scribes* and *Phariſees* made to *our Lord*, and the ill-natured Joy they expreſſed, in what they imagined would diſgrace his *Diſciples*, appears exceeding odious; and it ſhews us the fatal Effects of Ambition, Pride, and Avarice, when they poſſeſs the Hearts of thoſe, who ſhould be (as theſe by their Office were,) *Teachers of others*. Such Qualities render thoſe in the Number of the moſt dangerous Enemies of Mankind, who ought to be its moſt affectionate Friends, and moſt uſeful Benefactors. May the Light of the Goſpel break in on their Souls, and form them to a better Temper! *Mark* ix. 14.

The ſolicitous Concern of this *Parent*, when he ſaw *his Child* under ſuch ſad Symptoms of *Diſorder*, may ſurely remind Perſons in that Relation, of the Sentiments, with which they ſhould view thoſe of *their Children*, who are in a Spiritual Senſe under the Power of *Satan*; and of the Importunity with which they ſhould intreat, that the Hand of *Chriſt* may be ſtretched out for their Reſcue. *Mat.* xvii. 14, 15. *Luke* ix. 38.

A lively Exerciſe of *Faith* is greatly to be deſired in this, and all other Applications of this Nature. But, alas, how often do we find the Remainders of

(g) This Kind cannot go forth by any Means, unleſs by Prayer and Faſting.] An ingenious *Phyſician* mentioned by the learned *Author* of the *Enquiry into Dæmoniacks, &c. pag.* 47. inſtead of εν προσευχη και νηστεια, would read εν προσοχει και νηστεια, *by conſtant Faſting*; and ſuppoſes it refers to the Neceſſity of frequent and long continued *Abſtinence*, in order to the Cure of ſuch an *Epileptick Diſtemper*, as the Child in Queſtion had been ſubject to. But as this Criticiſm is founded on mere Conjecture, contrary to all the *Copies* known in the World, ſo I cannot think it at all natural in itſelf, or pertinent to the Occaſion; for it ſeems not at all to *our Lord*'s Purpoſe, to ſpeak of the *Natural Methods of Cure*, in Anſwer to the *Apoſtles* Demand, why they could not *miraculouſly* perform it? —— Nor can any Inſtance be produced to prove, that the Expreſſion is *Proverbial*, for any Thing *very difficult*. —— I could therefore ſee no Reaſon to recede from the uſual Interpretation, which I have given in the *Paraphraſe*. —— *Sir Norton Knatchbull*'s Senſe is extreamly forced, who underſtands it, as if it had been ſaid, *This Sort* [of miraculous Faith] *advances not but by Prayer and Faſting: Raphelius* has abundantly ſhewn, how inconcluſive thoſe Authorities from *Xenophon* are, by which he would juſtify ſo odd a Verſion of εξελθειν. See *Raphel. Annot. ex Xen. pag.* 44,—46. And were the Words conſidered, as they ſtand in *Mark*, where there is nothing ſaid of *Faith*, it would be eaſy to perceive, *our Lord* is ſpeaking of *a Kind of Dæmons* which they *were not able to caſt out*: And that ſome *Dæmons* are more malignant than others, is moſt manifeſt from *Mat.* xii. 45. But oftentimes an *Explication* has been built upon the Words of *one Evangeliſt*, and many learned Remarks have been made to eſtabliſh it, which could not be applied without great Violence to ſuit the *parallel Place* in *another*, and preſently has fallen to the Ground upon comparing them together.

Sect. 91. of a contrary Principle! In how many Instances does that passionate Exclamation of *the Father* in this Story, suit us? *Lord, we believe; help thou our Unbelief!* How difficult is it, in the Midst of so much Guilt and Weakness, of so much Perplexity and Unworthiness, to *believe* the Promises of Forgiveness and Preservation, of Grace and Glory. Yet we may humbly hope, that he, who by his Grace has wrought the Divine Principle in our Souls, will maintain it there. Only let it be our Concern, to oppose those *Corruptions*, which would enervate and suppress it. Perhaps there are some of them, which will not be driven out *but by Prayer and Fasting*, by deep Humiliation, and more than ordinary Solemnity and Intenseness of Devotion. But surely they have little Regard to the Peace and Security of their Souls, who can allot only a few hasty Moments to them, when they have whole Hours and Days to bestow, not only on the Labours, but even on the Amusements of Life.

Mark ix. 24.

Mat. xvii. 21.

SECT. XCII.

The Disciples *are offended, at the Warning* CHRIST *gives them of his approaching Sufferings. He makes a miraculous Provision for paying the* Tribute Money. Mat. XVII. 22, *to the End.* Mark IX. 30,---33.— Luke IX.—43,---45.

MARK IX. 30.

Sect. 92. *AND while every one* of the Spectators *was amazed* at this stupendous Miracle wrought on the Child who had been so terribly possessed, and *at all the* other extraordinary *Things which Jesus did, they* (i. e. our Lord and his Apostles,) *departed from thence, and passed* from the Mountain on which he had been transfigured, *thro'* the rest of *Galilee*: *And* he contrived to do it as privately as he could; for *he was desirous that none might know* [*it*,] lest the important Conversation, into which he then entered with his Disciples, should be interrupted. *For while they continued* travelling and conversing *in Galilee*, and especially when they came to the Places where they lodged, *Jesus taught his Disciples* (*a*) more largely

Mark IX. 30.

31

MARK IX. 30.

AND [while they wondred every one at all Things which Jesus did,] they departed thence, and passed thro' Galilee; and he would not that any Man should know *it*. [LUKE IX. —43.—]

31—For [while they abode in Galilee, Jesus] taught his Disciples, and said unto them, [MAT. XVII. 22.— LUKE IX.—43.]

(*a*) *For Jesus taught his Disciples.*] *Mark* assigns this as the Reason, why he desired, his Journey should be private, *viz.* that he might have an Opportunity to talk over this Subject at large: Which shews, that the *Continuance* or *Abode in Galilee* mentioned by *Matthew*, was only the *short Stay* they made in the Places where they *lodged*; and indeed he could not so conveniently speak to all the *Twelve*, while they were actually travelling.

(*b*) *Apply*

largely than he had done before, what was to befal him. (Compare Mat. xvi. 21. Mark viii. 31. Luke ix. 22. Vol. i. pag. 549.) Sect. 92. Mark IX. 31.

LUKE IX. 44. Let theſe Sayings ſink down into your Ears: for the Son of Man ſhall be delivered into the Hands of Men, [and they ſhall kill him; and after that he is killed, he ſhall riſe the third Day.] [MARK IX. —31. MAT. XVII. —22, 23.—]

And he *ſaid unto them* with great Solemnity, *Apply your Ears* attentively *to theſe Sayings* (*b*), how diſagreeable ſoever they may be, and let them ſink into your Hearts; *for the Son of Man*, inſtead of reigning in that Grandeur which you expect, *ſhall* very *ſhortly be betrayed into the Hands of* ſinful *Men* (*c*), *and* ſhall ſeem for a while to be a helpleſs Prey to their Rage; for *they ſhall put him to Death* in a moſt cruel and infamous Manner; *but* they ſhall not finally triumph over him; for *after he is* thus *ſlain, he ſhall riſe* from the Dead on *the third Day*, according to the Intimations I have often given you. (See Vol. i. pag. 142, 143. 384. 539.) Luke IX. 44.

45 But they underſtood not this Saying, and it was hid from them, that they perceived it not: and they feared to aſk him of that Saying, [and were exceeding ſorry.] [MAT. XVII. —23. MARK IX. 32.]

But they were ſo ſtrongly prepoſſeſſed with the Expectation of a Temporal Kingdom, that they *underſtood not this Saying*, plain as it was, *and* the Senſe of *it was hid from them, ſo that they perceived it not*; fooliſhly imagining it inconſiſtent with what the Sacred Oracles had declared, of the glorious Succeſs of the Son of Man, and the univerſal Empire he was to eſtabliſh. (Dan. vii. 14.) *And yet they were afraid to aſk him* what was the Meaning *of that Saying*, leſt he ſhould upbraid them as unteachable; conſidering how lately he had given them the like Warning before, and how ſeverely he had rebuked Peter for endeavouring to diſſuade him from it: Nevertheleſs they perceived, that their Maſter foretold his own Death, *and were exceeding ſorry*, that a Perſon of ſo excellent and amiable a Character, from whom they had entertained ſuch glorious Expectations, ſhould meet with ſo unworthy a Return. 45

And

(*b*) *Apply your Ears to theſe Sayings.*] This ſeems to me a juſt *Tranſlation*, of θεσθε υμεις εις τα ωτα υμων τους λογους τουτους, which is literally, *Put theſe Sayings to your Ears*; a Phraſe which our Language will hardly admit. It intimates the Propenſity they had, to *withdraw* and *turn away their Ears*, from ſuch Declarations, as he was now about to make.

(*c*) *Shall ſhortly be betrayed, &c.*] *Mark* has expreſſed it in the *Preſent Tenſe*, and ſays, *The Son of Man is delivered*: But nothing is more common in the Sacred Language, than to ſpeak of what ſhould *certainly* and *quickly be*, as if it was *already done*. Compare *John* xii. 31. xvii. 4, 11, 24. *Eph.* ii. 5, 6. *Heb.* xii. 22. and *Rev.* xviii. 2, and 4. —— The Explication of many other *Scriptures* depends on this obvious Remark.

(*d*) *The*

Sect. 92. Mat. XVII. 24.

And ſoon after this, *he came* with his Diſciples *to Capernaum*: *And when they were come* [*thither*,] *the* Receivers and *Collectors of the* Sacred *Tribute (d)*, which was gathered every Year thro' all their Cities, *came to Peter, and ſaid, Does not your Maſter*, who has the Character of ſo religious a Teacher, *pay the* uſual *Tribute* of the Didrachma *(e)* or Half-Shekel to the Service of the Temple?

MAT. XVII. 24. And [he came to Capernaum: and] when they were come *thither*, they that received Tribute-*Money*, came to Peter, and ſaid, Doth not your Maſter pay Tribute? [MARK IX. 33.—]

25 And *he ſays, Yes*, I know that he uſes to pay it, and make no Doubt but he will do it now. *And when he came into the Houſe, Jeſus*, who was there before, *prevented him*, before he could ſpeak of the Affair in Queſtion, *and ſaid* to him, *What doſt thou think, Simon*, and what ſeems fit to thee on this Occaſion? *Of whom do the Kings of the Earth receive Cuſtom or Tribute? of their own Sons, or of Strangers?*

25 He ſaith, Yes. And when he was come into the Houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the Kings of the Earth take Cuſtom or Tribute? of their own Children, or of Strangers?

26 *Peter ſays to him*, Lord, it is evident they receive it only *of Strangers. Jeſus ſaid to him, Then the Sons* by Virtue of their Fathers Diſpenſation *are free* from the Obligation: And on the like Principle, I, as the Son of GOD, might plead an Exemption here, eſpecially as I have not now the Sum, which is required towards the Maintenance of the Temple-Worſhip.

26 Peter ſaith unto him, Of Strangers. Jeſus ſaith unto him, Then are the Children free.

27 *Neverthelеſs, leſt we ſhould offend them*, by giving an Occaſion to imagine that I put any Slight on the Temple, or leſt others from my Example ſhould in far different Circumſtances omit this Contribution, I will not debate the Matter, but rather work a Miracle, than fail in the Payment. *Go* therefore down *to the Sea, and* when thou comeſt to the neighbour-

27 Notwithſtanding, leſt we ſhould offend them, go thou to the Sea, and caſt an Hook,

(*d*) *The Collectors of the* Sacred *Tribute.*] *Joſephus* has expreſsly aſſerted, that each of the *Jews* uſed yearly to pay a *Didrachma*, or *Half-Shekel*, the Piece of Money here mentioned, to the Service of the Temple: (See *Joſeph. Antiq. lib.* xviii. *cap.* 9. (al. 12.) §. 1.) A Cuſtom, which probably took its Riſe from the Demand of that Sum from each of the *Iſraelites*, whenever they were *numbred*. *Exod.* xxx. 13. And therefore, with *Beza*, *Caſaubon*, *Hammond*, *Grotius*, and many other great Criticks, I chuſe to underſtand this Paſſage, as referring to *that*, rather than to any *Civil Tax*; chiefly becauſe I think, notwithſtanding what *Salmaſius* ſays to the contrary, (*againſt Milton, pag.* 259.) *our Lord*'s Argument *ver.* 25, 26. can otherwiſe have no Force. —— The Reader will find an excellent *Note* in *Grotius* here, which renders it unneceſſary to inlarge any farther.

(*e*) *Does not your Maſter pay the* uſual *Tribute*, &c.] It ſeems then to have been a voluntary Thing, which *Cuſtom*, rather than *Law*, had eſtabliſhed. In *Nehemiah*'s Days it was accounted ſo, and the Sum was then ſomething lower. See *Neh.* x. 32.

(*f*) *A*

Hook, and take up the Fiſh that firſt cometh up: and when thou haſt opened his Mouth, thou ſhalt find a Piece of Money: that take, and give unto them for me and thee.

neighbouring Shore, *throw in a Hook, and take the firſt Fiſh that comes up; and when thou haſt opened its Mouth, thou ſhalt* there *find* a Piece of Silver Coin, called *a Statera*, which it has juſt ſwallowed *(f)*; *take that, and give* it to *them* that collect the Tribute, both *for me and thee*; for thou knoweſt it will anſwer their Demands for both. Accordingly Peter went, and finding the Money in the Fiſh's Mouth, paid it according to his Lord's Command. Sect. 92. Mat. XVII. 27.

IMPROVEMENT.

HOW ſlow and untractable were the Minds of the *Apoſtles*, who *underſtood not* theſe plain Things, when thus inculcated again and again! But on the other Hand, how much Integrity does it ſhew in the *Hiſtorian*, to record what ſeemed ſo little to the Honour of himſelf, and his Brethren? In this Reſpect, and many others, ſurely Credit riſes to the *Goſpel*, even by Occaſion of the *Infirmities* of thoſe to whom it was committed, and *out of Weakneſs they are made ſtrong*. Let us however learn, to be upon our Guard againſt the Prejudices of Worldly Intereſt, ſince, as we ſee, they may take ſuch ſtrong Hold of Minds, in the main upright and pious. And therefore let us earneſtly pray, that GOD would give us a greater Reliſh for ſpiritual and eternal Bleſſings. *Mark* ix. 32.

It cannot ſurely become us, to ſeek the Grandeur and Riches of this World, when our *Bleſſed Maſter* was ſo *poor*, that he could not pay this *little Tribute*, without having Recourſe to a *Miracle*. Yet this he chuſes, rather than to *give Offence* by a Refuſal, how juſtly ſoever he might have pleaded an *Exemption* from it. Let us learn from hence that *Meekneſs of Wiſdom*, which will teach us to ſeek the Intereſt of others, rather than our own; and rather to conſider, how we may edify others by the Abundance *Mat.* xvii. 27. Ver. 26.

(f) A Statera, which it has juſt ſwallowed.] The *Statera* was (as appears in Part from this Text,) a Piece of Coin, in Value about *Two Half-Shekels*, or, according to *Dr. Prideaux*, near *Three Shillings* of our Money, tho' moſt *Criticks* reckon the *Shekel* but about *Half a Crown*. See *Druſius*, on *this Verſe* and the 24*th*.——I ſee no Reaſon with *Schmidius* to ſuppoſe, this Piece of Money was created on this Occaſion: But ſuppoſing, as in the *Paraphraſe*, that the *Fiſh* had accidentally *ſwallowed it*, (perhaps as it was falling into the Water, near ſome other Prey,) I cannot forbear remarking, how illuſtrious a Degree of Knowledge and Power *our Lord* diſcovered in the Caſe before us; *Knowledge*, in penetrating into the Bowels of this Animal, tho' in the Sea; and *Power*, in directing this particular Fiſh to *Peter's* Hook, tho' he himſelf was at a Diſtance. Hardly any Circumſtance can be imagined more fit, to encourage him, and his Brethren, in a firm Dependance on Divine Providence. And it is very natural to reflect, how eaſily *Chriſt* could, if he had ſeen fit, have drawn up immenſe Treaſures by this very Method, from the Heart of the Sea: But he intended, that his Servants ſhould be inriched and adorned in a much nobler Manner, than with Pearls and coſtly Array.

Sect. 92. dance of our good Works, than how we may excuſe ourſelves in the Omiſſion of any. That Extent of *Knowledge* and *Power*, which *our Lord* diſplayed on this Occaſion, can never be at a Loſs for Means to repay, whatever we may thus ſacrifice for his ſake.

SECT. XCIII.

CHRIST *reproves his* Apoſtles *for their Contention, who ſhould be greateſt; and recommends to them Humility and Mortification.* Mark IX. — 33,— 37. 42,— *to the End.* Mat. XVIII. 1,—9. Luke IX. 46,—48.

MARK IX. 33.

Sect. 93. Mark IX. 33. NOW when Peter was returned from the Sea-Side, having taken the Fiſh which ſupplied him with the Tribute-Money (*a*), our Lord, from a late Occurrence which he had obſerved among his Diſciples, took Occaſion to recommend Humility to them: *And being in the Houſe* with his Apoſtles, that he might naturally introduce the Diſcourſe he intended, *he aſked them, About what were you diſputing with each other on the Way* in ſo eager a Manner, that I could not forbear taking particular Notice of it?

34 *But* inſtead of anſwering him directly, *they were* confounded with the Queſtion, and continued *ſilent*, being aſhamed to confeſs the Truth; *for* as they were travelling *on the Way, a Controverſy aroſe among them,* [*and*] *they had* warmly *debated* the Matter *one with another, which of them ſhould be* the *greateſt* Man in that Temporal Monarchy, which they aſſured themſelves Jeſus, as the expected Meſſiah, would erect, whatever Sufferings might lie in the Paſſage to it.

35 *And Jeſus perceiving*, notwithſtanding their Silence, *the* ſecret *Thought of their* ambitious *Heart*, and

MARK IX.—33.

AND being in the Houſe, he aſked them, What was it that ye diſputed among yourſelves by the Way?

34 But they held their Peace: for by the Way [there aroſe a Reaſoning among them, *and*] they had diſputed among themſelves, [which of them ſhould be greateſt.] [LUKE IX. 46.]

35 And [Jeſus perceiving the Thought of their Heart,] ſat

(*a*) When Peter was returned, &c.] In order to remind thoſe, who may hear theſe *Sections* read in a Family, of the Connection of them, I have generally introduced each, with a brief Hint at the Subject of the former; which tho' it makes the *Paraphraſe* on the *firſt Verſe* of a *Section* ſometimes much longer, than I ſhould otherwiſe have choſen, yet may I hope be attended with Advantage ſufficient to ballance that Inconvenience.

(*b*) *Called*

ſat down, and called the Twelve, and ſaith unto them, If any Man deſire to be firſt, the ſame ſhall be laſt of all, and Servant of all. [LUKE IX. 47.—]

and obſerving the ſame Carnality and Emulation to be ſtill working there, *when he was ſate down, called* all *the Twelve* about him *(b)*, *and ſays unto them* with great Seriouſneſs and Earneſtneſs, It is Humility that is the Way to Honour in my Kingdom; and therefore *if any one would be Chief* there, *let him* in all the Offices of condeſcending Friendſhip to his Brethren, *be* as *the laſt of all, and the Servant of all.* Sect. 93. Mark IX. 35.

MAT. XVIII. 1. At the ſame Time came the Diſciples unto Jeſus, ſaying, Who is the greateſt in the Kingdom of Heaven?

And *at the ſame Time* (*c*), when *the Diſciples* were thus called, they *came to Jeſus*, and finding that he knew the Subject of their late Debate, ſome of them at length took the Liberty of *ſaying*, Lord, decide this Queſtion, and tell us plainly, *who is* intended to be *the greateſt in the Kingdom of Heaven*, and to whom wilt thou commit the chief Management of Affairs in it? Mat. XVIII. 1.

2 And Jeſus called a little Child unto him, and [took and] ſet him [LUK. by him] in the Midſt of them, [and when he had taken him in his Arms, he ſaid unto them,] [MARK IX. 36. LUKE IX.—47.]

And when he had anſwered the Enquiry in the Manner related above, *Jeſus*, in order to impreſs the important Maxim yet deeper on their Minds, *having called to him a little Child*, that happened then to be in the Houſe where they lodged, *took and ſet him by him in the Midſt of them*; *and taking him* up, and embracing him *in his* gracious *Arms*, in Token of his tender Regard, *he ſaid unto them*, *I aſſuredly declare* it *to you* as a moſt ſolemn and important Truth, that *except ye be converted* and turned from theſe ambitious and carnal Views, *and become like little Children* in Lowlineſs and Meekneſs, in a candid teachable Temper, and an Indifference to the great Things of the preſent Life, (Pſal. cxxxi. 1, 2.) you will be ſo far from having any diſtinguiſhed Rank among my Subjects, that *ye ſhall by no Means* ſo much as *enter* at all *into the King-* 2 3

3 Verily I ſay unto you, Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.

(*b*) *Called* all *the Twelve* about him.] It is natural to ſuppoſe, that *twelve* Perſons travelling together on Foot would form themſelves into two or three little Companies, while ſome of them, no doubt, would be attending *Chriſt*, and diſcourſing with him: But *our Lord* judged it proper, as he was now *in the Houſe*, that *all the Twelve* ſhould hear this Admonition, tho' they might not all have been engaged in the *Diſpute* which occaſioned it.

(*c*) *At the ſame Time.*] By theſe Words *Matthew* expreſsly fixes the *Connection* between *this Story*, and *that* which concluded his xviith *Chapter*. But *Clarius* ſeems to refine too much, when he ſuppoſes, that *Chriſt*'s having thus miraculouſly provided for paying *Peter's Tribute* with *his own*, gave Umbrage to the reſt: Yet this precarious Turn ſerves the *Church of Rome*, as an Argument for the *Supremacy of the Pope*; nor is it wonderful, that in ſo weak a Cauſe they ſhould catch at ſuch a *Shadow*.

(*d*) *Enter-*

Sect. 93. Mat. XVIII. 4.

Kingdom of Heaven, or be entitled to any of its final Bleſſings. *Whoever therefore ſhall humble himſelf* even *as this little Child*, and act with ſuch Candor, Simplicity, and Modeſty, as you ſee in him, *He is* the Perſon, that hereafter will be regarded as *the greateſt in the Kingdom of Heaven*,

4 Whoſoever therefore ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven.

5 and will ſtand high in its final Glories. *And whoſoever* cordially *ſhall entertain this Child*, [*or*] ſhall diſcover an affectionate Regard to any *one of ſuch little Children, in my Name*, and for my Sake, as one whom I love, and recommend to his Care, *entertaineth me*; for I ſhall take the Kindneſs as done to myſelf: *And* I would have you to remember, that it ſhall not terminate even there, but (as I have formerly told you, Mat. x. 40. Vol. i. pag. 471.) *whoever* thus *ſhall entertain* and ſhew a Regard to *me*, *entertains not me* alone, *but him that ſent me (d)*, even my Heavenly Father, who is honoured or affronted, as I am reſpected or ſlighted. And this Regard to the meaneſt of my Servants, I muſt urge upon you, as of the utmoſt Importance; *for* (as I juſt now told you,) *he that* by ſuch a Condeſcenſion *is* as the *leaſt among you all, He ſhall be* eminently *great* in my Eſteem, and be diſtinguiſhed by peculiar Marks

5 And [Luk. whoſoever ſhall receive this Child,] [*or* one of ſuch] little [Children] in my Name, receiveth me; [and whoſoever ſhall receive me, receiveth not me, but him that ſent me:] [Luk. for he that is leaſt among you all, the ſame ſhall be great.] [Mark IX. 37. Luke IX. 48.]

6 of the Divine Favour. *But whoever ſhall* deliberately do any Thing to *offend*, and to occaſion the Fall of *one of theſe Little Ones who believe in me (e)*; or of any Diſciple of mine, tho' he may ſeem as weak as this Infant, will expoſe himſelf thereby to ſuch Guilt and Puniſhment, that *it were better for him* he ſhould undergo the moſt certain and terrible Deſtruction one can imagine, even *that a huge Mill-ſtone (f) ſhould be hanged about his Neck*,

6 But [whoſoever] ſhall offend one of theſe Little Ones which believe in me, it were better for him, that a Mill-ſtone were hanged about his Neck, and *that* he were [caſt into the Sea, *and*] drowned in the Depth of the Sea. [Mark IX. 42.]

(*d*) *Entertains not me* alone, *but him that ſent me.*] Here *Chriſt* was interrupted by a Speech of *John*, related *Mark* ix. 38,—41. which is *paraphraſed* and explained below, in *Sect.* 96. See *Note* (*a*) there, *pag.* 34.

(*e*) *Shall offend one of theſe Little Ones*, &c.] To *offend* a Perſon generally ſignifies, (as was obſerved before, *Vol.* i. *pag.* 234. *Note* (*c*),) *laying a Stumbling-block in his Way*; ſo that any, who ſhould by a ſcandalous Life lead others to think ill of the Chriſtian Profeſſion in general, or ſhould by Perſecution diſcourage the Weak, or by Sophiſtry, bad Example, or otherwiſe, pervert them from the Way of Truth and Goodneſs, would fall under the Weight of this terrible Sentence.

(*f*) *A huge Mill-ſtone.*] So I render μυλος ονικος, which (as *Eraſmus*, *Gretius*, *Raphelius*, and many others obſerve,) properly ſignifies *a Mill-ſtone* too large to be turned, as ſome were, by

Neck, and he ſhould be thrown headlong *into the Sea (g), [and] drowned in the Depth of [it.]* Sect. 93.

7 Wo unto the World becauſe of Offences: for it muſt needs be, that Offences come: but Wo to that Man by whom the Offence cometh.

Woe to the World, becauſe of ſuch *Offences*, or Scandals as theſe; *for* they will bring upon it the moſt dreadful Judgments: Indeed conſidering the Corruption, and Weakneſs of Mankind, and the various Temptations with which they are ſurrounded, *it is* humanly ſpeaking *neceſſary*, or unavoidable, *that Offences come*; *but* I may well ſay, *Woe to that Man, by whom the Offence cometh*, whoever he be, that by Avarice, Ambition, or any other vicious Affection, lays a Stumbling-block in Men's Way, and makes himſelf acceſſary to the Ruin of immortal Souls, tempting them either to renounce, or to deſpiſe the Goſpel; for the Time will come, when he ſhall bitterly repent it. Mat. XVIII. 7.

8—Wherefore if thy Hand—offend thee, [cut it off,] and caſt *it* from thee: it is better for thee to enter into Life—maimed, rather than having two Hands, [to go into Hell, into the Fire that never ſhall be quenched:] [MARK IX. 43.]

Wherefore let me renew the Exhortation, which I formerly gave you, rather to ſubmit to the ſevereſt Mortifications, than to indulge your ſinful Inclinations, to the Scandal of others, and to your own Ruin: And as I then told you in my Sermon on the Mount *(b)*, (ſee on Mat. v. 30. Vol. i. pag. 234.) *If thy* Right *Hand offend thee*, that is, if any Thing dear unto thee as a Right Hand, ſhould be the Means of leading thee into Sin, rather than indulge it, *cut it off, and caſt* [*it*] *from thee*, whatever Pain or Deformity, or other Detriment, might follow from ſuch a Loſs; for *it is* much *better for thee to enter maimed into* Eternal *Life, than having two Hands, to go* down *into* the Priſon of *Hell*, even *into that Fire which ſhall never be extinguiſhed: Where their* corroding and upbraiding 8. Mark IX. 44.

MARK IX. 44. Where their

by the Hand, and which would require the Force of *Aſſes* to move it; as it ſeems thoſe *Animals* were generally uſed by the *Jews* on this Occaſion. See *Raphel. Annot. ex Xen. p.* 46.

(*g*) *Thrown* headlong *into the Sea.*] *Caſaubon*, and *Elſner*, (*Obſerv. Vol.* i. *pag.* 85.) not to mention others, have ſhewn at large, that *Drowning in the Sea* was a Puniſhment frequently uſed among the Antients, and that the Perſons condemned had ſometimes *heavy Stones* tied about their Necks, or were rolled up in *Sheets of Lead*. It ſeems to have grown into a *Proverb*, for dreadful and inevitable Ruin.

(*b*) As I told you in my Sermon on the Mount.] It will, I hope, be obſerved, that *Matthew*, who had before ſo largely recorded *that Sermon*, gives us again this Paſſage of it on the preſent Occaſion; which is one Proof, among many others, that *our Lord* did not think it improper or unneceſſary, ſometimes to *repeat* what he had then ſaid: (See *Vol.* i. *pag.* 296. *Note* (*e*).) And conſidering the Importance of theſe Maxims, and how little many of his Hearers were diſpoſed to receive and retain them, it was a valuable Inſtance of his Compaſſion and Wiſdom.

(*i*) *Where*

Sect. 93. braiding Conſcience is as a *Worm*, which *never dies (i)*, but with unutterable Anguiſh ſtill gnaws upon the Heart; *and* where *the Fire* of Divine Wrath, which ſhall penetrate into the very Soul of the Sinner, *is not*, and ſhall not, be *quenched* throughout all the endleſs Ages of Eternity.

Mark IX. 44. their Worm dieth not, and the Fire is not quenched.

45 *And* again, *if thy Foot offend thee, cut it off* with as much Reſolution, as thou wouldſt part with a gangrened Member for the Preſervation of thy Life; for ſomething yet more important is here concerned, and *it is better for thee to enter lame into* the Regions of Eternal *Life* and Bleſſedneſs, tho' thou waſt ever to continue ſo *(k)*, *than having two Feet to be caſt into the inextinguiſhable Fire of Hell:* 46 *Where their* tormenting *Worm dieth not, and* where *the Fire is not quenched*, nor the Violence of its Heat abated thro' all the Ages of Eternity.

45 And if thy Foot offend thee, cut it off: it is better for thee to enter halt into Life, than having two Feet, to be caſt into Hell, into the Fire that never ſhall be quenched: [MAT. XVIII. —8.]

46 Where their Worm dieth not, and the Fire is not quenched.

47 *And*, to repeat ſo wholeſome and neceſſary an Admonition a third Time, *if thine Eye offend thee*, or would neceſſarily be the Means of leading thee into Sin, chuſe rather with thine own Hands to *tear it out* of its Socket, *and* to *caſt it away from thee* as an abhorred Thing, than by complying with the Temptation, to hazard thy far more precious Soul; for *it is* far *better for thee to enter into the Kingdom of GOD*, [*or*] *into* Everlaſting *Life* and Bleſſedneſs, *with* but *one Eye*, even tho' the other were not to be reſtored at the Reſurrection, but the Blemiſh were to continue for ever, *than having two Eyes*, and all the other Members

47 And if thine Eye offend thee, pluck it out, [and caſt *it* from thee:] it is better for thee to enter into the Kingdom of GOD, [*or* into Life,] with one Eye, [rather] than having two Eyes to be caſt into Hell-Fire: [MAT. XVIII. 9.]

(*i*) *Where their*——Conſcience is as a *Worm*, which *never dies.*] There may indeed be an *Alluſion* here to *Iſa.* lxvi. 24. (compare *Eccluſ.* vii. 17. and *Judith* xvi. 17.) but the Expreſſion had been juſt and proper without it: And it is obſervable, that ſome of the Antients expreſſed the ſame Thought by ſaying, that *the Marrow of the Back-Bone* did in a wicked Man *turn into a* huge and fierce *Serpent*; thereby intimating, (by a much finer *Figure*, than *Ælian*, who reports it, underſtood,) that their own *Thought* ſhould be their *Torment*, and they ſhould be unable to diſarm it by thoſe Artifices, which had prevailed in the preſent Life. See *Ælian. Hiſt. Anim. lib.* i. *cap.* 51. and *Gataker. Antonin. lib.* viii. §. 58.

(*k*) Tho' thou waſt ever to continue ſo.] It is certain, no Man will *enter into Life halt, maimed*, or *blind*, as the Bodies of the Saints will be reſtored in the greateſt Perfection. I know indeed, that, with ſome Latitude in the Expreſſion, he may be ſaid to *enter halt*, or *maimed*, *into Life*, whoſe Spirit paſſes from a *diſmembered Body* into the Regions of the Bleſſed; but it ſeems to me, that the Propriety of the Phraſe is moſt exactly preſerved, by taking it as in the *Paraphraſe*, and the Spirit of the Thought is greatly increaſed by that Interpretation.

(*l*) *Shall*

Members of thy Body in the greateſt Perfection, Sect. 93.
to be caſt into Hell, where they will all be full of unutterable Anguiſh, being tormented with everlaſting *Fire*, In that dreadful Priſon of Divine Vengeance, *where* (as I have told you again and again,) *their Worm dieth not, and the Fire is not quenched* nor abated, but preys perpetually on the miſerable Sinner that is condemned to it. *For* as the Fleſh burnt on the Altar has Salt rubbed upon it, in Conſequence of which it burns ſo much the more fiercely, ſo *every one* of thoſe unhappy Creatures, the Victims of Divine Juſtice, *ſhall be* (as it were) *ſalted with Fire (l), and* inſtead of being conſumed by it, ſhall in thoſe wretched Abodes continue immortal in the Midſt of their Flames; whereas *every* acceptable *Sacrifice ſhall be ſeaſoned with* another Kind of *Salt (m)*, even that of Divine Grace, which purifies the Soul, and preſerves it from Corruption.

In Alluſion to this, I have formerly called you, my Diſciples, the Salt of the Earth; (Mat. v. 13.

Mark IX. 48. 49 50

48 Where their Worm dieth not, and the Fire is not quenched.

49 For every one ſhall be ſalted with Fire, and every Sacrifice ſhall be ſalted with Salt.

50 Salt *is* good: but if the

Vol.

(l) *Shall be ſalted with Fire.*] *Grotius*, *Spanheim*, *Gataker*, *Le Clerc*, and *Dr. Mill*, have abundantly anſwered the favourite Criticiſm of *Scaliger*, by which he would here read πυρια inſtead of πυρι, that it might be rendered, *Every Offering made by Fire ſhall be ſalted.* The learned and laborious *Wolfius* has propoſed a multitude of Interpretations on this Text. He, and *Monſ. L'Enfant*, think it refers to the *fiery Trial*, thro' which *Chriſtians* muſt expect to paſs: But this neither ſeems a natural Senſe of the *Phraſe* itſelf, nor does it ſo well ſuit the Context, by which it ſhould ſeem to be a Reaſon why the *Infernal Fire is never quenched*. I know it may be anſwered, that it is however a Reaſon why the *Diſciples* ſhould practiſe the *Mortification* required above: But it ſeems deſirable, where it can be done, to interpret the *Particles* in their moſt uſual Senſe, tho' ſometimes it is neceſſary (as we have elſewhere obſerved, *Vol.* i. *pag.* 307. *Note (i)*,) to recede from it. To ſuppoſe, as *Dr. Clarke*, and ſome others do, that here is a Reference to the Ambiguity of the *Hebrew* Word מלח, which ſignifies either *to be ſalted*, or *conſumed*, ſeems very unwarrantable; ſince αλισθησεται has no ſuch Ambiguity; not to ſay, how much it would impair the Force of the Sentence, leading to an *Idea*, the very contrary to what *Chriſt* had ſuggeſted above, no leſs than *three Times*.

(m) *Every Sacrifice ſhall be ſeaſoned with Salt.*] It is well known, that the *Moſaic Law* required this. See *Lev.* ii. 13.——*Heinſius* thinks, that as *Salt* contracts and binds, it was therefore uſed as an *Emblem of Friendſhip*, which he ſuppoſes *our Lord* afterwards to refer to; and that it was the Foundation of the *Figure*, by which *a perpetual Engagement* is called *a Covenant of Salt*. *Numb.* xviii. 19. I ſhould rather think it intended, as a Circumſtance of *Decency*, that the Meat of God's Table ſhould be *ſalted*; and conclude, that if it had any *Emblematical* Meaning, it was to recommend to the Worſhipper an *incorrupt Heart* ſeaſoned with ſavoury Sentiments of Wiſdom and Piety.——*Sinners* are elſewhere repreſented, as the Victims of Divine Juſtice: (*Iſa.* xxxiv. 6. *Jer.* xii. 3. xlvi. 10. *Ezek.* xxi. 9, 10. and xxxix. 17.) And *good Men*, (as in the End of *this Verſe*,) are repreſented in another View, with regard to their Conſecration to God, as *acceptable Sacrifices*. *Rom.* xii. 1. xv. 16. Compare 1 *Pet.* ii. 5.

Sect. 93. Vol. i. pag. 223.) and as *Salt is* a very *good* Thing, ſo will you, if you anſwer that Character, be ineſtimable Bleſſings to the World: *But* remember what I then added, *if the Salt* itſelf *be grown inſipid, with what will you ſeaſon it?* or what can reſtore you, if you are corrupted, who ſhould reſtore others? See to it therefore, that you *have* this excellent *Salt in yourſelves*; *and* as one Inſtance of it, be careful to *maintain Peace with each other*, and do not give Way to thoſe very unbecoming Diſputes and Emulations, which have been the Occaſion of my preſent Diſcourſe.

Mark IX. 50. the Salt have loſt his Saltneſs, wherewith will ye ſeaſon it? Have Salt in yourſelves, and have Peace one with another.

IMPROVEMENT.

Mat. xviii. 1. HOW deeply is *Pride* rooted in the Heart of fallen Man; when neither the daily Inſtructions, nor edifying Example of the humble *Jeſus*, could prevent it from appearing, even among the *Apoſtles* themſelves, in ſo mean and unworthy a Manner! Still did Worldly Intereſt and Grandeur ſo intoxicate their Minds, that they ſeemed even *againſt Hope* to have *hoped* for it, and to have found out a ſtrange Kind of Method, of grafting theſe Expectations, even on the very *Croſs* of *Chriſt*, which was intended to deſtroy them.

Mark ix. 36. How edifying and affecting are theſe Leſſons, which the meek and lowly *Redeemer* gave us, with this *little Child in his Arms*, whoſe Example we are required to copy! Lord, give us of thy *regenerating Grace*, that *Mat.* xviii. 3. we may do it; that we may *be converted, and become as little Children*, free from Avarice and Ambition, Malice and Prejudice! How melancholy is it to think, that many, who have by their *Office* been employed to read and explain this Leſſon to others, and who have not been *Children in Underſtanding*, ſeem to have learnt ſo little of it themſelves; as if it had never been at all intended for that Order of Men, to whom indeed it was immediately addreſſed! If there be any ſuch yet remaining in the *Chriſtian Miniſtry*, let them ſeriouſly weigh the *Woe*, denounced on *that* Ver. 7. *Man by whom the Offence cometh.* May the infinite Mercies of GOD be extended to all profeſſing *Chriſtians*, who give themſelves up to Worldly Purſuits and Projects; and eſpecially to thoſe, who make the *Church* of *Chriſt* only a Kind of *Porch* to the *Temple* of *Mammon*, and the *Sacred Office* itſelf merely a convenient Vehicle, for ſwallowing down Riches and Honours! May Divine Grace deliver us from ſuch fatal Snares, and form us to that *Self-denial* and *Mortification*, without which we cannot be the true *Diſciples* of *Chriſt*; but after having *pierced* ourſelves *thro' with many* unneceſſary *Sorrows* here, ſhall plunge ourſelves deep into Eternal Perdition!

May

May theſe repeated, and dreadful Repreſentations of *future Miſery*, which we have now been reading, impreſs our Souls in a becoming Manner! Bleſſed *Jeſus!* thou bringeſt *good Tidings*; yet which of the *Prophets* under the Legal Diſpenſation ever repreſented *the Terrors of the Lord* in ſo awful a Light, as that in which thou haſt placed them! Let none of thy *Miniſters* be afraid to imitate thee herein! nor let any of thy *Followers* preſume to cenſure them for it! May we all be effectually *warned to flee from the Wrath to come*; and as we would not another Day be *ſalted with Fire*, may our Hearts now be *ſeaſoned with* thy *Grace!* and may we by a modeſt and *peaceful*, a benevolent and uſeful Life, be daily bearing a Teſtimony to it, and as *the Salt of the Earth* may we be labouring to cure the growing Corruption of the World about us!

Sect. 93. *Mark* ix. 43,—48. Ver. 49. Ver. 50.

SECT. XCIV.

Our LORD *farther inforces Condeſcenſion and Humility, and gives Rules for the Accommodation of Diſputes and Offences among* Chriſtians. Mat. XVIII. 10,—20.

MAT. XVIII. 10.

TAKE heed that ye deſpiſe not one of theſe Little Ones; for I ſay unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.

MAT. XVIII. 10.

Sect. 94. Mat. XVIII. 10.

FARTHER to promote the Humility and Moderation of his Diſciples, our Lord proceeded in the Diſcourſe, which he had begun (as in the former Section,) with the little Child in his Arms, and ſaid, *Take* ſpecial *heed that you deſpiſe not one of theſe Little Ones*, or that you do not caſt Contempt on the weakeſt and meaneſt of my Servants, nor ſlight even the Soul of a Child; *for I ſay unto you, that their* attendant *Angels*, while *in Heaven, do inceſſantly behold the Face of my Heavenly Father (a)*; and if the higheſt Courtiers in

(a) *Their* attendant *Angels*, while *in Heaven*, &c.] The *Fathers* looked on this as an Argument, that each good Man had his particular *Guardian Angel*: (See *Suicer. Theſaur. vol.* i. *pag.* 43.) And *Grotius* alſo ſeems to allow the Force of it. I apprehend this Paſſage rather intimates, that *the Angels*, who ſometimes attend *the Little Ones* ſpoken of, at other Times ſtand in GOD's immediate Preſence; and conſequently that *different Angels* are at different Times employed in this kind Office, if it be inceſſantly performed. The general Senſe is plain, that *the higheſt Angels* do not diſdain, on proper Occaſions, to perform Services of Protection and Friendſhip for the *meaneſt Chriſtian*; but, as *St. Paul* ſays, they are *all miniſtring Spirits ſent forth to miniſter to the Heirs of Salvation. Heb.* i. 14. I ſay, *the higheſt*; becauſe *to behold the Face of GOD*, may ſignify *waiting near his Throne*, and be an *Alluſion* to the Office of *Chief Miniſters* in Earthly Courts, who daily converſe with their Princes. See *Grotius*; and compare 2 *Sam.* xvi. 19. 1 *Kings* xii. 6. *Eſth.* i. 14. and *Luke* i. 19.

Sect. 94. Mat. XVIII. 11. in the World above do not diſdain, on proper Occaſions, to miniſter unto them, much leſs ſhould you diſdain it. Eſpecially when you conſider, how much greater an Inſtance of Condeſcenſion you have continually before you, than it is poſſible even the Angels ſhould give; *for the Son of Man* himſelf (*b*), that great and illuſtrious Perſonage, *came*, not, as many have imagined, to reign and triumph upon Earth, but by all the Offices of Humility and Endearment *to ſave that which was loſt* and undone; and he takes a gracious and conſtant Overſight of the leaſt, as well as the greateſt of his Redeemed ones. (Compare Luke xix. 10. Sect. 143.) *What do you think* would be the Conduct of a faithful Shepherd? *If a Man had an Hundred Sheep, and* but *one of them ſhould wander, would he not leave the Ninety-nine* in their Paſture or Fold *on the Mountains* (*c*), *and go out* with the moſt ſolicitous Care and Labour *to ſeek that which is gone aſtray? And if he happen to find it, I aſſuredly ſay unto you, that* he will bring it back with greater Pleaſure, and *it will give him* a *more* ſenſible *Joy, than the Ninety-nine which had not wandered* at all. (Compare Luke xv. 4, 5. Sect. 122.) *Even ſo, it is not the Will of* God *your Heavenly Father, that* any *one of theſe Little Ones ſhould be loſt*, for Want of your Care in attending it, or thro' your Negligence in ſeeking its Recovery.

11 For the Son of Man is come to ſave that which was loſt.

12 How think ye? If a Man have an hundred Sheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the Mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *Sheep*, than of the ninety and nine which went not aſtray?

14 Even ſo it is not the Will of your Father which is in Heaven, that one of theſe Little ones ſhould periſh.

15 *And* as in order to the Recovery of your weaker Brethren, Admonition will frequently be neceſſary, let me lay down a Rule, which, when larger Societies are formed among you, it will be of great Importance to attend to with the utmoſt Care: *If* thou ſhalt know *thy Brother* to be guilty of a Fault, and he ſhall *ſin againſt thee, go and reprove him* in the moſt convincing, yet the moſt gentle

15 Moreover, if thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault between

(*b*) *For the Son of Man* himſelf.] The Particle *For* here introduces another *Reaſon*, to inforce the Caution *not to deſpiſe theſe Little ones*, and not a *Proof* of *their Angels beholding GOD's Face*. See *Note* (*d*) on *Luke* xi. 36. *Vol.* i. *pag.* 390.

(*c*) *Leave the Ninety-nine on the Mountains.*] The *Original* will bear, either this Conſtruction, or that which is given in our common *Tranſlation*; but I have rather choſen to expreſs it thus, as moſt agreeable to what we find in *Luke, chap.* xv. 4. Sect. 122.

(*d*) *Re-*

tween thee and him alone: if he ſhall hear thee, thou haſt gained thy Brother.

gentle Manner that thou canſt *(d)*; and that he may take it the better, let it be done *between thee and him alone: If he will hear thee* with due Regard, it is well; for by this Means *thou haſt gained thy Brother*; he will return to the Way of his Duty, and the Friendſhip between you will thus be eſtabliſhed on firmer Foundations than ever, in Conſequence of this ſubſtantial Token of thy impartial Sincerity, and Frankneſs of Temper. (Compare Prov. xxviii. 23.) Sect. 94. Mat. XVIII. 15.

16 But if he will not hear *thee, then* take with thee one or two more, that in the Mouth of two or three Witneſſes every Word may be eſtabliſhed.

16 *But if he will not hearken [to thee,] take with thee One or Two more*, who are Perſons of Character and Reputation in the Society, *that* their Preſence may add greater Weight to the Admonition given, and may be of Service, either to ſilence his Objections, and bring him to a Senſe of his Fault, or to prevent Diſputes, and juſtify thy Conduct, if the Matter ſhould be carried farther; as *in the Mouth of Two or Three Witneſſes every Word may be eſtabliſhed* more effectually, than it could otherwiſe have been. (See Deut. xix. 15.)

17 And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect

17 *But if he* ſhall be ſtill incorrigible in his Fault, and *diſregard them* in the Advice they offer him for Peace, then *tell it to the* whole *Church (e)*, or Society of

(*d*) *Reprove him* in the moſt convincing—Manner that thou canſt.] The Word ελεγξω ſignifies to *convince*, as well as to *admoniſh*. Compare *John* viii. 9, 46. xvi. 8. 1 *Cor.* xiv. 24. *Tit.* i. 9. and *Jam.* ii. 9.——The Reader will obſerve, I often chuſe to give the full Force of a Word in the *Paraphraſe*, rather than greatly to increaſe the Number of Words in the *Verſion*, tho' ſo increaſed they might expreſs no more, than is expreſſed in a ſingle Word or two in the *Greek*.

(*e*) *Tell it to the* whole *Church.*] This is one of thoſe many *Scriptures*, which would have been very intelligible, if they had not been learnedly obſcured by ingenious Men, whoſe Intereſt it has been to ſpread a Cloud over them. I am more and more convinced, that the *vulgar Senſe* of the *New Teſtament*, *i. e.* the Senſe in which an honeſt Man of plain Senſe would take it on his firſt reading the *Original*, or any good *Tranſlation*, is almoſt every where the true general Senſe of any Paſſage; tho' an Acquaintance with *Language* and *Antiquity*, with an attentive Meditation on the Text and Context, may illuſtrate the Spirit and Energy of a Multitude of Places, in a Manner which could not otherwiſe be learnt. The old *Engliſh Editions* of 1539. and 1541. render it, *Tell it to the Congregation*; and I think properly enough. The Word *Church* is unhappily grown into a *Term of Art*, and has by different Perſons a Variety of *ſecondary Ideas* annexed to it; as *Dr. Watts* has beautifully ſhewn, in his *Eſſay on Uncharitableneſs*, *pag.* 7,—10. But it ſignifies in general, *an Aſſembly*, or Number of People, *called together* on whatever Occaſion; as is well known. (Compare *Acts* xix. 32, 39.) It is in the *New Teſtament* generally uſed, as here, for *a particular Aſſembly*; (*Acts* xiv. 23. 1 *Cor.* iv. 17. xiv. 23. xvi. 19.) but ſometimes it is uſed for the *whole Body of Chriſtians*, becauſe they are now *called out from the World*, and are at laſt to be *gathered together* in the Preſence of *Chriſt* their Head, (2 *Theſ.* ii. 1.) and to dwell for ever with each other, and with him. (1 *Theſ.* iv. 17.) Compare *Mat.* xvi. 18. *Eph.* i. 22. iii. 10. v. 24.

Sect. 94. Mat. XVIII. 17.

of worſhipping Chriſtians to which he belongs, and among whom he has immediate Communion in Goſpel Ordinances; *and if* they concur in any Admonition to the Offender, and *he* be ſo far hardened as to *diſregard the* whole *Church*, or Society of Chriſtians, you have then done your utmoſt to reclaim him; and while he continues in this obſtinate Temper, you will do well to enter your Proteſt againſt it, by forbearing any intimate Friendſhip with ſuch a Perſon; and *let him* therefore in this Caſe *be to thee* even *as a Heathen, and a Publican*, or other moſt notorious Sinner *(f)*, to whom you would perform only the common Offices of Humanity, but would avoid his intimate Society as ſcandalous, and to whom you are not under thoſe peculiar Obligations, whereby Chriſtian Brethren are bound to each other.

neglect to hear the Church let him be unto thee as an Heathen Man, and a Publican.

18 Theſe are the Maxims, which you, my Apoſtles, are to inculcate on my other Followers, and let them ſee to it, that they duly regard you; for *verily I ſay unto you*, You ſhall be furniſhed with ſuch Divine Illumination and Aſſiſtance, as ſhall abundantly confirm the Authority of your Deciſions, on every Caſe and Queſtion which may occur; and fully prove, (as I formerly told you,) that *whatſoever you ſhall bind* even in this Courſe of your humble Miniſtry *on Earth, ſhall be bound in Heaven; and whatſoever you ſhall looſe on*

18 Verily I ſay unto you, Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven: and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven.

and *Col.* i. 18, 24.——According to *Biſhop Stillingfleet*'s Interpretation of this Text, (ſee his *Irenicum*, *Book* ii. *chap.* 5. §. 8.) it ſhould be rendered, *Tell it to an Aſſembly*, or a ſelect Company. But it is certain, the Force of *the Article* is better preſerved by our *Verſion*; and as undoubtedly it muſt be *an Aſſembly of Chriſtians*, (compare 1 *Cor.* vi. 1.) ſo no Interpretation ſeems ſo natural, as that it ſhould be *that Aſſembly* which was under a peculiar Obligation to watch over the Perſon in Queſtion, (compare 1 *Cor.* v. 12, 13. and 2 *Theſ.* iii. 14, 15.) and *that*, whoſe Advices and Remonſtrances he was peculiarly obliged to hear. And this was likewiſe conformable to the Uſage of the *Jews*, who admoniſhed Offenders in their Synagogues, and to many of their *Maxims*, which *Commentators* mention on this Text. See *Lightfoot's Hor. Hebr. in loc.* and *Selden de Synedr. lib.* i. *cap.* 9.

(f) As a Heathen, and a Publican, or other moſt notorious Sinner.] If I am not much miſtaken, that celebrated *Text* in *Titus*, relating to *Hereticks*, (*chap.* iii. 10.) which requires, that a Man who diſturbs the Peace, or ſubverts the Faith of his *Chriſtian* Brethren, ſhould be *twice admoniſhed*, and then diſcarded by the Society, may be much illuſtrated by this Paſſage. When ſuch a Caſe occurs, (as well as when an offended Brother has juſt Cauſe of Complaint,) each particular Perſon concerned muſt judge as well as he can; remembering he is anſwerable to *Chriſt* for the Impartiality of ſuch Judgment.

(g) If

on Earth, shall be loosed in Heaven. (See Note *(b)* on Mat. xvi. 19. Vol. i. pag. 546.) Sect. 94. Mat. XVIII. 19.

19 Again I say unto you, that if Two of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven.

And *further*, as a convincing Token and Demonstration of this, *I say unto you, that* this Authority and Power not only shall attend the Actions of your whole united Body, but even *if* any *Two of you shall agree together* here *on Earth (g) concerning any Thing which they shall* think it proper to *ask* in Prayer, for the miraculous Confirmation of any of their Determinations, *it shall be* immediately *done for them by my Father in Heaven (h).*

20 For where Two or Three are gathered together in my Name, there am I in the Midst of them.

For where but *Two or Three are assembled in my Name*, with a Regard to my Authority, and to the Purposes of my Glory, whatever the peculiar Occasion be, *I am there* by my special, tho' invisible Presence, *in the Midst of them*, and will shew by all proper Interpositions of my Divine Power, the Regard I have to their Interest and their Prayers. 20.

IMPROVEMENT.

THUS happy are the *meanest Servants of Christ*, in the Care and Favour of their *Heavenly Master*, and in the *Angelic Guard* which by his high Command are continually attending even the *Lambs of his Flock.* So condescending are the *Blessed Spirits* Above, that even the *greatest* of them do not disdain *to minister unto the Heirs of Salvation. (Heb.* i. 14.*)* Let not the wisest and greatest Men *despise* those, whom *Angels* honour with their Guardianship and Care; especially since the *Son of Man*, that merciful *Shepherd*, has come forth into this *Wilderness*, to *save* Ver. 11, 12. *that which was lost*, and even to *seek* and recover us, when we were *gone astray*, and should otherwise have wandered on to our eternal Ruin. *Mat.* xviii. 10.

What could have been more happy for the *Church of Christ*, than the Observation of this plain and easy *Rule*, which he has given for ending Ver. 15, 16. *Disputes* among his Followers! And yet who, that sees the Conduct of the

(g) If any *Two of you shall agree together* here *on Earth.*] The Text so expressly refers to *agreeing in a Petition*, that I wonder the learned and judicious *Editors* of the *Prussian Testament* should render it, *If any Two of you shall live on Earth in a good Understanding with each other.* Perhaps there may be a Reference to the Notion the *Jews* had, that it was necessary at least *Ten* should concur in *social Prayer*, if any extraordinary Success was expected. See *Trigland. de Sectâ Karæorum, cap.* x. *pag.* 172.

(b) It shall be done for them, &c.] That this refers to a *miraculous Answer of Prayer*, may appear from comparing *Mat.* xxi. 21, 22. *Mark* xi. 23, 24. *John* xiv. 13, 14. 1 *John.* iii. 22. v. 14, 15. and *Jam.* v. 16. See *Tillotson's Works, vol.* iii. *pag.* 307.

Sect. 94. the Generality of *Chriſtians*, would imagine, they had ever heard of ſuch a Rule? Inſtead of this *private Expoſtulation*, which might often bring a Debate to a ſpeedy and amicable Concluſion, what *publick Charges!* what paſſionate Complaints! what frequent and laboured Attempts to take, if the leaſt ſcandalous, yet not the leaſt pernicious kind of *Revenge*, by wounding the Characters of thoſe, whom we imagine to have injured us?

Ver. 17. As for *Church Cenſures*, how lamentable is it, that they have been ſo little conformable to *this Rule*, and in many Inſtances ſo contrary to it, in almoſt every *Chriſtian Nation* under Heaven! Is this the Form, in which *Eccleſiaſtical Judgments* do appear, in the *Popiſh*, or even in the *Proteſtant* World? Are theſe the Maxims, by which they have been, or by which they are determined, even by thoſe, who claim the largeſt Share in the Promiſes made to the *Apoſtles*, and boaſt with the greateſt Confidence of the Preſence and Authority of *Chriſt* with them, to confirm their Sentences, and to ſanctify, perhaps, Rapine and Murther? Vain wretched Confidence! Let us earneſtly pray, that this Diſhonour to the *Chriſtian Name* may every where be wiped away; and that true Religion, and even common Humanity, may not with ſuch ſolemn *Mockery* be deſtroyed *in the Name of the Lord.*

Ver. 18. Let humble Submiſſion be always paid to *Apoſtolical Deciſions* in every Difficulty; and let the *Promiſes* made to theſe Leaders in the *Chriſtian Church*, be ſome Encouragement even to us, *on whom the Ends of the World are come.* None but an Omnipreſent, and conſequently a Divine Perſon,

Ver. 20. could ſay, *Wherever Two or Three are gathered together in my Name, there am I in the Midſt of them.* His Power, and his Goodneſs, can never be impaired; let it therefore be an Encouragement to *Social Prayer*, and let the Remembrance of *our Redeemer's* continued Preſence and Inſpection, engage us to behave ourſelves agreeably to the Relation that we claim to him, and to thoſe Expectations from him which we boaſt.

SECT. XCV.

Our LORD *cautions his Diſciples againſt a revengeful Spirit, and inculcates mutual Forgiveneſs, by the affecting* Parable *of the Unmerciful Servant.* Mat. XVIII. 21, *to the End.*

MAT. XVIII. 21.

Sect. 95. Mat. XVIII. 21. THEN when Jeſus had given this Advice, for the Accommodation of Differences among his Diſciples, *Peter*, imagining it might be abuſed by ill diſpoſed Perſons, as an Encouragement to offer Injuries

MAT. XVIII. 21.

THEN came Peter to him, and ſaid, Lord, how

how oft ſhall my Brother ſin againſt me, and I forgive him? till ſeven Times?

Injuries to others, *came to him and ſaid, Lord, how often muſt I forgive my Brother, if he offend againſt me?* muſt I go on to do it, *until* he has repeated the Injury *ſeven Times?* Sect. 95. Mat. XVIII. 21.

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven Times; but until ſeventy Times ſeven.

And *Jeſus* in Reply *ſays to him, I do not* merely *ſay to thee, Till ſeven Times, but* even *till ſeventy Times ſeven:* In ſhort, the Precept is unbounded, and you muſt never be weary of forgiving your Brethren, ſince you are ſo much more indebted to the Divine Mercy, than they can be to yours. 22

23 Therefore is the Kingdom of Heaven likened unto a certain King, which would take Account of his Servants.

For this Reaſon, or with Reſpect to this Matter, I may properly ſay, that *the Kingdom of Heaven,* in its Conſtitution and final Proceſs, *may be likened to,* or be illuſtrated by the Inſtance of *a certain King* that ruled over a large Country (*a*), *who,* as he had a great Number of Officers under him, was *determined* at length *to ſettle an Account with his Servants.* 23

24 And when he had begun to reckon, one was brought unto him, which owed him Ten thouſand Talents:

And when he began to reckon with them, *there was brought to him one, who* had ſo abuſed the eminent Station in which he had been placed, and the high Confidence which his Prince had repoſed in him, that he *owed him* a moſt immenſe Sum, and ſtood accountable for *Ten thouſand Talents* (*b*): 24

25 But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his Wife and Children, and all that he had, and Payment to be made.

And as he had nothing to pay, which could be any Equivalent for the Debt, or any conſiderable Compoſition for it, *his Lord,* according to frequent Cuſtom in ſuch Caſes, (Exod. xxii. 3. Lev. xxv. 47. and 2 Kings iv. 1.) *commanded him to be ſold* for a Slave, *and* alſo *his Wife and Children, and all* the Goods *that he had, and Payment to be made* with the Price of them, as far as it would go. 25

26 The Servant therefore fell down and worſhipped him, ſaying, Lord, have Patience with me, and I will pay thee all.

The Servant therefore falling down in helpleſs Conſternation, *proſtrated himſelf at his* Maſter's *Feet, and ſaid, Lord,* I beſeech thee to *have Patience with me* for 26

a

(*a*) *May be likened to,* or be illuſtrated, &c.] See *Sect.* 58. *Note* (*i*), *Vol.* i. *pag.* 355.

(*b*) *Owed him Ten thouſand Talents.*] According to *Dr. Prideaux*'s Computation, if theſe were *Talents of Gold,* this would amount to *Seventy-two Millions Sterling*; which is ſo immenſe a Sum, that it ſeems ſtrange, *Antiochus the Great* ſhould be able to pay it, as *Eutropius* tells us he did, to purchaſe a Peace with the *Romans.* (*Eutrop. lib.* iv. *cap.* 2.) If they were *Talents of Silver,* it muſt have been 4,500,000*l.* See *Prid. Connect. Vol.* i. *Pref. pag.* 20.—*Our Lord* ſeems to have uſed it, on purpoſe to intimate the *Number* and *Weight* of our Offences againſt GOD, and our utter Incapacity of making him any Satisfaction.

(*c*) On

Sect. 95. Mat. XVIII. 27.

a while longer, *and I will* endeavour to *pay thee all.* *Then the Lord of that* unhappy *Servant*, whoſe Affairs were ſo utterly deſperate, *being melted with Compaſſion*, graciouſly *diſcharged him*; *and* knowing how vain it was to expect he ſhould ever pay him, declared, that on Condition of his future good Behaviour (*c*), he frankly *forgave him* all *the Debt.*

27 Then the Lord of that Servant was moved with Compaſſion, and looſed him, and forgave him the Debt.

28 *But* juſt *as that Servant went out* from the Preſence of his generous and indulgent Sovereign, *he met* with *one of his Fellow-Servants, who owed him* but a very inconſiderable Sum of Money, no more than *an Hundred Pence (d)*; *and laying hold of him by the Throat*, and almoſt ſtrangling him (*e*), *he ſaid*, in a furious and outragious Manner, *Pay me that which thou oweſt* me immediately, or I will

28 But the ſame Servant went out, and found one of his Fellow-Servants, which owed him an Hundred Pence: and he laid Hands on him, and took *him* by the Throat, ſaying, Pay me that thou oweſt.

29 detain thee as my Priſoner. *And his* poor *Fellow-Servant fell down at his Feet*, as he had done at his Lord's, *and intreated him*, *ſaying* in the very Words, which he himſelf had uſed but juſt before on the like Occaſion, *Have Patience with me* for a while longer, *and I will* endeavour to *pay*

29 And his Fellow-Servant fell down at his Feet, and beſought him, ſaying, Have Patience with me, and I will pay thee all.

30 *thee all.* *And he would not* be prevailed upon to forbear him any longer; *but went* away with him before a Magiſtrate, *and caſt him into Priſon*, proteſting he ſhould lie there, *till he ſhould pay* even the laſt Farthing of *the Debt.*

30 And he would not: but went, and caſt him into Priſon, till he ſhould pay the Debt.

31 *And when his* other *Fellow-Servants ſaw what was done, they were exceedingly grieved* at ſuch an Inſtance of unexampled Cruelty from a Man in his Circumſtances, *and came and gave their Lord* the King *an exact* and faithful *Account of the whole Matter (f)*, who was highly incenſed

31 So when his Fellow-Servants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done.

32 at ſo inhuman an Action. *Then his Lord having called him* again, *ſaid unto him* with juſt Indigna-

32 Then his Lord, after that he had called him, ſaid unto

(*c*) On Condition of his future good Behaviour.] This is a Circumſtance exceeding natural, and by the Revocation of the *Pardon* afterwards, it ſeems ſtrongly implied.

(*d*) *An Hundred Pence.*] Reckoning the *Roman Denarius* at *Seven Pence Halfpenny* of our Money, it amounted to *Three Pounds and Half a Crown.*

(*e*) *By the Throat*, and almoſt ſtrangling him.] This is the proper Import of the Word ἔπνιγε, which yet more ſtrongly expreſſes his Cruelty.

(*f*) *Gave their Lord an exact* and faithful *Account.*] This is the Meaning of the Word διεσαφησαν, as *Albert* has ſhewn; *Obſerv. pag.* 116.

(*g*) *Thou*

unto him, O thou wicked Servant, I forgave thee all that Debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had Compaſſion on thy Fellow-Servant, even as I had Pity on thee?

Indignation, *Thou wicked* and barbarous *Slave (g)*, thou knoweſt that *I* frankly *forgave thee all that* vaſt *Debt* which thou owedſt to me, *becauſe thou didſt intreat my Pity:* And *ſhouldſt not thou alſo have had Compaſſion on thy Fellow-Servant*, when in thy Power, *even as I* but juſt before *had Compaſſion on thee?* Thou art moſt inexcuſable in what thou haſt done, and I will treat thee accordingly. Sect. 95. Mat. XVIII. 33.

34 And his Lord was wroth, and delivered him to the Tormentors, till he ſhould pay all that was due unto him.

And his Lord being juſtly *incenſed*, revoked the Grant of Remiſſion he had juſt before made, as forfeited by ſo vile a Behaviour; and not only put him in Priſon, but *delivered him to the Tormentors* there, to fetter and ſcourge him *(h)*, *till he ſhould pay all that was due to him*; which was equivalent to condemning him to perpetual Confinement, and painful Impriſonment during Life. 34

35 So likewiſe ſhall my Heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes.

And Jeſus concluded the Diſcourſe with ſaying, *Thus alſo will my Heavenly Father deal with you, if you do not every one* of you *from your* very *Hearts forgive his Brother his Treſpaſſes*; and I leave it to your own Conſciences to judge, whether it be ſafe for you to tempt the Strictneſs of his inexorable Juſtice, by the Severity of your Conduct toward your offending Brethren. 35

IMPROVEMENT.

HOW unreaſonable, and how odious, does a ſevere and uncharitable Temper appear, when we view it in the Light of this *Parable!* Yet what Light can be more juſt than this? We are *indebted to GOD* more than *Ten thouſand Talents*; from our Infancy we begin to contract the Debt, and are daily increaſing it in our ripening Years: Juſtly therefore *Mat.* xviii. 24.

(g) Thou wicked Slave.] The Word πονηρὸς is not always a Term of Reproach, nor does it neceſſarily imply more than *Servant:* (Compare *Mat.* xxv. 21, 23.) Yet in this Connection, I thought it would well bear the *Verſion* I have given it, and would beſt expreſs the *Indignation* with which *his Lord* is ſuppoſed to ſpeak.

(h) Delivered him to the Tormentors, &c.] *Impriſonment* is a much greater Puniſhment in the *Eaſtern* Parts of the World, than here; *State Criminals* eſpecially, when condemned to it, are not only forced to ſubmit to a very mean and ſcanty Allowance, but are frequently loaded with *Clogs*, or *Yokes* of heavy Wood, in which they cannot either lie, or ſit at Eaſe; and by frequent *Scourgings*, and ſometimes by *Racking*, are quickly brought to an untimely End. (See *Samedo's China*, *pag.* 225.) To this there is probably a Reference here. Compare *Sect.* 32. *Note (h)*, *Vol.* i. *pag.* 192.

Sect. 95. fore might he *caſt us* into the *Priſon of Hell*, till we *paid the uttermoſt Farthing*. And were we to *fall at his Feet*, with a Promiſe of *paying him*
Ver. 26. *all* on his *patient* Forbearance, it muſt be the Language of groſs Ignorance, or of preſumptuous Folly; when addreſſed to a Being, who knows our Poverty, and knows that, in Conſequence of it, we are utterly incapable of making him any Amends. But he magnifies his Grace in the
Ver. 27. kind Offers of a free *Forgiveneſs*: And ſhall we who receive it, and hold our Lives, and all our Hope by it, *take our Brethren by the Throat*, be-
Ver. 28. cauſe they *owe us a few Pence?* or ſhall we carry along with us deep continued Reſentment, glowing like a hidden Fire in our Boſoms? *GOD forbid!* For ſurely if we do ſo, *out of our own Mouth ſhall we be condemned*,
Ver. 34. while we acknowledge the Juſtice of the *Sentence* here paſſed againſt this *cruel Servant*.

Ver. 35. *Chriſt* himſelf has made the Application: *So ſhall my Heavenly Father deal with you, if you do not forgive your Brethren*: And he has inſtructed us elſewhere, to aſk *Forgiveneſs* only as we grant it. (*Mat.* vi. 14, 15.) Let us then from this Moment diſcharge our *Hearts* of every Sentiment of *Rancour* and *Revenge*, nor ever allow a *Word*, or even a *Wiſh*, that ſavours of it. And as ever we hope our Addreſſes to the Throne of Divine Mercy ſhould meet with a favourable Audience, let us *lift up holy Hands*, *without Wrath*, as well as *without Doubting*. (1 *Tim.* ii. 8.)

SECT. XCVI.

CHRIST *reproves* John, *for prohibiting one, who caſt out* Dæmons *in his Name, becauſe he was not of their Company.* Mark IX. 38,—41. Luke IX. 49, 50.

MARK IX. 38.

Sect. 96. IN the Midſt of the preceding Diſcourſe, relating to Humility, *and* Self-Denial, the Apoſtle *John*, (whether deſirous of diverting him from a Subject, which he could not hear purſued without ſome Conſciouſneſs of having deſerved Blame, or thinking it might receive ſome farther Illuſtration by his Remarks upon the Caſe that he ſhould mention,) interrupted our Lord (*a*), and *anſwered*

Mark IX. 38.

MARK IX. 38.

AND John anſwered him, ſaying, Maſter, we ſaw one

(*a*) Interrupted our Lord.] I have inſerted *this Story* apart here, that the Thread of the preceding Diſcourſe might not be broken; that the 93*d Section* might not be lengthened beyond due Bounds; and that I might have Room to illuſtrate and improve this Paſſage, which, tho' ſhort, has both its Difficulty, and its Uſe.

(*b*) *Caſting*

one caſting out Devils in thy Name, and he followeth not us: and we forbad him, [becauſe he followeth not with us.] [LUKE IX. 49.]

anſwered him, when he had juſt been urging a Readineſs to receive one of the leaſt of his Servants in his Name, (Mark ix. 37. pag. 20.) by *ſaying*, *Maſter*, while we were in our late Progreſs, *we ſaw one caſting out Dæmons in thy Name (b), who does not follow us*, nor converſe with us as Brethren: *And we forbad him* to do it any more, *becauſe he does not follow* thee *among us*, and never had, as we apprehend, any regular Commiſſion from thee, and ſo might poſſibly have proved an Occaſion of Neglect or Reproach to the reſt of thy Diſciples. Sect. 96. Mark IX. 38.

39 But Jeſus ſaid [unto him,] Forbid him not: for there is no Man which ſhall do a Miracle in my Name, that can lightly ſpeak Evil of me. [LUKE IX. 50.—]

But Jeſus ſaid unto him, Do not forbid him at preſent; *for* to be ſure he muſt have ſome Reverence and Regard for me, ſince *there is no Man, who ſhall* be ſeen to *work* ſuch *a Miracle in my Name, that can quickly*, or on any ſlight Occaſion, *ſpeak Evil of me.* 39

40 For he that is not againſt us, is on our Part. [LUKE IX. —50.]

And be that Regard ever ſo imperfect, I would not diſcourage ſuch Perſons now: *For* with reſpect to them, and in a Caſe like this, I may uſe a Proverb, (the Reverſe of that which I mentioned on a different Occaſion,) and ſay, *Whoſoever is not againſt us, is for us (c)*; and therefore I would by no means condemn a Man for doing that, by which the Kingdom of Satan is in Fact weakened, and my Name glorified, tho' he have not my immediate and expreſs Commiſſion. 40

41 For whoſoever ſhall give you a Cup of Water to drink,

I rather take it in good Part, as I am willing to do any Thing, that looks like a Token 41

(b) *Caſting out Dæmons in thy Name.*] Probably this was a Caſe, ſomething reſembling that of *the Sons of Sceva*: (*Acts* xix. 13,—16.) And GOD might ſee Reaſon now, to grant that Efficacy to their Adjurations, which he afterwards denied, when the Evidences of the Goſpel were propoſed ſo much more diſtinctly and fully, after the *Deſcent of the Spirit.*——*Dr. Clarke* ſuppoſes, that he was one of *John the Baptiſt*'s Diſciples.

(c) *Whoſoever is not againſt us, is for us.*] *Our Lord* had formerly ſaid, (*Mat.* xii. 30.) *He that is not with me, is againſt me*; thereby giving his Hearers a juſt and neceſſary Admonition, that on the whole, the War between him and *Satan* admitted of no *Neutrality*, and that thoſe who were *indifferent to him*, would finally be treated as *his Enemies*. (See *Sect.* 61. *Vol.* i. *pag.* 375.) But here, in another View, he very conſiſtently uſes a different and ſeemingly oppoſite *Proverb*, the Counterpart of the former, directing his Followers to judge of Men's Characters in the moſt candid Manner, and charitably to hope, that they who did not oppoſe his Cauſe, wiſhed well to it; a Conduct peculiarly reaſonable, when his Cauſe lay under ſo many Diſcouragements. Probably many who now concealed their Regard to him, were afterwards animated courageouſly to profeſs it, tho' at the greateſt Hazard.—— I cannot, with *Mr. Baxter*, think an expreſs Declaration in his Favour, to have been more neceſſary in the former Caſe, than now; but it is moſt obvious, that *Chriſt* requires us, to be more rigorous in *judging ourſelves*, than he allows us to be in *judging each other*.

Sect. 96. Mark IX. 41. Token of Eſteem and Affection to me, be it ever ſo inconſiderable; *for*, as I formerly told you, (Mat. x. 42. Vol. i. pag. 472.) *whoever ſhall preſent you with a Cup of* cold *Water* only *in my Name*, that is, *becauſe you belong to Chriſt, verily I ſay unto you, He ſhall not loſe his* proportionable *Reward.* And ſo he went on, to warn them of the Danger of offending any of the weakeſt of his Diſciples, in the Manner recounted and explained above. See pag. 20.

drink, in my Name, becauſe ye belong to Chriſt, verily I ſay unto you, He ſhall not loſe his Reward.

IMPROVEMENT.

Mark ix. 38. IT is ſad, that *the Spirit* which remains in ſo many *Chriſtians*, and in this Inſtance appeared even in the beloved *Saint John*, ſhould (as the Apoſtle *James* expreſſes it,) *luſt unto Envy: (Jam.* iv. 5.) How ill does that Spirit become a *Diſciple*, and much more a *Miniſter*, of the benevolent *Jeſus!* The Apoſtle *Paul* had learnt, and taught a better Temper, when he *rejoiced that Chriſt was preached*, even by thoſe who were his perſonal Enemies. *(Phil.* i. 18.) *To ſeek our own Glory, is not Glory; (Prov.* xxv. 27.) and to confine Religion to them that *follow us*, is a *Narrowneſs of Spirit* which we ſhould avoid and abhor.

Ver. 39, 40. *Chriſt* here gives us a lovely Example of *Candor* and *Moderation:* He was willing to put the beſt Conſtruction on dubious Caſes, and to treat thoſe as *Friends*, who were not avowed and declared *Enemies.* Perhaps in this Inſtance, it might be a Means of overcoming a Remainder of Prejudice, and perfecting what was wanting in the Faith and Obedience of the Perſons in Queſtion; at leaſt it ſuited the preſent State of Things, in which Men are to be judged of by their *Profeſſions* and *Actions*, as their *Hearts* cannot immediately and certainly be known.

But let us *judge ourſelves* with greater Severity, remembering there is an approaching *Day, in which the Secrets of all Hearts will be made manifeſt*; in which thoſe, who have indeed been *Neuters* in the War between *Chriſt* and *Satan*, will be treated as *Enemies*; and thoſe other Words will be fulfilled, *He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad. (Mat.* xii. 30. and *Luke* xi. 23.)

Ver. 41. In that *Day*, may the Sincerity of our *Hearts* be diſcovered; and then we may rejoice in this repeated Aſſurance, that the *leaſt of our Services* ſhall be kindly remembered, and abundantly *rewarded* according to the Riches of Divine Bounty and Grace.

SECT.

SECT. XCVII.

Our LORD *ſends out the* Seventy Diſciples *with large Inſtructions, like thoſe he had before given to the* Twelve Apoſtles. Luke X. 1,---16.

LUKE X. 1.

AFTER theſe Things, the Lord appointed other Seventy alſo, and ſent them Two and Two before his Face, into every City and Place, whither he himſelf would come.

2 Therefore ſaid he unto them, The Harveſt truly *is* great,

LUKE X. 1.

AFTER theſe Things the Lord Jeſus, intending when the approaching Feaſt of Tabernacles was over *(a)*, to make one Journey more over the Country, in the laſt Half Year he was to ſpend on Earth, *fixed upon Seventy others* of his Diſciples *alſo*, beſides the Twelve Apoſtles ſo frequently mentioned before, (ſee Luke ix. 1, & ſeq. Sect. 74.) *and ſent them* out *before him, Two and Two* together, *into every City, and* more private *Place, into which he himſelf intended* ſhortly *to come*; and thus, as it were, divided the whole Country into Thirty-five leſſer Circuits. Sect. 97. Luke X. 1.

And he gave them many important Inſtructions, nearly reſembling thoſe which he had before addreſſed to the Apoſtles; and *he ſaid therefore to them* (*b*), as he had to their Brethren, (Mat. ix. 2

37.

(*a*) When the approaching Feaſt of Tabernacles was over.] It ſeems to me much more reaſonable to ſuppoſe, that *Chriſt ſent out the Seventy* before the *Feaſt of Tabernacles*, than after it; conſidering how little Time he had, between that, and the *Feaſt of Dedication*, in which Interval he diſpatched his laſt Circuit in *Galilee*. To take from *thoſe three Months*, all the Period to be allowed for their Journey and Return, ſeems inconvenient. But it is aſtoniſhing, that *Mr. Le Clerc*, and ſome others, ſhould ſuppoſe, that theſe Inſtructions were given to them *in Chriſt's Journey* to the above-mentioned *Feaſt*: For, not to mention the Impoſſibility, of holding a Diſcourſe with ſuch a Number of People on the Road, about an Affair of ſuch Importance; it is expreſsly ſaid, *John* vii. 10. that he *went up to the Feaſt* of Tabernacles *privately*; which is utterly inconſiſtent with his being attended with ſuch a Train as *Seventy*, or (according to that Author,) *Eighty-two* Perſons; for *Le Clerc* ſuppoſes, the *Twelve* were alſo with him.——I ſhall elſewhere give my Reaſons, why I ſuppoſe the Story of the *Samaritans refuſing him Entertainment*, (tho' recorded *Luke* ix. 51, ——56.) to have happened later than this. At preſent I would only obſerve, that the Expreſſion, *after theſe Things*, in the Beginning of this Chapter, may either refer to the Stories immediately preceding, in the Cloſe of the former, from *ver.* 57, *to the End*, or to the general Series of Events recorded above, tho' (as I think the *Evangeliſt* himſelf ſtrongly intimates,) one little Hiſtory be tranſpoſed. See *Sect.* 127. *Note* (*d*).

(*b*) *He ſaid therefore to them.*] *Luke* is the only *Evangeliſt*, who has given us this Account of *Chriſt's ſending out the Seventy*; and it is the leſs to be wondered at, that he ſhould do it ſo particularly, if the *antient Tradition* be true, which *Origen* and *Epiphanius* have mentioned, that he was himſelf *one* of the Number. See *Dr. Whitby's Preface to Luke*, where he

Sect. 97. Luke X. 2.

37, 38. Vol. i. pag. 453.) *The Harveſt is indeed great*, and many Souls are to be gathered in, *but the* faithful *Labourers are* as yet very *few*; *pray ye therefore the Lord of the Harveſt, that he would*, by his immediate Acceſs to the Spirits of Men, *urge* more *Labourers* to come forth *to* the Work of *his Harveſt*, tho' it may prove ſo fatiguing and hazardous, that they are naturally averſe to it (*c*).

great, but the Labourers *are* few: Pray ye therefore the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt.

3 And as for you, *go your Ways* with all the Reſolution and Zeal you can employ in your Miniſtry, as indeed you will need it all; for *behold, I ſend you forth as* ſo many defenceleſs *Lambs, in* 4 *the Midſt of* ravenous and cruel *Wolves*. Yet as you go under the ſingular Care of Divine Providence, *carry not* with you any *Purſe* of Money, *nor* even a *Scrip* for your Proviſions, *nor* any more *Shoes* than you have now on your Feet; *nor* ſtay ſo much as to *ſalute any Man*, as you paſs *by* him on *the Way* (*d*); but let it evidently appear to all who ſee you, that your Thoughts are full of the great Errand on which you go.

3 Go your Ways: behold, I ſend you forth as Lambs among Wolves.

4 Carry neither Purſe, nor Scrip, nor Shoes; and ſalute no Man by the Way.

5 *And* in all the Stages of your Journey, carry along with you thoſe benevolent Affections, which are ſo well ſuited to the Deſign of your Miſſion: *Into whatever Houſe* therefore *you* ſhall happen to *come*, at your *firſt* Entrance *ſay, Peace be upon this Houſe*, and pray that Proſperity and Happi- 6 neſs may attend the whole Family. *And if any Son* and Heir *of Peace*, or any truly good Man, who is worthy of ſuch Bleſſings, *be there* in

5 And into whatſoever Houſe ye enter, firſt ſay, Peace *be* to this Houſe:

6 And if the Son of Peace be there, your Peace ſhall reſt

he has ſhewn this to be highly probable, and no Way inconſiſtent with what *Luke* has ſaid at the Beginning of his *Goſpel*.

(*c*) *That he would urge* more *Labourers*, &c.] As both *Luke* here, and *Matthew* in a parallel Paſſage, (*Mat.* ix. 38. *pag.* 453.) uſe the Word ἐκβαλλῃ, which literally ſignifies to *thruſt out*, I was willing to expreſs the Force of it, in the *Verſion*, as well as the *Paraphraſe*. ——So many of the Expreſſions uſed in *this Diſcourſe*, are to be found in *that to the Twelve*, *Sect.* 74, 75. that it is generally ſufficient to refer to the *Paraphraſe* and *Notes* there, for the Explication of them here.

(*d*) *Nor* ſtay to *ſalute any Man*, as you paſs *by* him on *the Way*.] *Our Lord* did not intend by this, to *forbid his Diſciples* in general, nor even any of his *Miniſters*, a decent Uſe of the cuſtomary Tokens of *civil Reſpect* to others, any more than he *forbids* the Uſe of *Shoes* and *Purſes*: Only while they were employed on this particular Meſſage, he required the Forbearance of them, that every one who ſaw them paſs by, might perceive that their Minds were full of the moſt important Buſineſs, and that they were earneſtly intent on the immediate Diſpatch of it. (Compare 2 *Kings* iv. 29.) This was the more neceſſary, as they were ſo much ſtraitened for Time. See *Note* (*a*).

(*e*) *Wipe*

reſt upon it: if not, it ſhall turn to you again.

in the Houſe, *your* Prayer for *Peace* and Proſperity ſhall be anſwered, and *ſhall reſt upon it*; *but if not*, *it* ſhall not be entirely loſt, but *ſhall return upon you*, and you ſhall be the better for thoſe kind and friendly Sentiments, even tho' the Wiſhes they dictate be not exactly anſwered. Sect. 97. Luke X. 6.

7 And in the ſame Houſe remain, eating and drinking ſuch Things as they give; for the Labourer is worthy of his Hire. Go not from Houſe to Houſe.

And when you are entered into any Lodgings, *continue in the ſame Houſe* as long as you ſtay in the Town, chearfully and contentedly *eating and drinking what you find with them*; *for* as on the one Hand, *the* common *Labourer is worthy of his Reward*, and therefore you, who take ſo much Pains to bring them to the greateſt Bleſſings, have much more Right to your Entertainment; ſo on the other, it is beneath you to be very ſolicitous and nice about the Manner of it; and therefore *do not* create an unneceſſary Trouble in the Family, or *go from one Houſe to another*, in Hope of better Accommodations, during the ſhort Stay you make in a Place. 7

8 And into whatſoever City ye enter, and they receive you, eat ſuch Things as are ſet before you:

9 And heal the Sick that are therein, and ſay unto them, The Kingdom of GOD is come nigh unto you.

And I repeat it again, *Into whatever* Town or *City you come*, *and they entertain you* freely and chearfully, *eat* and drink *ſuch Things as are ſet before you*: *And* I am ſure I put it into your Power, to make them an abundant Recompence, when I commiſſion you, as I do now, to *heal the Sick that are in it*, *and* to *ſay unto them*, *The* long expected *Kingdom of GOD is come near unto you*, and therefore prepare yourſelves thankfully to receive the Bleſſings of it, which are freely offered to you by the Meſſiah. 8 9

10 But into whatſoever City ye enter, and they receive you not, go your Ways out into the Streets of the ſame, and ſay,

11 Even the very Duſt of your City, which cleaveth on us, we do wipe off againſt you; notwithſtanding, be ye ſure

But into whatſoever City you come, *and they do not entertain you*, nor regard your Meſſage, *go out into the Streets of it*, *and ſay* in a moſt publick and ſolemn Manner, Since you reject ſo gracious and important a Meſſage, we cannot but conſider you as rejected by GOD, and devoted to certain and inevitable Deſtruction; *we* therefore ſeparate ourſelves from all that belongs to you, and *wipe off* from our Feet *againſt you even the very Duſt of your City which cleaves to us* (*e*); *never-* 10 11

(*e*) *Wipe off the very Duſt of your City*, &c.] For the Import of this ſolemn Action, ſee *Sect.* 74. *Note* (*o*), *pag.* 460. from whence it will appear, that *Dr. Edwards*'s ſingular Interpre-

Sect. 97. Luke X. 11. *nevertheleſs, know this aſſuredly, that the Kingdom of GOD is come near unto you,* and in the Midſt of all the Calamities which are to befal you, let your Conſciences witneſs, that Mercy hath been

12 offered and refuſed. *And I ſay unto you,* as I formerly did to your Brethren, *that in that Day* of the final Judgment *it ſhall be more tolerable,* even *for* the accurſed Inhabitants of *Sodom* itſelf, *than for that City,* whereſoever it ſhall be found.

13 Now while our Lord was thus mentioning to his Seventy Diſciples the wretched Caſe of thoſe that rejected the Goſpel, he could not forbear reflecting, that this was the Condition of ſome of thoſe Cities, where he himſelf had made the moſt frequent Viſits, and the longeſt Abode: He therefore repeated the pathetick Lamentation he had before taken up for them *(f)*, and ſaid, On this Account *Woe unto thee, oh* thou obſtinate *Chorazin, Woe unto thee, oh* thou incorrigible *Bethſaida; for if the Wonders which have been wrought in you, had been done in Tyre and Sidon,* degenerate as they were, *they would have repented long ſince, ſitting in Sackcloth, and* lying down in *Aſhes,* to expreſs the Depth of their Humiliation and Sorrow.

14 *But* tho' Vengeance has long ſince been executed upon them, GOD will make manifeſt the Impartiality of his Juſtice, and *it ſhall be more tolerable in the* Day of his tremendous *Judgment for Tyre*

15 *and Sidon, than for you. And thou, oh* moſt ungrateful and rebellious *Capernaum, who haſt been* diſtinguiſhed from all the reſt by my longeſt Reſidence in thee, ſo that thou haſt (as it were) been *lifted up to Heaven* in that Reſpect, as well as in Magnificence and Wealth, *ſhalt be brought down* even *to Hell,* and ſunk into the deepeſt and moſt

ſure of this, that the Kingdom of GOD is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that Day for Sodom, than for that City.

13 Wo unto thee, Chorazin, Wo unto thee, Bethſaida; for if the mighty Works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in Sackcloth and Aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the Judgment, than for you.

15 And thou, Capernaum, which art exalted to Heaven, ſhalt be thruſt down to Hell.

terpretation, (*Edw. on Script. Vol.* ii. *pag.* 189,——193.) is not only foreign, but contrary to *our Lord*'s Purpoſe. He ſtrangely ſuppoſes it an *Alluſion* to thoſe *Courts,* where, as in what we call *Pie-Powder* (or *Pieds poudres*) *Courts,* Controverſies were immediately decided, as it were *before People could wipe the Duſt off their Shoes.*

(f) He repeated the pathetick Lamentation, &c.] Conſidering the affectionate Temper of *our Lord,* it is no Wonder, that he ſhould renew his *Lamentations* over thoſe unhappy Places, where he had ſo intimately converſed; and that he ſhould do it in ſuch Words as theſe, ſo well calculated to alarm, and impreſs, all that ſhould hear, or read them. Oh that they might *now* have their due Weight with thoſe, who might paſs them over too ſlightly, when they occurred *before,* from *Mat.* xi. 20,—24. (See *Sect.* 59. *pag.* 357,—359.) Oh that every impenitent Creature who reads them, might know *that the Sentence of his own Condemnation is now before his Eyes!*

moſt irrecoverable Ruin, ſince thou haſt heard my Goſpel only to deſpiſe it. Sect. 97.

16 He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

And then turning to the Seventy Diſciples, who ſtill ſtood around him, he concluded his Inſtructions to them in theſe important Words, (to the ſame Purpoſe as he before had ſaid to the Apoſtles, Mat. x. 40. pag. 471.) *He that heareth you*, in the Diſcharge of this your Embaſſy, *heareth me; and* on the other Hand, *he that rejecteth you*, in like Manner *rejecteth me; and he that rejecteth me, rejecteth him that ſent me*, even the Father himſelf, whoſe Credentials I bear, and who will puniſh the Deſpiſers of the Goſpel, as impious Rebels, who preſume to contemn his Infinite Majeſty, and provoke his Almighty Power. Luke X. 16.

IMPROVEMENT.

SO unwilling was the *Bleſſed Jeſus*, to give over his kind Attempts for Men's Salvation! He projected *another Circuit* thro' the Country, and ſends forth *other Meſſengers*, more numerous than the former Company. He renews his *Invitations* to periſhing Sinners, and his *Lamentations* over thoſe, who had hitherto *rejected the Counſel of GOD againſt themſelves.* (*Luke* vii. 30.) Thus let us love the Souls of Men; thus let us uſe repeated Endeavours to deliver them; Endeavours, which would probably be much more ſucceſsful than they are, if theſe wiſe and gracious Directions of *Chriſt* to his *Miniſters* were more attentively obſerved, by thoſe who are honoured with that important Office. *Luke* x. 1. Ver. 13,-15.

Let all ſuch *caſt their Care upon GOD*; let them *go forth* chearfully, in a Dependance on his Protection and Favour; let them carry about with them Hearts full of Affection for the whole Human Race, ſeeking and praying for the *Peace* of all around them; chearfully *contenting themſelves with ſuch Things as they have*, (*Heb.* xiii. 5.) and neither purſuing the Grandeurs, nor the Delicacies of Life, with any eager Attachment. Ver. 3, 4. Ver. 5. Ver. 7, 8.

Send forth, Oh Lord, ſuch *Labourers into thine Harveſt*; and animate them to a becoming Zeal in their Work, by a deep Senſe of that dreadful *Condemnation*, which *thoſe* will incur, who *deſpiſing them*, pour Contempt on their *Divine Maſter*, and *his Heavenly Father*, in whoſe Name he was *ſent!* May GOD preſerve *our Country* from that Guilt and Ruin! *The Kingdom of GOD is come nigh unto* us, and we are *lifted up to Heaven* by our Privileges: May we not, after all, *be caſt down to Hell* for the Abuſe of them! but may Divine Grace make ſuch *a Way* for the Goſpel *into our Hearts*, that we may cordially *receive* all that faithfully proclaim it, and *bid them welcome in the Name of the Lord!* Ver. 2. Ver. 16. Ver. 11. Ver. 15.

SECT. XCVIII.

CHRIST *diſcourſes with his Brethren about his going up to the* Feaſt of Tabernacles, *and ſtays ſome Time after them.* John VII. 1,—13.

JOHN VII. 1.

Sect. 98. John VII. 1. *AFTER theſe Things*, that is, after he had miraculouſly fed the Five thouſand, walked on the Sea to his Diſciples, and diſcourſed with the Multitude concerning the Bread of Life (*a*), *Jeſus* for ſome Time *walked*, or travelled, as we before obſerved, *in Galilee*, and there inſtructed his Diſciples; (ſee pag. 14.) *for he would not* then *walk*, or converſe familiarly *in Judea (b)*, *becauſe the Jews*, and eſpecially their Rulers, incenſed by the growiug Fame of his Miracles, and the Freedom of his Diſcourſes, *ſought* an Opportunity *to ſlay him*, either by private Aſſaſſination, tumultuous Aſſault, or legal Proceſs.

2 *And a* very noted *Feaſt of the Jews was* then *near*, which is [*called*] *the Feaſt of Tabernacles*; inſtituted in Commemoration of their dwelling in Tents in the Wilderneſs, and celebrated in Booths erected for that Purpoſe, with great Solemnity and Joy. (See Lev. xxiii. 34, & ſeq.)

3 *Therefore his Brethren*, or near Kinſmen in Galilee, *ſaid unto him*, We would adviſe thee to *remove from hence, and go into Judea, that thy Diſciples alſo* who are there, *may*, for the Confirmation of their Faith in thee, behold thy Miracles, and *ſee the* mighty *Works which thou performeſt* here:

JOHN VII. 1.

AFTER theſe Things Jeſus walked in Galilee; for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 Now the Jews Feaſt of Tabernacles was at hand.

3 His Brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy Diſciples alſo may ſee the Works that thou doeſt:

(*a*) *After theſe Things*, &c.] Thoſe that I have mentioned here, are *the laſt*, which had been recorded by *John*. See a more particular Account of them, *Sect.* 78,—82.

(*b*) *He would not walk in Judea.*] This may be an Intimation, either that he was not at *Jeruſalem* the preceding *Paſſover*, or at leaſt made no publick Appearance, or long Abode there. I am inclined to think, the former was the Caſe.——Undoubtedly his *Omiſſion* of a Journey thither, at ſome of the *great Feaſts*, might be vindicated by his extraordinary Character, and thoſe Intimations, he might have from his Heavenly Father, of being *diſpenſed with*, for Reaſons not particularly known to us, who have no Concern with them. See *Note (b)*, *Sect.* 83. *Vol.* i. *pag.* 516.

(*c*) *That*

Sect. 98. John VII. 4.

4 For *there is* no Man *that* doth any Thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe Things, ſhew thyſelf to the World.

here: *For* this Retirement ſeems not at all to ſuit the great Pretenſions thou art making to a publick and extraordinary Character, as it is well known, that *no Man will* chuſe to *act any* remarkable *Thing in Secret, that is himſelf deſirous*, like thee, *to be publickly known* and talked of *(c)*: *If* therefore *thou* art really the promiſed Meſſiah, and *doſt theſe Things*, which we ſo often ſee at Home, by a Divine Commiſſion, go up to Jeruſalem, and there *manifeſt thyſelf to the* great Men of the *World*, and appear in Places of the moſt publick Concourſe; and thou canſt not have a better Opportunity of doing it, than at this celebrated Feaſt, which brings together ſo many, not only from the Land of Iſrael, but from neighbouring Countries.

5 For neither did his Brethren believe in him.

This they ſaid, not out of any real Friendſhip and Reſpect, but to make farther Trial of him, and in ſome meaſure to upbraid him with thoſe Precautions which he thought it neceſſary to obſerve; *for*, notwithſtanding all the Evidences he had given of his Divine Miſſion, yet *neither did his Brethren* and Kindred themſelves *believe in him*, when they ſaw that he took no ſuch Method to raiſe himſelf and his Family, as they thought inſeparable from the Character of the Meſſiah, whenever he ſhould appear *(d)*. 5

6 Then Jeſus ſaid unto them, My Time is not yet come: but your Time is alway ready.

Then Jeſus ſaid unto them, My Time, either to manifeſt myſelf, or to go up to Jeruſalem, *is not yet come; but your Time is always ready*, and ſuch a Circumſtance in your Caſe is comparatively of very little Importance. 6

7 The World cannot hate

You have no Reaſon to fear any Injury, or Aſſault, as *the* 7

(c) That is himſelf deſirous to be publickly known and talked of.] This ſeems to be a very invidious and groundleſs Inſinuation, as if he was acted by *oſtentatious Views*; the contrary to which appeared ſo evidently in the whole of his Conduct, that nothing but baſe Envy could ſuggeſt ſuch a Charge.

(d) Neither did his Brethren believe in him, &c.] It is aſtoniſhing, that theſe *near Relations* of *Chriſt*, who muſt have had ſo many Opportunities of ſeeing the Glories, both of his Character, and Miracles, (which laſt they here expreſsly acknowledge,) ſhould continue in *Unbelief*. But they unhappily laid it down as a firſt Principle, that the *Meſſiah* muſt be a *Temporal Prince*; and finding this Mark of his Miſſion wanting, and ſeeing (more ſtrongly than others, not ſo intimately converſant with him, could do,) his Averſion to any ſuch Scheme, they would yield to no other Proofs; and are, I fear, on the fatal Liſt of thoſe, who periſhed, as Thouſands now do, by oppoſing *Hypotheſis* to *Fact*. See *Dr. Sykes on the Truth of Chriſtianity, pag.* 128.

Sect. 98. John VII. 7. *the World cannot hate you* (*e*), becauſe it is on Principles of carnal Wiſdom that you act, and ſo have nothing in your Conduct that may draw upon you any particular Oppoſition; *but me it hates*, not on Account of any ill Action which I have committed, but *becauſe* from a Zeal for Truth, and a Deſire of its Reformation, *I bear my Teſtimony concerning it, that its Deeds are evil.*

hate you; but me it hateth, becauſe I teſtify of it, that the Works thereof are evil.

8 *Do you* therefore *go up to this Feaſt*, whenever you pleaſe, without waiting for me; and acquieſce in what I now tell you, that *I do not* as [*yet*] *go up to this Feaſt* (*f*); *for* that which I judge *my* moſt convenient *Time* of doing it, *is not yet fully come*, nor do I need to be directed by you in my Conduct, on ſuch Occaſions as theſe.

8 Go ye up unto this Feaſt: I go not up yet unto this Feaſt, for my Time is not yet full come.

9 *Now when he had ſaid theſe Things unto them, he continued* [*ſtill*] *in Galilee* for a few Days longer:

9 When he had ſaid theſe Words unto them, he abode *ſtill* in Galilee.

10 *But when his Brethren* or Kindred *were gone up, then he alſo* himſelf *went up to the Feaſt* (*g*), *not publickly* with a Train of Attendants, as he had often done (*h*), *but* alone, and *as it were in ſecret*, as privately as he could.

10 But when his Brethren were gone up, then went he alſo up unto the Feaſt, not openly, but as it were in ſecret.

11 *The Jews therefore*, not ſeeing him appear as uſual, *ſought for him at the* Beginning of the *Feaſt, and ſaid*, What is become of Jeſus, and *where*

11 Then the Jews ſought him at the Feaſt, and ſaid, Where is he?

(*e*) *The World cannot hate you.*] Theſe Words, gentle as they may appear, contain a moſt awful Inſinuation, that theſe *his Kinſmen* were Perſons governed entirely by *Carnal Views*, and therefore deſtitute of the Love of GOD, and all well-grounded Hope from him.

(*f*) *I do not* [*yet*] *go up to this Feaſt.*] The Reader may obſerve, that I incloſe the Word [*yet*], which anſwers to οὔπω in the *Original*, in *Crotchets*; and the Reaſon is, becauſe I do indeed doubt, whether it was in the *oldeſt Copies*. And this Doubt ariſes, not merely from *Porphyry*'s objecting againſt this, as a *Falſhood*; (for frequent Experience has taught us, how little the Enemies of *Chriſtianity* are to be truſted in their Repreſentations of *Scripture*;) but from obſerving, that *Jerom*, and the other moſt antient *Fathers*, who reply to that Objection, do not found their Anſwer, on his citing the Paſſage wrong, but, as they juſtly might, on the Intimation *our Lord* gave, of his intending ſhortly to go to *the Feaſt*, in that Expreſſion, *My Time is not yet fully come.*——It is a glorious Teſtimony to the unblemiſhed Integrity of *our Lord*'s Character, that ſo cunning and inveterate an *Enemy* was forced to have Recourſe to ſuch mean and ridiculous Methods of aſperſing it. See *Dr. Mill* on *this Text*, and *Cleric. de Arte Criticâ, part.* iii. *pag.* 232.

(*g*) *He alſo went up to the Feaſt.*] *Our Lord* might know of ſome Circumſtance of particular Danger, which might have rendered *his going up* at the uſual Time, and with this Company, unſafe, and therefore improper.

(*h*) *Not publickly* with a Train of Attendants, &c.] I look on this, as a moſt certain Argument, that the Story in *Luke* ix. 51,——56. cannot (as moſt *Commentators* ſuppoſe,) relate to this Journey; ſince it is ſo evident, he was then attended with a numerous Train of Followers. Compare *Note* (*a*), *pag.* 37.

(*i*) *Where*

Sect. 98.

John VII. 12.

where is he? or what can have prevented his coming up to the Feaſt *(i)*?

12 And there was much murmuring among the People concerning him: for ſome ſaid, He is a good Man: others ſaid, Nay, but he deceiveth the People.

And there was in the mean Time *a great Murmuring among the People concerning him; for ſome ſaid,* (as they had, from the whole Tenour of his Life, the utmoſt Reaſon to conclude,) *Surely* (*k*) *he is* an eminently pious and *a good Man: But others*, under the Force of ſtrong Prejudices, ſuſpected the worſt, and *ſaid, Nay*, that cannot be; *but he* certainly *ſeduces the* ignorant *Populace*, however he comes by this Power of doing it; and the wiſeſt Part of Mankind muſt ſee, that he will undoubtedly at laſt draw his Followers into Ruin, as ſome other Impoſtors have lately done. (See Acts v. 36, 37.)

13 Howbeit no Man ſpake openly of him, for fear of the Jews.

Thus they privately debated the Matter; *howbeit no one*, that thought favourably of him, *ſpoke* his Mind *with Freedom concerning him* (*l*), *for fear of the* Rulers among the *Jews*, who were jealous of his growing Fame, and looked with a very malignant Eye on all who took any peculiar Notice of Jeſus. 13

IMPROVEMENT.

WE ſee how little the greateſt external Advantages can do, without the Divine Bleſſing, when ſome of the *neareſt Relations* of *Chriſt* himſelf, by whom he had been moſt intimately known, were not prevailed upon to *believe in him.* Who then can wonder, if ſome remain incorrigible in the moſt regular and pious Families? How much more valuable is *the Union* to him, which is founded on a cordial and obedient *Faith*, than *that* which aroſe from the *Bands of Nature?* and how cautiouſly *John* vii. 5.

(*i*) *Where is he?* or what can have prevented his coming up to the Feaſt?] If *our Lord* had abſented himſelf from the *two preceding Feaſts*, (which perhaps the Expoſtulations of *his Brethren, ver.* 3, 4. may imply,) there was yet an obvious Reaſon for the *Surprize*, which *this Queſtion* expreſſes; for undoubtedly *our Lord* uſed generally to attend on theſe Occaſions. See *Vol.* i. *pag.* 516. *Note* (*b*).

(*k*) *Surely.*] It is poſſible, as our *Tranſlators* have ſuppoſed, that the Word *oti* here may be only an *Expletive*; but to me it ſeems probable, that it may not improperly be rendered *ſurely*, or *truly*, which is accordingly the Senſe that I have ſometimes given it.——We ſhould not, I think, unneceſſarily conclude a Word to be quite *inſignificant* in any Writer of Credit and Character, eſpecially in the *Sacred Penmen.*

(*l*) *No one*, that thought favourably of him, *&c.*] The Reaſon afterwards given renders ſuch a *Reſtriction* abſolutely neceſſary. Thoſe that thought *contemptibly* of *Chriſt*, might have ſpoken their Minds as *freely* as they pleaſed.

Sect. 98. tiously should we watch against those *carnal Prejudices*, by which even the *Brethren of Christ* were alienated from him.

Ver. 1, 8. *Our Lord*, we see, used a prudent Care to avoid Persecution and Danger, till *his Time was fully come*; and it is our Duty to endeavour by all wise and upright Precautions to secure and preserve ourselves, that we may have Opportunities for farther Service.

In the Course of such Service, we must expect, especially if we appear under a publick Character, to meet with a Variety of *Censures*; but let

Ver. 12. us remember, that *Jesus* himself went *thro' evil Report, and good Report*; by some applauded as *a good Man*; but by others, and those the greater Part of his Countrymen, condemned as *deceiving the People*. Let us learn of *Christ* patiently to endure such injurious Treatment; and endeavour to behave ourselves so, that we may have a *Testimony* in the Consciences of Men, and the Presence of GOD, that, after the Example of our great Master, *in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of GOD, we have our Conversation in the World: (2 Cor. i. 12.)* Then will the Honour and Reward of our faithful Obedience continue, when the Memories of those that reviled us are perished with them.

SECT. XCIX.

CHRIST *going up privately to* Jerusalem *at the* Feast of Tabernacles, *vindicates his Conduct, and farther urges the Proofs of his Divine Mission.* John VII. 14,—24.

JOHN VII. 14.

Sect. 99. THUS were the Jews divided in their Sentiments about our blessed Lord, and tho' they eagerly enquired after him, yet knew not where to find him; but *now in the Midst of the Feast* of Tabernacles, about the third or fourth Day, *Jesus went up* to Jerusalem, and entered publickly *into the Temple, and taught* the People, who were in

15 vast Multitudes assembled there. *And the Jews* who heard him, *were amazed, saying, How does this Man understand Letters (a)?* or how comes he

JOHN VII. 14.

NOW about the midst of the Feast, Jesus went up into the Temple, and taught.

15 And the Jews marvelled, saying, How knoweth

(a) *How does this Man understand Letters?*] I see no Reason to believe, that *our Lord* adorned his Discourses with Quotations from, or References to, the Writers that were then most celebrated for their Learning, or shewed any extraordinary Acquisitions in *History, Antiquities, &c.* The *Evangelists* have given us no Specimen of that Kind; and it is certain, that *foreign Literature* was then in great Contempt among the *Jews*. —— The Words undoubt-

eth this Man Letters, having never learned?

he to be ſo well acquainted with Sacred Literature, as to be able thus expound the Scriptures, and to apply himſelf to us with ſuch Gracefulneſs and Propriety, *having never learned* theſe Arts of Addreſs at any Place of publick Education? Sect. 99. John VII. 15.

16 Jeſus anſwered them, and ſaid, My Doctrine is not mine, but his that ſent me.

Jeſus anſwered them, and ſaid, There is no ſuch Reaſon why you ſhould wonder at this; for *my Doctrine*, or that which I now teach you, *is not mine* own Invention, or what I have learnt by any common Method of Enquiry; *but* it is entirely *his that ſent me*, and I learned it by immediate Inſpiration from him. 16

17 If any Man will do his Will, he ſhall know of the Doctrine, whether it be of GOD, or *whether* I ſpeak of myſelf.

And if you deſire rightly to enter into the Evidences of it, you muſt make it your great Care to maintain an honeſt and religious Temper; for *if any one be* reſolutely *determined* to obſerve the Dictates of my Heavenly Father, and *to do his Will (b)*, tho' ever ſo contrary to the Impulſe of a corrupt Nature, *he ſhall* then quickly *underſtand, whether my Doctrine be of GOD, or whether I ſpeak* it *of myſelf*; for the Evidence is plain to an honeſt Mind, and the Correſpondence which ſuch a truly good Man will find between the whole Syſtem of my Doctrine, and his own inward Experience, will be unto him inſtead of a thouſand ſpeculative Arguments. 17

18 He that ſpeaketh of himſelf, ſeeketh his own Glory: but he that ſeeketh his

In the mean Time, you might obſerve ſomething, even in the very Manner of my teaching, ſufficient to convince you that I am no Impoſtor; for *he that*, in ſuch a Circumſtance, and with ſuch Pretenſions, *ſpeaks of himſelf*, without any Divine Commiſſion, will govern himſelf by Secular Views; and a ſagacious Obſerver will ſoon ſee, that he *is ſeeking his own Glory* and Intereſt, even under the moſt ſelf-denying Forms: *But he that* in the whole of his Conduct ſhews, 18

that

undoubtedly refer to *our Lord*'s great Acquaintance with the *Scriptures*, and the judicious and maſterly Manner in which he taught the People out of them, with far greater Majeſty, and nobler Eloquence, than the *Scribes* could attain to by a learned Education. See *Mark* i. 22. and *Mat.* vii. 29. *Vol.* i. *pag.* 299. *Note* (*g*).

(*b*) *Be determined to do his Will.*] This ſeems to be the Import of thoſe Words, θελῃ τὸ θελημα αὐτὸ ποιειν. (See *Sect.* 22. *Note* (*a*). *Vol.* i. *pag.* 127.) —— This important Paſſage ſeems an expreſs Declaration, that every *upright Man*, to whom the Goſpel is propoſed, will ſee and own the Evidence of its Divine Authority; which indeed might reaſonably have been concluded, from the awful *Judgment* pronounced on thoſe, who preſume to reject it.

(*c*) *Nay*

Sect. 99. John VII. 18.

that he *ſeeks the Glory of* GOD, as of *him that* he declares to have *ſent him*, gives great Reaſon to believe, that *he is true* and ſincere in that Declaration, *and there is no Unrighteouſneſs* or Impoſture *in him (c)*.

his Glory that ſent him, the ſame is true, and no Unrighteouſneſs is in him.

19 But your Character is the very Reverſe of this, and you cannot but know it in your own Conſcience: For let me upon this Occaſion call you to reflect on your own Conduct, and appeal to that: *Hath not Moſes given you the Law*, and do you not eagerly contend for its Divine Original? *and yet none of you obſerves the Law*, that he has given you. If you deny the Charge, let me remind you of that grand Precept, "Thou ſhalt "not kill," and then aſk you, *Wherefore do you go about to kill me*, tho' an innocent and upright Perſon, who am come to bring you a moſt important Meſſage from GOD?

19 Did not Moſes give you the Law, and *yet* none of you keepeth the Law? Why go ye about to kill me?

20 This Jeſus ſaid with Reference to what he knew to be the ſecret Deſign of ſome of his Hearers, who were even then plotting his Deſtruction; but *the Multitude*, who were not aware of it, ignorantly and rudely *anſwered and ſaid*, Surely *thou art poſſeſſed*, and diſtracted *(d)*, to talk thus; doſt thou not ſafely travel from Place to Place, and appear in our moſt publick Aſſemblies, even here at Jeruſalem, and *who goes about* or deſires *to kill thee?*

20 The People anſwered and ſaid, Thou haſt a Devil: who goeth about to kill thee?

21 *Jeſus* referring to the Deſign, which he knew ſome of them had, of renewing their Proſecution againſt him as a Sabbath-breaker, becauſe he had commanded the Diſabled Man at the Pool of Bethesda to carry his Bed on that Day, (compare John v. 16. Vol. i. pag. 288.) *anſwered* in the gentleſt Manner, *and ſaid unto them, I have* ſome Time ago

21 Jeſus anſwered and ſaid unto them, I have done one Work, and ye all marvel.

(c) No Unrighteouſneſs or Impoſture *in him.*] The Word ἀδικια, in this Oppoſition to ἀληθὴς, muſt ſignify *Impoſture*. Yet I think it the faireſt Way to tranſlate the *original* Words in all their Extent, and content myſelf with ſuggeſting in the *Paraphraſe* thoſe *Limitations*, which the particular Connection requires.

(d) Thou art poſſeſſed, and diſtracted.] So ſome of them expreſs it, *John* x. 20. *He hath a Devil, and is mad*: Which plainly ſhews, (as many have obſerved,) that they thought, ſome of the worſt Kind and Degrees of *Lunacies* proceeded from the Agency of ſome *Dæmon*; as many conſiderable *Greek Writers* plainly did. See *Bos, Exercit. pag.* 41,—43. But it can never be argued from hence, that *Poſſeſſion* and *Lunacy* are univerſally *Synonymous Terms*. When joined together, they ſeem to ſignify *different Things*; the former being put for the *Cauſe*, and the latter for the *Effect*.

(e) I

ago *performed one* remarkable *Work (e), and you all* to this very Day *wonder on Account of it (f)*, that I ſhould order the Man I cured to carry his Couch on the Sabbath-day: Yet a little Reflection might convince you, that your Cavil is very unreaſonable, even on your own Principles: For *Moſes gave you* a Precept, which required *Circumciſion*; (*not that it is* originally *of Moſes* his Inſtitution, *but* had been formerly eſtabliſhed by the Obſervation of Abraham, and *of the* other *Fathers* of our Nation, many Ages before Moſes was born, *and* therefore could not properly be altered by him *(g)*;) yet *you* ſcruple not to *circumciſe a Man*-Child *on the Sabbath-Day*, if it happen to be the eighth from his Birth. *If* [*then*] *to prevent the Violation of Moſes his Law* by deferring this ſacred Rite, you acknowledge it fit, that *a Man* ſhould *receive Circumciſion on the Sabbath* itſelf; [*why*] *are you incenſed againſt me, that* by ſpeaking a Word, *I have cured a Man*, who was *entirely* diſabled *(h)*, *on the Sabbath*; as if

Sect. 99.

John VII. 22.

22 Moſes therefore gave unto you Circumciſion, (not becauſe it is of Moſes, but of the Fathers,) and ye on the Sabbath-day circumciſe a Man.

23 If a Man on the Sabbath-day receive Circumciſion, that the Law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a Man every whit whole on the Sabbath-day?

23

(*e*) *I have* ſome Time ago *performed one* remarkable *Work*.] It is plain, the *Miracle* here referred to, was wrought *a Year and a half* before *this Feaſt*. Compare *Sect.* 46. *Note* (*a*), *Vol.* i. *pag.* 282.

(*f*) *And you all wonder on Account of it*.] I here follow *Theophylact* and *Beza*, in joining the Words διὰ τοῦτο to the End of *this Verſe*, becauſe it is certain, that in their uſual Signification they cannot properly introduce the next; and *John* xix. 11. (*Sect.* 188.) may be an Inſtance of the like Kind. The *Pruſſian Tranſlators* render it, *Becauſe Moſes gave you Circumciſion*, &c. and the learned *Elſner* inclines to this Verſion: (*Elſner. Obſerv. Vol.* i. *pag.* 314, 315.) But tho' I am ſenſible, ὅτι ſometimes ſignifies *becauſe*, (ſee *Gen.* xxxviii. 26. *Numb.* x. 31. and xiv. 43. *Septuag.* and *Hebr.*) I cannot find διὰ τοῦτο ever ſo uſed; and think, if it be retained at the Beginning of the *next Verſe*, it ſhould be rendered, *As to this Matter*; which Senſe it may perhaps have, in *Mat.* xiii. 52. xviii. 23. and in a few other Places; and ſo *Grotius* takes it here. See *Dr. Whitby* on this Place.

(*g*) *Not that it is* originally *of Moſes*, &c.] An excellent Perſon, juſtly celebrated in the Learned World, has lately ſuggeſted to me a Thought on theſe Words, (which I have not met with elſewhere, but have briefly hinted in the *Paraphraſe*,) as to the Reaſon why *our Lord* makes this obvious Remark, that *Circumciſion* was *elder* than the Time of *Moſes*. Had *Moſes* inſtituted it, he would probably have ordered it ſo, as to make it quadrate with *his Law* relating to the *ſtrict Reſt* of the *Sabbath*; but finding it inſtituted by a previous *Covenant*, which his *Law could not diſannul*, (ſee *Gal.* iii. 17.) he left it ſtill on the ſame Footing.—— This Argument will indeed infer, that the ſtrict *Sabbatical Reſt* was not obſerved in the *Patriarchal Age*; but yet it might be a Day of *extraordinary Devotion*, which I apprehend to be proved from *Gen.* ii. 3.

(*h*) *I have cured a Man entirely*.] *Our Tranſlation* loſes much of the *Emphaſis*: The Words, ὅλον ἄνθρωπον ὑγιῆ ἐποίησα, literally ſignify, *I have healed*, or made ſound, *a whole Man*. But the Ambiguity in our *Engliſh* Word *whole*, rendered ſuch a *Verſion* very improper. I therefore thought it neceſſary, a little to vary the *Expreſſion*, but the *Senſe* is entirely the ſame.

Sect. 99.

John VII. 23. if it was a more ſervile Work, to heal, than to wound? or how do you imagine, that I have not Power, when I have thus healed him, to manifeſt the Perfection of the Cure, by commanding him

24 to carry his Couch *(i)*? *Judge not according to* theſe Prejudices, which the Meanneſs of my *Appearance* tends to produce; *but judge righteous* and equitable *Judgment*; which if you do, you muſt neceſſarily acknowledge my Divine Miſſion to be as evident and certain, as that of Moſes himſelf, to whoſe Precepts you profeſs ſo great a Regard.

24 Judge not according to the Appearance, but judge righteous Judgment.

IMPROVEMENT.

John vii. 16, 18. LET us learn of our meek and humble *Maſter*, to refer the *Honour* of all we know and do, to *Divine Inſtructions* communicated to us, and *Divine Grace* working in, and by us; that *ſeeking the Glory of GOD*, we may have the ſureſt Evidence, that we are truly *his*. Let us on all Occaſions remember, that *Integrity* and *Uprightneſs* will be a certain Security to us, againſt dangerous *Miſtakes* in Matters of Religion. If *the*

Ver. 17. *Light* we already have, be faithfully improved, we may humbly hope, that more will be given in; nor ſhall we then fail of convincing Evidence, that the *Goſpel-Doctrine is of GOD*; for the Experience of its Power on our Hearts will check our *Paſſions*, and deſtroy the *Prejudices*, that would prevent the *Truth* from taking Place in our Minds.

Let us receive *his Doctrine* as *Divine*, and hearken unto *Chriſt* as *ſent of GOD*; and whatſoever be the vile *Reproaches* we may meet with

Ver. 19. from a wicked World, and the malicious *Deſigns* it may form againſt us, let us be reſolute and ſtedfaſt in the Practice of the Duties he has taught us, that *with Well-doing we may put to Silence the Ignorance of fooliſh Men.* (1 *Pet.* ii. 15.)

Ver. 20. *Our Lord* was reviled as a *Dæmoniack*, and a *Lunatick*; but inſtead of *rendering Railing for Railing*, he replied in the Words of Gentleneſs and

Ver. 21,-23. Sobriety. So let us endeavour to conquer the Rudeneſs of thoſe *Attacks*, we may meet with in his Cauſe; that we may, if poſſible, remove the

Ver. 24. *Prejudices*, ſo fatal to thoſe that entertain them, and form them to that equitable and impartial *Judgment*, which would ſoon turn all their Cavils againſt *Chriſt* into Admiration, Praiſe, and Obedience.

(*i*) That I have not Power, when I have thus healed him, &c.] So *our Lord* himſelf ſtates the Argument, in a Caſe nearly reſembling this, (*Mat.* ix. 5, 6. *Vol.* i. *pag.* 279.) and might probably here intend to inſinuate it, tho' in an oblique Manner.

SECT.

SECT. C.

The Jews *paſs a Variety of Cenſures on* CHRIST; *and the* Sanhedrim *alarmed by the Regard which ſome expreſſed towards him, ſend Officers to ſeize him; but* CHRIST *openly declares, that their Purpoſes ſhould not immediately take Effect.* John VII. 25,—36.

JOHN VII. 25.

THEN ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

26 But lo, he ſpeaketh boldly, and they ſay nothing unto him: Do the Rulers know indeed, that this is the very Chriſt?

27 Howbeit we know this Man whence he is: but when Chriſt cometh, no Man knoweth whence he is.

28 Then cried Jeſus in the Temple as he taught, ſaying,

JOHN VII. 25.

THEN, while our Lord was thus diſcourſing at the Feaſt of Tabernacles, *ſome of the Inhabitants of Jeruſalem*, who knew more of the Deſigns of the Sanhedrim than others, (ver. 19, 20.) *ſaid, Is not this he, whom they ſeek* an Opportunity *to put to Death? But behold, he* is not only come up hither to the Feaſt, but *ſpeaks openly* and freely in the very Temple itſelf; *and they* are ſo far from ſeizing him, that they *do not* ſo much as *ſay any thing to* prohibit *him: Do the Rulers* then *indeed know*, they were miſtaken in their former Cenſures, and are they now perſuaded in their Conſciences, *that this is really the Meſſiah? But we* have ſufficient Reaſon to conclude, this cannot be the Caſe; for many of us *know this Man*, from *whence he is* deſcended, and are ſure that he was born of Joſeph's Wife; *whereas when the Meſſiah comes, no Man will* thus *know* from *whence he is*; for he is to be born in a miraculous Way of a Virgin (*a*).

Then Jeſus, tho' they ſaid this in a private Manner to each other, and imagined that he could not have heard them, *as he was teaching in the Temple*,

Sect. 100. John VII. 25.

26

27

28

(*a*) He is to be born in a miraculous Way of a Virgin.] It is evident from *Mat.* ii. 4, 5. that the *Jews* apprehended the *Meſſiah* was to be *born at Bethlehem*; and from a Multitude of other Places, that they knew he was to be a *Deſcendant of David*. (Compare *ver.* 42.) I know not how therefore to account for their ſaying, that *when Chriſt came, no Man would know whence he is*, but by ſuppoſing, with *Archbiſhop Tillotſon*, (*Vol.* ii. *pag.* 454.) that the Words refer to an Expectation they had, that he would be *born of a Virgin.*—— As for the Notion which *Juſtin Martyr* mentions, that the *Meſſiah* ſhould for a while *be hid*, it ſeems more modern; and they muſt put a ſtrange Interpretation on *Iſa.* liii. 8. *Mic.* v. 2. and *Pſal.* cx. 4. to draw any ſuch Conſequence from them, as *Dr. Whitby*, and *Mr. L'Enfant* ſuppoſe, they did.

Sect. 100. John VII. 28. *Temple*, and at ſome Diſtance from them, *cried out* with a louder Voice than before, *and ſaid*, *Do you* indeed *both know me, and know whence I am* (*b*)? Alas, it is great Raſhneſs and Folly for you to aſſert it; and whatever you may object, *yet* it is moſt certain, that *I am not come of myſelf*, with vain and falſe Pretences to a Divine Miſſion, nor do I want any proper Evidences of it; *but he who ſent me is true* to all his Promiſes and Predictions (*c*), *whom* nevertheleſs, with all your

29 Boaſts, *ye know not.* *But I know him* in a moſt intimate Manner; *for I am* ſprung *from him* (*d*) by a myſterious and divine Generation, in Conſequence of which I am infinitely better acquainted with him, than you, or any mere Creatures, can be; *and he hath ſent me* among you, as his Embaſſador, on an Errand of the higheſt Importance.

30 *Then* they were ſo provoked by this Claim of a Divine Original, and by the Charge advanced againſt them, as ignorant of that GOD, in whom they gloried as ſo peculiarly their own, that *they ſought* an Opportunity *to ſeize him*; *yet* GOD impreſſed their Minds in ſuch a Manner, that *no one* of them would be the firſt that *laid Hands on him*: And they were kept under this viſible Reſtraint, *becauſe his* appointed *Hour* of Suffering *was not yet come*, but he had farther Services in Life to diſpatch, before he was delivered to them.

31 *And many of the People* were ſo much affected with theſe Diſcourſes, that they ſecretly *believed on him, and ſaid* to each other, *When the Meſſiah comes, will* it be poſſible, *he* ſhould *do greater Miracles*

ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath ſent me.

30 Then they ſought to take him: but no Man laid Hands on him, becauſe his Hour was not yet come.

31 And many of the People believed on him, and ſaid, When Chriſt cometh, will he do more Miracles than

(*b*) *Do you both know me, and know whence I am?*] So the preſent *Biſhop of Durham* would render theſe Words; (ſee his *Defence*, *pag.* 334.) and it ſeems neceſſary, in order to vindicate the *Propriety*, and indeed the *Veracity*, of the Reply; unleſs with *Beza* and *Camerarius* we underſtand it *ironically*.

(*c*) *Is true* to all his Promiſes and Predictions.] There ſeems a Reference here, to the Accompliſhment of ſome of the *Prophecies*, already fulfilled in him, with a chearful *Faith* in what was yet to come.

(*d*) *I am from him.*] I ſhould have choſen to render παρ' αὐτοῦ, *with him*, as I did in the *firſt Edition*, to avoid a *Tautology*; but I am ſenſible on farther Reflection, that I want a ſufficient Authority for ſuch a *Verſion*. I therefore acquieſce in *our own*: But I ſee no Occaſion to vary any Thing in the *Paraphraſe*; ſince in *either Senſe* it ſuggeſts ſo ſtrong a Reaſon for believing, that *Chriſt* hath the moſt intimate *Knowledge* of the *Father*.

(*e*) From

than theſe which this *Man* hath done?

racles than theſe, *which this* [*Jeſus*] *has done* here at Jeruſalem, and over the whole Country? Sect. 100.

32 The Phariſees heard, that the People murmured ſuch Things concerning him: and the Phariſees and the Chief Prieſts ſent Officers to take him.

This, however, could not be ſo privately ſaid, but ſome Information of it was ſent to *the Phariſees*, who, when they *heard that the People whiſpered ſuch Things concerning him*, were greatly diſpleaſed, and alarmed at it: *And the Phariſees, and* the other Members of the grand Sanhedrim, particularly *the Chief Prieſts*, among whom there were many Sadducees, (ſee Acts iv. 1.) *ſent Officers* from the Chamber in which they held their Council (*e*), into the adjacent Court of the Temple, *to ſeize him*, as he preached there to the Multitude. John VII. 32.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

Then Jeſus ſaid to them, as ſoon as they appeared, I know the Deſign on which ſome of you are come, but GOD will not permit you immediately to execute it; for *yet a little while* longer *I am* to continue *with you, and* [*then*] *I* am to *go* again *to him that ſent me*. 33.

34 Ye ſhall ſeek me, and ſhall not find *me*: and where I am, *thither* ye cannot come.

And when I am returned to him, I ſhall be entirely out of your Reach; ſo that *you ſhall ſeek me, and* wiſh that you had me in your Power again, but *you ſhall not find me*; *and where I am*, or where I ſhall then, and always be, *you cannot* poſſibly *come*: Which he ſaid, referring to his ſpeedy Exaltation to the Heavenly World, and to the impotent Malice with which they ſhould then oppoſe his triumphant Cauſe. 34.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the Diſperſed among the Gentiles, and teach the Gentiles?

But he was not underſtood in that Senſe; *the Jews therefore* who were preſent *ſaid among themſelves, Whither is he about to go, that we ſhall not find him? Will he* leave Judea, and *go to the* Remainders of the Holy Seed, who are *diſperſed among the Greeks*, and other Nations? *and* will he *teach* them, or *the Greeks* themſelves (*f*), even the 35.

(*e*) From the Chamber in which they held their Council.] See *Sect.* 24. *Note* (*e*). *Vol.* i. *pag.* 142.

(*f*) *Will he go to the Diſperſed among the Greeks, and teach the Greeks?*] By *Greeks*, we are here to underſtand *Idolatrous Gentiles*, and not *Helleniſts*, or *Jews* that uſed the *Greek* Language; for *theſe* were *the Diſperſed among them*. There is therefore, I think, *a Sting* in theſe Words, beyond what *Commentators* have obſerved. They inſinuate, that if he was to go into foreign Countries, to addreſs himſelf to the *Jews* there, who might be ſuppoſed, not ſo well inſtructed, as thoſe that lived in *Judea*, and at *Jeruſalem*, he would not be able to make any *Proſelytes*, even among *theſe*; but would be conſtrained to apply himſelf to the ignorant and ſtupid *Gentiles*, to ſeek *Diſciples* among them; which to be ſure appeared to theſe *haughty Scorners*, one of the moſt infamous Circumſtances that could be imagined, and moſt incompatible with the true *Meſſiah*.

Sect. 100. the Idolatrous Gentiles, after his being thus rejected by his own Nation at Home and Abroad?

John VII. 36. *What [ſort of] Saying is this, which he has* now *ſpoken, You ſhall ſeek me, and ſhall not find me; and where I am, you cannot* poſſibly *come?* Thus they continued cavilling at his Words; yet were ſo over-awed by his Preſence, that they did not dare to offer him any Violence, notwithſtanding the Commiſſion with which ſome of them came.

36 What *manner of* Saying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come?

IMPROVEMENT.

John vii. 26, 27. SO confident is *Error* in its own Deciſions, and ſo vain in its Self-Applauſes! Theſe Unhappy People, every Way miſtaken, cenſure *their Rulers* for a ſuppoſed Credulity, in ſeeming, as it were, to acquieſce in *Chriſt*'s Claim to be *the Meſſiah*; and imagined themſelves, no doubt, exceeding wiſe in rejecting him, while they blindly took it for granted, he was the *Son of Joſeph*, and had not Patience to wait for the authentic Story of his miraculous Conception. Surely Men had need to look well to the Force of thoſe Arguments, on which they venture their Souls, by rejecting the Goſpel.

Ver. 28. *Our Lord* anſwered their *ſecret Reaſoning*, in a Manner which might juſtly have alarmed them; charging them with Ignorance of *that GOD*, whom they pretended to *know*, and whom they claimed as *theirs*. And oh, that it may not be found at laſt, that many who have appeared moſt confident of their Intereſt in GOD, neither *know him*, nor are *known by him!*

Ver. 29. The Bleſſed *Jeſus*, who is *the Brightneſs of his Glory, and the expreſs Image of his Perſon*, has the compleateſt *Knowledge* of the *Father*. May we be ſo wiſe and happy, as to ſeek Inſtructions from him, *that the Eyes of our Underſtandings may be inlightened*, and the Temper of our Hearts proportionably regulated, by all the Diſcoveries of the Divine Being which he makes!

Ver. 34. May we learn this Heavenly Wiſdom in Time, ſince the Hour is approaching, when *Chriſt* will be *ſought in vain*, and all Correſpondence between him and Sinners will be finally cut off! *Where he is, they cannot* then *come*; and to be excluded from him, will at length appear inſupportable Miſery, even to thoſe, who with proud Folly, and fatal Self-ſufficiency, are now moſt ready to ſay unto him, *Depart from us, for we deſire not the Knowledge of* thee, or *thy Ways.* (*Job* xxi. 14.)

SECT.

SECT. CI.

CHRIST *invites his Hearers to come, and imbibe the* Spirit *from him; and by theſe, and other gracious Diſcourſes, diſarms the Reſolution of the Officers, who return to the* Sanhedrim *without him; where a ſhort Debate ariſes between* Nicodemus *and his Brethren.* John VII. 37, *to the End.*

JOHN VII. 37.

IN the laſt Day, that great *Day* of the Feaſt, Jeſus ſtood and cried, ſaying, If any Man thirſt, let him come unto me, and drink.

JOHN VII. 37.

SUCH were the Diſcourſes which our Lord made to the People, in the Preſence of thoſe, who were ſent by the Sanhedrim to ſeize him; and this happened *in the* eighth and *laſt Day, that great* [*Day*] *of the Feaſt* of Tabernacles, when, according to the Inſtitution of Moſes, (Lev. xxiii. 34, 36. Numb. xxix. 35.) there was to be an holy Convocation, attended with ſome extraordinary Sacrifices. Now on this Day, when it was cuſtomary for the Prieſts to ſurround the Altar with their Palm-Branches, and to pour out Water in the Temple, as an Expreſſion of the general Deſire of the Meſſiah's Appearance, and the pouring forth of the Spirit by him (*a*), *Jeſus ſtood* on an Eminence, that he might be the better heard and ſeen, *and proclaimed* with a loud Voice, *ſaying, If any Man thirſt*, i. e. if he ardently deſire true Happineſs, and long for the Bleſſings promiſed under the Adminiſtration of the Meſſiah, *let him come unto me* by Faith, *and drink* his Fill; for I am moſt ready freely to communicate them, and particularly thoſe Supplies of the Spirit, which you ſeem ſo earneſtly to deſire. (Compare Iſa. lv. 1.) For

Sect. 101. John VII. 37.

(*a*) When it was cuſtomary for the Prieſts to pour out Water, &c.] That there was a Cuſtom on this Day of *drawing Water* out of the Fountain of *Siloam*, and *pouring it out before the Lord* in the Temple, at the Time of Evening Sacrifice; and that the *Prieſt* who did it *ſtood* on ſome Eminence, the *Jewiſh Rabbi's* unanimouſly aſſure us. (See *Reland's Antiq. Heb. part.* iv. *cap.* 6. §. 6.)——Some think, it was intended, to ſupplicate the *former Rain*: But the Context inclines me much rather to believe thoſe *Jewiſh* Writers, produced by *Dr. Lightfoot*, (in his *Hor. Heb.* on this Place,) who ſay, it was meant, as a Way of invoking the Divine Influences of the *Bleſſed Spirit*, and as a Mark of their Deſire of having it *poured out* upon them. See *Tremellius's* excellent *Note* on this Text.

(*b*) *As*

Sect. 101. John VII. 38. For *he that* truly *believeth on me, as the Scripture hath* in many Places *ſaid* and promiſed (*b*), ſhall receive thoſe Supplies in ſo great an Abundance, that he ſhall not only be refreſhed himſelf, but *out of his Belly*, or from within him (*c*), *ſhall flow* vital Streams, and as it were *Rivers of living Water*, for the Refreſhment and Comfort of others.

38 He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water.

39 *Now this*, which was true in a more extenſive Senſe, *he* peculiarly *ſpake of the Spirit* (*d*), *which they who believed on him ſhould receive*, and which ſome of them ſhould alſo be enabled to communicate to others. But it was not then generally underſtood; *for the Holy Spirit was not yet* [*given*] in that extraordinary Manner, *becauſe Jeſus was not yet glorified*; and it was the wiſe and gracious Purpoſe of GOD, to ſend him down on the Church, after the Aſcenſion of Jeſus, as a triumphant Conqueror, into the Preſence of his Father. (See Eph. iv. 7,—12. John xvi. 7. and Acts ii. 33.)

39 (But this ſpake he of the Spirit, which they that believe on him, ſhould receive: for the Holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified.)

40 *Then many of the People, when they heard this* gracious *Saying*, which was indeed a more free Declaration and Profeſſion than he commonly made, *ſaid, Surely this* [*Man*] *is* at leaſt *a Prophet* (*e*), and probably comes to introduce the Meſſiah.

40 Many of the People therefore, when they heard this Saying, ſaid, Of a Truth this is the Prophet.

41 And *others ſaid*, Nay, *this is* certainly *the Meſſiah* himſelf: *But ſome* objected and *ſaid, Shall the Meſſiah*

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall

(*b*) *As the Scripture* hath in many Places *ſaid* and promiſed.] *Chryſoſtom*, and after him many other eminent *Criticks*, refer this to the former Clauſe, and underſtand it, as if he had ſaid, *He that hath that Faith in me, which the Scripture requires:* (See *Caſtalio, Zegerus*, and *Jac. Cappellus in loc.*) And thus they avoid the Difficulty, which ariſes from our not finding the following Words in *Scripture*.——But it ſeems much more natural, with *Grotius*, to ſuppoſe, that here is a *general Reference* to the ſeveral *Prophecies*, which refer to the *Effuſion of the Spirit* by the *Meſſiah* under the Similitude of *pouring out Water*; and accordingly I have *paraphraſed* the Words in that View of the Connection. See *Iſa.* lii. 15. xliv. 3. lviii. 11. and *Joel* ii. 28.

(*c*) *Out of his Belly*, or from within him.] The *Belly* is frequently put for the *Mind*, or *Heart*. Compare *Job* xv. 35. xx. 20. and *Prov.* xx. 27, 30.——It ſometimes ſignifies in a more general Way, the *Inward Part* of a Thing; (1 *Kings* vii. 20. *Mat.* xii. 40.) and may perhaps have ſome *Alluſion* here to the *Prominency* of that capacious *Golden Vaſe*, from which the *Water* was now *poured out* in a large Stream.

(*d*) *This he ſpake of the Spirit.*] It is ſtrange, that, when the *Evangeliſt* has thus plainly commented on theſe Words of *Chriſt*, a late eminent Writer ſhould venture to advance a different Interpretation, and explain them as ſpoke of the *Doctrine of the Goſpel*.

(*e*) *Surely this Man is a Prophet.*] As the *Article* is prefixed, it might ſeem natural to render it *the Prophet*, were it not afterwards diſtinguiſhed from *the Chriſt*. On this Account I conclude, that here, as alſo *John* i. 21. ὁ προφήτης ſignifies only *a Prophet*, *i. e.* one of the antient Prophets revived. See *Sect.* 20. *Note* (*c*), *Vol.* i. *pag.* 117, 118.

(*f*) *A*

Shall Chriſt come out of Galilee?

42 Hath not the Scripture ſaid, That Chriſt cometh of the Seed of David, and out of the Town of Bethlehem, where David was?

43 So there was a Diviſion among the People becauſe of him.

44 And ſome of them would have taken him; but no Man laid Hands on him.

45 Then came the Officers to the Chief Prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The Officers anſwered, Never Man ſpake like this Man.

Meſſiah come out of Galilee; as we know this Jeſus of Nazareth does? *Hath not the Scripture* expreſsly *ſaid, that the Meſſiah is to come from the Seed of David? and* hath it not alſo added, that he is to ariſe *from the Town of Bethlehem*-Judah, *where David was* [*born*,] and which was the antient Seat of his Family? (Compare Iſa. xi. 1. and Mic. v. 2.) And *thus* they were divided in their Sentiments, and *there was a* warm *Diſſention (f) among the People on his Account.* 43

And the Officers alſo, who had been ſent to apprehend him, were at a Loſs what they ſhould do, *and ſome of them would have ſeized him*; *but* ſtruck with the Regard, which ſeveral of the People expreſſed towards him, and above all, impreſſed by the Dignity and Sweetneſs of his Diſcourſes, and the ſecret Hand of Heaven which wrought for his Deliverance, they were ſo far reſtrained, that *no Man laid Hands on him.* 44

Then the Officers came back *to the Chief Prieſts and* the *Phariſees*, without accompliſhing the Purpoſe for which they were ſent: *And* when the Sanhedrim perceived, they had not executed their Commiſſion, *they ſaid unto them, Why have ye not brought him* with you as your Priſoner, according to the Orders you received from us? 45

The Officers replied, We could not find in our Hearts to attempt it; for ſurely *no Man* living *ever ſpake*, in ſo engaging and irreſiſtible a Manner, *as this Man doth (g)*; and had you heard him yourſelves, it muſt have diſarmed your Reſentment againſt him. 46

Then

Sect. 101. John VII. 42.

(f) *A* warm *Diſſention.*] So I apprehend the Word Σχισμα always ſignifies. And thus the Word *Schiſm*, which is juſt the ſame, (with an *Engliſh* Termination,) expreſſes, not merely, nor neceſſarily, *a Separation* from each other, but an angry *Debate*, whether it be, or be not, attended with *Separation*.

(g) *No Man ever ſpake, as this Man doth.*] *Plutarch* mentions it as a memorable Proof of the extraordinary Eloquence of *Mark Anthony*, when *Marius* ſent Soldiers to kill him, that when he began παρελεσθαι τον θανατον, *to plead for his Life*, he diſarmed their Reſolution, and melted them into Tears. (*Plutarch. Vit. pag.* 431.) But theſe *Officers* are thus vanquiſhed, merely by hearing *Chriſt*'s gracious Diſcourſes to the People, which is a Circumſtance much more remarkable. They return in a Kind of *Amaze*, and inſtead of ſeizing him as their Priſoner, or making a laboured Apology for their Failure, only break out into a pathetick Exclamation, that *no Man in the World ever ſpake like him.* It is a Reflection, which I hope we often make, as we read his Diſcourſes.

Sect. 101. John VII. 47. *Then the Phariſees*, far from being ſoftened by the Account they gave them, *anſwered them* in a ſcornful and upbraiding Way, What, *are you alſo deceived* by his artful and popular Addreſs? Surely you cannot be ſo weak, as to be thus infa-

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 tuated? Pray conſider the Conduct of thoſe, who are moſt capable of judging of this Point: *Have any of the Rulers believed on him, or* [*any*] *of the Phariſees* of a more private Station (*b*)? Yet you know, theſe are moſt eminent for their Acquaintance with Religion, and the moſt authentic Interpreters of the Sacred Writings in which it is

48 Have any of the Rulers, or of the Phariſees believed on him?

49 contained: *But this* wretched Herd of *People, who* are ſo inchanted with him, *know* and regard *not* any thing of the true Meaning of *the Law*, and it is eaſy to be ſeen, *are curſed* with a judicial Blindneſs, and given up to the moſt abſurd and fatal Miſtake (*i*).

49 But this People, who knoweth not the Law, are curſed.

50 Upon this *Nicodemus*, whom we before have mentioned as the Perſon, *who came to* [*Jeſus*] *by Night*, (ſee John iii. 1, & ſeq. Vol. i. pag. 146.) *being* both a Ruler and a Phariſee, and ſitting in the Sanhedrim as *one of them*, took ſo much Cou-

50 Nicodemus ſaith unto them, (he that came to Jeſus by Night, being one of them,)

51 rage, that he *ſaid to them*, *Doth our Law*, which you boaſt ſo much Acquaintance with (*k*), *judge* and condemn *any Man*, *before* the Magiſtrate appointed to execute *it* ſummon him into his Preſence, that he may *hear* from *him* what he hath to ſay in his own Defence, *and know* from

51 Doth our Law judge any Man before it hear him, and know what he doth?

(*b*) *Have any of the Rulers believed on him, or* any *of the Phariſees*, &c?] I cannot think, with *Grotius*, that this is any Intimation, that if there were any of the *great Council*, who had favourable Thoughts of *Jeſus*, they were the *Sadducees*. The Interpretation of the *Paraphraſe* is much eaſier. There is no Reaſon to believe, any of the *Sadducees* were inclined to receive the Goſpel; and if the *Phariſees* had ſecretly ſuſpected them of ſuch an Inclination, they would hardly have affronted them by ſuch an Inſinuation in this grand Aſſembly, conſidering the *high Rank* in which many of *that Sect* were.

(*i*) *This People, who know not the Law, are curſed.*] I cannot think, with *Grotius*, that this refers to *Deut.* xxvii. 26. and is built on a Suppoſition, that the *Ignorance* of the *Populace* muſt always expoſe them to *a Curſe*. It rather intimates an Apprehenſion, that GOD had given them up to a Spirit of fatal *Infatuation*. Inſtances of their *Contempt* of the *common People* may be ſeen in *Lightfoot*, (*Hor. Hebr. in loc.*) and *Vitringa*. (*Obſerv. Sacr. lib.* iii. *cap.* 2. *pag.* 498.)

(*k*) *Doth our Law*, which you boaſt ſo much Acquaintance with.] Soft as theſe Words ſeem, there is a ſevere Sting in them; and they, in Effect, amount to a Charge, that while they profeſſed ſuch Knowledge of *the Law*, and Zeal for it, they either knew not, or regarded not, ſome of its plaineſt Precepts, and were even unmindful of thoſe, which, as they were a *Court of Judicature*, were their peculiar Concern.

(*l*) *No*

from credible Witneſſes, *what he hath done* to deſerve Puniſhment? (See Deut. xvii. 8,—11. and xix. 15, & ſeq.) Sect. 101.

52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search, and look; for out of Galilee ariſeth no Prophet.

But *they*, without entering farther into the Argument, *anſwered him* only by *ſaying* in a ſlight and ſuperficial Manner, What, *art thou* thyſelf *alſo of Galilee*, that thou favoureſt the Pretences of this contemptible Galilean? *Search* a little farther into the Matter, *and* thou wilt ſoon *ſee* the Unreaſonableneſs of doing it; *for* it is notorious even to a Proverb, that *no Prophet is raiſed up from Galilee* (*l*), nor will GOD ever honour that contemptible Country with ſuch a Production. John VII. 52.

53 And every Man went unto his own Houſe.

And having ſaid this, they would not wait for a Reply, but immediately broke up the Court; and ſo *every one went* away *to his own Houſe*. 53

IMPROVEMENT.

WITH what Delight and Thankfulneſs ſhould we hear this gracious *Proclamation* of *Chriſt*, which he now made in the *Temple*, and a while after repeated from the *Throne* of his Glory! *If any Man thirſt, let him come unto me, and drink*; yea, *whoſoever will, let him take of the Water of Life freely.* (*Rev.* xxii. 17.) Bleſſed *Jeſus*, had we been allowed to have preſcribed to thee a *Form of Words*, in which thy kind Purpoſes towards us ſhould have been expreſſed, what could we have invented more pathetick, more condeſcending, or more reviving? May we *thirſt* for the Bleſſings of thy Grace; and in the Confidence of *Faith* apply unto thee for them; and particularly, for theſe Communications of thy *Spirit*, which are ſo highly excellent and deſirable, and indeed ſo neceſſary for us! Supply us with them, we intreat thee, in ſo rich an Abundance, that we in our different Spheres may ſupply others, and from us there may *flow Rivers of living Water!* *John* vii. 37. Ver. 39. Ver. 38.

Well might ſuch *gracious Words* as theſe, diſarm the Rage of Enemies and Perſecutors. Let us add our Teſtimony to theirs, and ſay, *Never Man ſpake* Ver. 46.

(*l*) *No Prophet is raiſed up from Galilee.*] As it is plain, that *Jonah*, and probable, that *Nahum* alſo, was a *Galilean*, *Sir Norton Knatchbull*, and others, who imagine that theſe Rulers could not be ignorant of that, ſuppoſe, that ὁ προφήτης here ſignifies *the great Prophet*, or *Meſſiah*. But probably, had this been their Meaning, they would rather have quoted the Text, which mentions *Bethlehem* as the *Birth-place* of the *Meſſiah*. The Anſwer muſt therefore be acknowledged to be very mean and trifling; and the abrupt Manner, in which the Aſſembly was broke up, ſeems to intimate their Conſciouſneſs, that it would not bear Examination.

Sect. 101. *ſpake as Jeſus ſpeaks.* Let us hear him, with calm and thankful Attention, while his Voice ſtill ſounds in his *Word.* Happy are thoſe, *that know the joyful Sound! (Pſal.* lxxxix. 15.) The *Phariſees*, like *deaf Adders, ſtopped their Ears* againſt *the Voice of the Charmer*; and while they proudly cen-
Ver. 48, 49. ſured the *Populace* as a brutal Herd, and gloried in their own ſuperior Wiſdom, *rejected the Counſel of GOD*; raſhly judging without ſerious Enquiry, and weakly borne down by vulgar ſenſeleſs *Prejudices* againſt
Ver. 51, 52. *Names* and *Places*; which is all *the Senate of Iſrael* oppoſes, to the ſolid Argument of *Nicodemus!* That good Man, already conſiderably improved by his Interview with *Jeſus*, was undoubtedly confirmed in his Adherence to him, by obſerving the Methods of their Oppoſition: And where Ma-
Ver. 53. giſtrates arm their *Authority* to overbear *Argument*, they will probably, in the Judgment of impartial Men, produce a Suſpicion at leaſt, that they know their Cauſe to be incapable of a rational Defence.

SECT. CII.

CHRIST *having ſpent the Night in Retirement, returns to the Temple, where an Adultereſs is brought before him; but he avoids giving Judgment in her Caſe, and turns the Conſciences of his Enemies on themſelves.* John VIII. 1,—11.

JOHN VIII. 1.

Sect. 102. John VIII. 1. THUS the Phariſees debated the Caſe, *and* in ſuch Diſſention their Aſſembly broke up; but *Jeſus* in the mean Time, that he might by ſecret Converſe with his Heavenly Father, be animated to all the Labours and Dangers before him, *went* up *to* a Mountain in the Neighbourhood of Jeruſalem, which lay to the Eaſt of the City, on the other Side of the Brook Cedron, and is well known by the Name of *the Mount of Olives*, where he ſpent the Night in Meditation and Prayer.

JOHN VIII. 1.

JESUS went unto the Mount of Olives.

2 *But* that theſe Retirements might not break in on this Opportunity of publick Service, which the preſent Concourſe of People gave him, *he returned to the Temple early in the Morning*; *and all the People*, who *came to* worſhip there before they returned to their reſpective Habitations in the Country, (the Feaſt being now ended,) flocked around

2 And early in the Morning he came again into the Temple; and all the People came

came unto him, and he ſat down, and taught them.

round *him*, to receive his Inſtructions; *and* ſuch was his Courage and Zeal, notwithſtanding the late Conſpiracy which had been formed againſt him, that *ſitting down* in one of the Cloyſters, *he inſtructed them* as freely, as he had ever done. Sect. 102. John VIII. 2.

3 And the Scribes and Phariſees brought unto him a Woman taken in Adultery; and when they had ſet her in the Midſt,

3 *And* while he was engaged in this Exerciſe, *the Scribes and Phariſees brought to him a Woman*, who had juſt been *taken in* the Commiſſion of *Adultery* (*a*), having been unhappily betrayed into it among thoſe Intemperances, which too often attend publick Feaſts; *and* as the Court of Judicature, before whom ſhe ſhould have been tried, was not yet aſſembled, they took that Opportunity of laying a Snare for Jeſus, by *ſetting her* before him, *in the Midſt* of the People who were attending his Diſcourſe. 3

4 They ſay unto him, Maſter, this Woman was taken in Adultery, in the very Act:

4 And as if they were deſirous of Information from him, *they* craftily *ſaid unto him, Maſter*, as thou profeſſeſt thyſelf an extraordinary Teacher, we deſire thou wouldſt pronounce thy Judgment on *this* Caſe: Here is a *Woman*, who *was taken in the very Act of Adultery*: 4

5 Now Moſes in the Law commanded us, that ſuch ſhould

Now Moſes in the Law has commanded us, that ſuch infamous *Women ſhould be ſtoned* (*b*); 5

(Lev.

(*a*) *Brought to him a Woman taken in Adultery.*] It is well known, that *this Story* is wanting in the *Syriac Verſion*, as well as in the *Alexandrian*, and *Bodleian* Copies, and indeed in moſt of the oldeſt *Manuſcripts*; which engaged *Beza* to queſtion, and *Le Clerc*, with many others, to reject its Authority. But I acquieſce in the Reaſoning of the learned *Dr. Mill*, to whom I refer the Reader for the Arguments to prove it *authentick*; the critical Examination of theſe Matters lying quite out of the Sphere of my preſent Deſign. A miſtaken Apprehenſion, that ſome Circumſtances in the Story were indecent, and an exceſſive Rigour with reſpect to thoſe who had fallen into this truly deteſtable Crime, might perhaps be the Occaſion of this Omiſſion, if it was not accidental in ſome early Copies. *Eraſmus* conjectures, it might be added by *St. John*, after ſome Copies of his Goſpel had been taken; and *Grotius*, that ſome who heard the Story from the *Apoſtle*'s Mouth, recorded it, with the Approbation of *Papias*, and other eminent Perſons in the Church. The Notice that *Euſebius*, (*Eccleſ. Hiſt. lib.* iii. *cap. ult.*) *Jerom*, (*adv. Pelag. lib.* ii. *cap.* 6.) and other antient Writers, have taken of the Dubiouſneſs of this Paſſage, with a few other Inſtances of the like Nature, ſhews that critical Exactneſs with which they examined into the *Genuineneſs* of the ſeveral Parts of the *New Teſtament*, and ſo, on the whole, ſtrengthens the *Evidence* of *Chriſtianity*, which (as I have ſhewn at large in the *Ninth* of my *Ten Sermons*,) is ſo inſeparably connected with the Genuineneſs and Purity of the *New Teſtament*.

(*b*) *Such Women ſhould be ſtoned.*] If they ſpoke accurately, this muſt have been *a Woman*, who had been *betrothed to a Huſband*, and had been guilty of this infamous Crime, before the Marriage was compleated; for ſuch only are expreſsly condemned to be *ſtoned*. (*Deut.* xxii. 22,—24.) The *Jewiſh* Writers tell us, that when (as in Caſe of other *Adulteries*,) only *Death in general* was denounced, without ſpecifying the particular Kind of it, *Strangling* was to be uſed. Cuſtom indeed (as *Grotius* obſerves,) might have introduced *Stoning* in all theſe Caſes: (Compare *Ezek.* xvi. 38, and 40.) Yet that would not juſtify what they here-

ſay.

Sect. 102. John VIII. 5. (Lev. xx. 10. and Deut. xxii. 22.) but as thou takeſt upon thee, either to ſuperſede many of his Precepts, or to interpret them in a very ſingular Manner, we would be glad to hear thy Determination in an Affair of ſo great Importance; *what therefore doſt thou ſay?* 6 *This they ſaid tempting him, that* which Way ſoever he ſhould determine, *they might have* an Opportunity *to accuſe him*; either to the Jewiſh Rulers, if he acquitted ſuch a Criminal; or to the Romans, if he ventured, tho' on the Authority of the Law, to pronounce a Capital Sentence againſt her, which he had no Authority from the Romans to do; and which the Jewiſh Rulers themſelves had at preſent no Power to execute. (Compare John xviii. 31.).

ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* Finger wrote on the Ground, as tho' he heard them not.

But Jeſus, ſtooping down, wrote ſomething *on the Ground with his Finger* (*c*), chuſing (as it were) to ſpeak to them by that Action, rather than by Words. 7 *But as they*, thinking that they had him at a great Advantage, *continued aſking him* with greater Importunity, *he raiſed himſelf up, and* without replying directly to their Demand, only *ſaid to them, Let him of you that is without Sin* in this or any other Reſpect, purſue the Proſecution, and *throw the firſt* fatal *Stone at her* when ſhe is condemned (*d*); (compare Deut. xvii. 7.) thus prudently avoiding a Deciſion of the

7 So when they continued aſking him, he lift up himſelf, and ſaid unto them, He that is without Sin among you, let him firſt caſt a Stone at her.

ſay. But *our Lord*'s Spirit was too noble, to take the Advantage of ſuch a Slip, if it was a *Miſtake*: He had a much greater View, and ſilenced them in a far more effectual Manner.

(*c*) *Wrote on the Ground with his Finger.*] The following Words, *μη προσποιουμενος, as tho' he heard them not*, or (as I would render them,) *as not regarding them*, are wanting in the moſt valuable *Manuſcripts*. *Dr. Mill* therefore, I think, juſtly omits them, as ſeveral other *printed Editions* of the *Greek Teſtament* do. Were they admitted, they would cut off moſt of the *Conjectures*, which learned Men have advanced, as to *what Chriſt wrote*; a Queſtion, which it is impoſſible for us to determine, and which we have no Need at all to be ſolicitous about. I am inclined to think, there was a Language in the *Action* itſelf, either to intimate, that theſe hypocritical *Phariſees* ſhould be themſelves (as the Prophet expreſſes it, *Jer.* xvii. 13.) *written in the Earth*, or that they were to attend to what was *written*: But I can determine nothing, and muſt ſay with a great *Critick* on theſe Words, *Neſcire velle, quæ Magiſter optimus neſcire nos vult, erudita Inſcitia eſt*: "To be willing to continue ignorant, of what our great Maſter has thought fit to conceal, is no inconſiderable "Part of Chriſtian Learning."

(*d*) *Let him of you that is without Sin, throw the firſt Stone at her.*] *Le Clerc* makes the ſuppoſed Impropriety of *this Reply*, a farther Argument againſt the Genuineneſs of *this Text*; ſince *the Law* did not require the *Witneſſes* or *Executioners* to be *free from Sin*, in order to the Efficacy of ſuch a Proſecution. But it may be anſwered, that *our Lord*'s certain Knowledge of what the Effect would be, vindicated the Wiſdom of his putting the Matter upon this Iſſue, by which it is plain in Fact he eſcaped their Snare.

(*e*) *Went*

the Caſe, and leading them to reflect on their own Guilt. *And ſtooping down again, he wrote on the Ground*, as he had done before, and left them to their own Reflections. Sect. 102. John VIII. 8.

8 And again he ſtooped down, and wrote on the Ground.

9 And they which heard *it*, being convicted by their own Conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the Woman ſtanding in the Midſt.

But having heard [*his Anſwer*,] *and being* by a ſecret Energy which went along with the Word of Jeſus, in a very awful and powerful Manner, *convicted in their Conſciences* of their own perſonal and aggravated Guilt, *they* were aſhamed even to look each other in the Face; and ſo *went out one by one, beginning from the eldeſt* (*e*), whoſe Age and Office tended to increaſe their Shame and Remorſe; and the Impreſſion paſſed *even to the laſt*, or the youngeſt and meaneſt of them. *And Jeſus was left alone* by all the Accuſers, *and the Woman ſtanding in the Midſt* of the Croud, with which he had been ſurrounded before ſhe was brought in. 9

10 When Jeſus had lift up himſelf, and ſaw none but the Woman, he ſaid unto her, Woman, where are thoſe thine Accuſers? hath no Man condemned thee?

11 She ſaid, No Man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee; go, and ſin no more.

And Jeſus raiſing himſelf up, and ſeeing none of thoſe to whom he had been ſpeaking, *but the Woman* ſtanding there by herſelf, *ſaid to her, Woman, where are thoſe thine Accuſers? Has no Man condemned thee*, or is there none remaining to bear Witneſs againſt thee? *And ſhe ſaid, No Man, Lord. And Jeſus ſaid unto her, Neither do I* take upon me, at this Time, and under this Circumſtance, judicially to *condemn thee*, tho' thy Crime has been undoubtedly great: *Go thy Way* therefore, without any Impediment from me; but, as the Meſſenger of GOD, *and* Friend of Souls, I warn thee, that thou *ſin no more* (*f*); for 10 11

(*e*) *Went out one by one, beginning from the eldeſt.*] It is ſtrange, any ſhould have interpreted this Clauſe ſo rigorouſly, as to imagine that every particular Perſon went out juſt according to *his Age*. It ſeems only to intimate, that thoſe *Elders* of the People, who had been moſt eager in the Proſecution, appeared under the moſt ſenſible Confuſion, and were ſome of *the firſt* that left the Aſſembly. And in this View it is very remarkable; eſpecially conſidering, that they were now in the Preſence of the *Multitude*, before whom they would, no doubt, be deſirous to keep up the ſtricteſt Appearance of Virtue, in order to maintain their Influence over them.——Tho' (as *Dr. Whitby*, ſhews on *ver.* 7.) *Adultery* prevailed much among the *Jews* about this Time, yet I ſee no Reaſon to conclude, that their Conſcience convicted every one of them of this particular Crime.——Their *Partiality* (as *Mr. Lardner* well obſerves,) ſeems to appear in bringing only *the Woman*, not *the Man*, when the Law condemned both. (*Lardn. Credib. Vol.* i. *pag.* 46.)

(*f*) *Sin no more.*] *Elſner*, (*Obſerv. Vol.* i. *pag.* 318.) and *Suicer*, (*Theſaur. Vol.* i. *p.* 205.) have ſhewn, that the Word αμαρτανειν, *to ſin*, is uſed by the moſt elegant *Greek Claſſics*, (as the correſpondent Word *peccare* is by the *Latin*,) to ſignify *the Commiſſion of Adultery*; which ſtrongly intimates, that even the *Light of Nature* taught many of the *Heathens* the exceed-

Sect. 102. John VIII. 11. for ſuch enormous Practices as theſe, muſt ſubject thee to a ſeverer Judgment from GOD, than Man can pronounce or inflict.

IMPROVEMENT.

John viii. 1, 2. THE devout *Retirements* of *Chriſt*, and his early renewed *Labours*, ſo often come in View, that after having made ſome Progreſs in his Hiſtory, we are ready to paſs them over, as Things of Courſe. But let us remember, that in ſome Degree they call upon us, *to go and do likewiſe*; and will another Day condemn thoſe, who while they call themſelves *his Diſciples*, are given up to Eaſe and Luxury, and ſuffer every little Amuſement, or ſenſual Gratification, to lead them into an *Omiſſion* of their Duty, to GOD, and their Fellow-Creatures; an *Omiſſion* eſpecially aggravated in thoſe, whom he has appointed to be *Teachers* of others, and who have therefore ſo many peculiar Errands to the Throne of Grace, and ſo many Engagements *in the Morning to ſow*, or to prepare *the Seed* of Religious Inſtruction, *and in the Evening not to with-hold their Hand* from diſpenſing it. *(Eccleſ.* xi. 6.)

Ver. 3, 5. While *Jeſus is teaching*, his *Enemies* addreſs him, not only as an *Inſtructor*, but as a *Judge:* And yet by this ſpecious Form of Honour and Ver. 6. Reſpect, they ſought only to *inſnare* and *deſtroy him.* So unſafe would it be, always to judge of Men's Intentions by the firſt Appearances of their Ver. 7. Actions! But *our Lord*, in his Anſwer, united, as uſual, the *Wiſdom of the Serpent* with the *Innocence* and Gentleneſs *of the Dove*; and, in his Con-Ver. 10, 11. duct to *this Criminal*, ſhewed at once that Tenderneſs and Faithfulneſs, which might have the moſt effectual Tendency to impreſs and reclaim her; if a Heart capable of ſuch Infidelity and Wickedneſs could be impreſſed and reclaimed at all. *Go thy Way*, ſaid he to this Adultereſs, *and ſin no more.* Perhaps the Charge may have little Weight with ſuch abandoned Trangreſſors as ſhe; but let all learn to improve their Eſcapes from Danger, and the continued Exerciſe of Divine Patience towards them, as an Engagement to ſpeedy and thorough Reformation.

Ver. 9. Let the *Force of Conſcience*, and the *Power of Chriſt* over it, (both which ſo evidently appeared in this Inſtance,) teach us to reverence the Dictates of our own Minds, and to do nothing to bring them under a Senſe of Guilt; which, thro' the ſecret Energy of our *Redeemer*, wrought ſo powerfully on theſe *Phariſees*, that hypocritical and vain-glorious as they were, they could not command themſelves ſo far as even to ſave Appearances; but the *eldeſt* and *graveſt* among them were *the firſt* to confeſs their

exceeding *Sinfulneſs* of it: Which is the more worthy of Notice, as not only the greateſt of *their Men*, but (according to their ſcandalous *Theology*,) the greateſt of *their Gods* too, gave it all the Sanction it could have from Example.

their Guilt, by withdrawing from the Preſence of ſo holy a *Prophet*, from the *Temple* of GOD, and from the *Criminal* whom they came to proſecute. A like Conſciouſneſs of being *ourſelves* to blame, will abate the Boldneſs and Freedom of our Proceedings with *others* for their Faults, if while we *judge* them, we are *ſelf-condemned*; nor will the Authority of a ſuperior *Age*, or *Station* of Life, bear us out againſt theſe *inward Reproaches*. Sect. 102.

SECT. CIII.

Our LORD *ſpeaks of himſelf as the Light of the World, urges the concurrent Teſtimony of his Father, and gives the* Jews *repeated Warning of the Danger they would incur by perſiſting in their Infidelity.* John VIII. 12,---29.

JOHN VIII. 12.

THEN ſpake Jeſus again unto them, ſaying, I am the Light of the World: he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.

JOHN VIII. 12.

THEN Jeſus, after the Interruption that he met with, while he was ſpeaking to the People in the Temple, by the Phariſees bringing in the Adultereſs, reſumed the Work he was before engaged in, and *again* proceeded to inſtruct the People; and obſerving the Sun lately riſen, and ſhining with great Luſtre and Beauty, he *ſpake unto them, ſaying, I am the* true *Light of the World*, in whoſe Appearance you ought chiefly to rejoice (*a*): This Sun ariſes, in a few Hours to deſcend again, and may fail many of you, before your intended Journey is diſpatched (*b*); whereas *he that follows me*, and governs himſelf by the Dictates of my Word and Spirit, *ſhall not* be left to *walk in* the *Darkneſs* of Ignorance, Error, and Sin, *but ſhall have the Light of Life* continually ſhining upon him, to diffuſe over his Soul Knowledge, Holineſs, and Joy, till he is guided by it to eternal Happineſs. Sect. 103. John VIII. 12.

Some

(*a*) *I am the* true *Light of the World.*] The *Meſſiah* was often repreſented under this View. *Iſa.* xlii. 6. xlix. 6. and *Mal.* iv. 2. Compare *Luke* ii. 32. *John* i. 4,—9. iii. 19. ix. 5. and xii. 46.

(*b*) This Sun ariſes to deſcend again, and may fail many of you, &c.] The Reader will remember, this was the *Morning* after the *Feaſt of Tabernacles*, probably before the *Morning Sacrifice*; after which, no doubt, many would be ſetting out for their Habitations in the Country.

Sect. 103. John VIII. 13. Some of *the Phariſees therefore*, who were then preſent, but different Perſons from thoſe who had brought in the Woman, enraged at the late Diſappointment of their Brethren, *ſaid unto him, Thou beareſt Witneſs of thyſelf*, and therefore, by thine own Confeſſion, (chap. v. 31.) *thy Teſtimony is not* to be admitted as *true*, but may rather be ſuſpected of Vain-glory; nor can we believe ſuch great Things of thee, unleſs we have ſome farther Proof than thine own Affirmation.

13 The Phariſees therefore ſaid unto him, Thou beareſt Record of thyſelf; thy Record is not true.

14 *Jeſus anſwered and ſaid unto them, Tho' I* indeed *bear Witneſs of myſelf*, [*yet*] as I ſpeak from my own certain Knowledge, and have already ſhewn that I am come with a Divine Commiſſion, *my Teſtimony is* entirely and perfectly *true*, and as ſuch you ought to admit it: *For I* well *know from whence I came, and whither I am going*, and the moſt evident Demonſtrations of it have been given you, both in the Nature of my Doctrine, and in the Miracles that I have wrought among you; *but you* are ſo perverſe, that as often as I have hinted or declared it, you *know not* to this Day *from whence I come, and whither I am going:*

14 Jeſus anſwered and ſaid unto them, Tho' I bear Record of myſelf, *yet* my Record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Which is not to be aſcribed to the Want of ſufficient Evidence, but merely to the Force of your own Prejudices; for *you judge according to the* Maxims of *Fleſh* and Senſe, and will believe nothing in Oppoſition to theſe Principles, which you have ſo raſhly imbibed *(c)*, and by this Means are juſtly liable to Condemnation: But I wave that for the preſent, as *I* now *judge no Man*, but rather appear under the Character of a Saviour.

15 Ye judge after the Fleſh, I judge no Man.

16 (Compare chap. iii. 17.) *Yet if I* ſhould *judge*, *my* Determination and *Sentence is* apparently *true* and right, and you would juſtly be condemned for not receiving my Teſtimony; *for I am not alone* in what I ſay, *but I and the Father that ſent me*, as we are in other Reſpects inſeparably united, do evidently concur together in the Teſtimony that I give.

16 And yet if I judge, my Judgment is true: for I am not alone, but I and the Father that ſent me.

(c) You judge according to the Fleſh, &c.] The ſame *Carnal Prejudices* ſtill prevail in the Minds of the *Jews*, and prevent their Reception of *Chriſt*; they laying it down as a firſt Principle, that *he is to be a great Temporal Prince and Deliverer*. And the Admiſſion of *falſe Principles*, which are conſtantly taken for granted, and never examined, will, I fear, be attended with fatal Conſequences to Thouſands more.

(d) That

17 It is alſo written in your Law, that the Teſtimony of Two Men is true.

I give. *And it is written in your* own *Law,* for which you profeſs ſo ſacred a Regard, *that the Teſtimony of Two Men is* to be admitted as *true,* and Matters of the greateſt Conſequence are without Scruple to be determined by it. (Deut. xvii. 6. and xix. 15.) Sect. 103. John VIII. 17.

18 I am one that bear Witneſs of myſelf, and the Father that ſent me, beareth Witneſs of me.

Now *I am* [*one,*] *who bear* this *Witneſs of myſelf,* in a Fact, the Truth of which I cannot but certainly know; *and the Father who ſent me* is another, and ſurely a moſt credible Perſon, who alſo *bears* his *Teſtimony to me*; thereby aſſerting the Truth of every Doctrine I teach, and the Juſtice of every Sentence I might paſs. 18

19 Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

Then ſaid they to him, Where is this *thy Father,* to whom thou ſo frequently appealeſt? mention him plainly, that we may know how far he is to be regarded, and produce him as a Witneſs. *Jeſus anſwered,* You may well aſk; for it plainly appears by your Conduct, that *you neither know me, nor my Father,* however you may boaſt an Acquaintance with him: And indeed, *if you had known me* aright, and regarded me as you ought to have done, *you would alſo* long e'er this *have known* who, and what *my Father* is, in another Manner than you now do; for I bear his compleat Reſemblance, and it is my great Buſineſs to reveal him, to thoſe who ſubmit to my Inſtructions. 19

20 Theſe Words ſpake Jeſus in the Treaſury, as he taught in the Temple: and no Man laid Hands on him, for his Hour was not yet come.

Theſe Words Jeſus ſpake with the greateſt Freedom, *as he was teaching in the Temple, in* a certain Part of it called *the Treaſury,* where the Cheſts ſtood in which the People put their Gifts for the Service of that ſacred Houſe, (ſee Mark xii. 41.) the Stores of which were laid up in Chambers over that Cloyſter: And tho' he ſo plainly intimated that GOD was his Father, and charged the Jews with being ignorant of Him, in whom they boaſted as ſo peculiarly their GOD, *yet* their Spirits were kept under ſuch a powerful, tho' ſecret Reſtraint, that *no one ſeized him*; which was the more wonderful, as it was a Place from whence it would not have been eaſy to have eſcaped without a Miracle, and which was much frequented by his greateſt Enemies: But the true Reaſon was, *becauſe his Hour was not yet come,* in which he 20

Sect. 103. was by Divine Permiſſion to be delivered into their Hands.

John VIII. 21.

Confiding therefore in the Protection of Divine Providence, *Jeſus then ſaid to them again*, as he had done before, (chap. vii. 33, 34. pag. 53.) *I am* ſpeedily *going away* from among you, *and you ſhall ſeek me, and* enquire after the Meſſiah in vain; but as a juſt Puniſhment for your having rejected me, you *ſhall die in* this *your Sin*, and periſh for your Unbelief by a ſingular Stroke of Divine Vengeance, which ſhall ſink you into final Condemnation. Remember then, that I have warned you with the greateſt Faithfulneſs, and now again I ſolemnly repeat the Warning, that tho' you ſhould be ever ſo deſirous of Admittance to me, it will be in vain; for *you cannot come* to the Place *whither I am* now *going*, either to moleſt me, or to ſecure yourſelves.

21 Then ſaid Jeſus again unto them, I go my Way, and ye ſhall ſeek me, and ſhall die in your Sins: whither I go, ye cannot come.

22 *The Jews then ſaid*, with a very perverſe and fooliſh Contempt, What, *will he kill himſelf, that he ſays, You cannot come, whither I am going?* We ſhall not deſire to follow him upon thoſe Terms.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.

23 *And he ſaid to them* yet more plainly, So vile and malicious an Inſinuation as this, evidently ſhews that *you are from beneath*, the Slaves of Earth, and the Heirs of Hell; while, on the other Hand, *I am from above*, and ſhall quickly return thither: *You are* originally *of this World*, and your Treaſure and Hearts are here; but as *I am not of this World*, my Thoughts therefore naturally turn to that Celeſtial Abode from whence I came, and I inceſſantly labour to conduct Men thither. But as to you, I labour in vain; and *therefore I* juſt now *ſaid unto you, that you ſhall die in your Sins*; and it is really a great and awful Truth, and deſerves another Kind of Regard than you give it; ſo that I yet again would call you to conſider it; *for if you believe not that I am* [*he*], whom I have repreſented myſelf to be *(d)*, *you ſhall*

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this World, I am not of this World.

24 I ſaid therefore unto you, that ye ſhall die in your Sins: for if ye believe not that I am *he*, ye ſhall die in your Sins.

(*d*) *That I am he*, &c. ὅτι ἐγω εἰμι.] There is evidently an *Ellipſis* here, to be ſupplied by comparing it with *ver.* 12. Compare *John* xiii. 19. *Mark* xiii. 6. and *Acts* xiii. 25.

(*e*) Are

Sect. 103. John VIII. 25, 26.

ſhall unavoidably *die in your Sins*, and are in Effect the Murtherers of your own Souls (*e*).

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the Beginning.

Then ſaid they to him, in proud Deriſion, *Who art thou*, that ſuch great Regard ſhould be paid to thee, and that it ſhould be ſo fatal a Thing to neglect thee? *And Jeſus ſaid to them, Truly, becauſe I am* ſtill *ſpeaking to you* to this very Day in ſo plain and affectionate a Manner, *I have many Things to ſay and judge concerning you* (*f*), and juſtly might upbraid you with the utmoſt Severity, and paſs an immediate Sentence of Condemnation upon you: *But* for the preſent I content myſelf with reminding you, that *he who ſent me is true*; *and* as *I ſpeak to the World* only *thoſe Things, which I have heard from him*, he will finally verify my Words, and it will be at the Peril of your Souls, if you continue to treat me with ſuch Perverſeneſs and Contempt.

26 I have many Things to ſay, and to judge of you: but he that ſent me, is true; and I ſpeak to the World thoſe Things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

Theſe Things were very intelligible, when compared with what he had ſaid before; [*yet*] ſo exceeding ſtupid, and ſo prejudiced were their Minds, that *they did not underſtand, that he ſpoke to them of* God *the Father*, as the Perſon who ſent him. 27

28 Then ſaid Jeſus unto them, When ye have lift up the

Jeſus therefore ſaid to them, I know that notwithſtanding all I have ſaid, you will be ſtill ſo obſtinate 28

(*e*) Are in Effect the Murtherers of your own Souls.] The Repetition of the Threatning here, from *ver.* 21. is a very awful Rebuke to the Folly of their Anſwer, *ver.* 22. as if *our Lord* had ſaid, "It very ill becomes you, to trifle and amuſe yourſelves with ſuch ſilly and "ſpightful Turns, when your Life, even the Life of your Souls, is at Stake, and to talk "of my *killing myſelf*, when by your Unbelief and Impenitency you are plunging yourſelves "into eternal Death." Thus do thoſe Paſſages in *our Lord*'s Diſcourſes, which to a careleſs Reader might ſeem flat *Tautologies*, appear, on an attentive Review, to be animated with a moſt penetrating Spirit, and to be full of Divine Dignity. A Remark, which will frequently occur, eſpecially in reading thoſe Diſcourſes of *Chriſt*, which *John* has thro' the infinite Goodneſs of God to his Church recorded, after they had been omitted by the other *Evangeliſts*.

(*f*) *Truly, becauſe I am* ſtill *ſpeaking to you, I have many Things to ſay and judge concerning you.*] I entirely agree with the learned *Raphelius*, (*Annot. ex Herod. pag.* 292,——303.) that all the Difficulty of theſe Words ariſes from a Miſtake in the *Pointing*, as they ſtand in moſt *Copies*; and I think his Method of reſtoring the true Reading and Senſe, the eaſieſt and juſteſt, I have ever met with. He would point them thus, Την αρχην, ὁτι και λαλω υμιν, πολλα εχω περι υμων λαλειν και κρινειν. All that know any thing of the *Greek* Language, know that την αρχην often ſignifies *indeed*, or *truly*; and ſo the *Tranſlation* I have given is very *literal*, and makes a very good Senſe.——*Mr. Fleming* would render it, *I am, as I ſaid to you, The Beginning*, i. e. the Perſon ſpoken of *Gen.* i. 1. and elſewhere, under that Title: But this, as well as our own *Verſion*, is not any thing like a juſt and Grammatical *Tranſlation*; tho' to be ſure there is a Senſe in which *Chriſt* may moſt properly be called *the Beginning*. Compare *Col.* i. 18. *Rev.* i. 8. xxi. 6. xxii. 13. (See *Fleming's Chriſtology*, *Vol.* i. *pag.* 281.)

(*g*) *You.*

Sect. 103. John VIII. 28. obſtinate as to perſiſt in your Infidelity, till you proceed, even to take away my Life; but *when*, after all your profeſſed Deſire of his Appearance and Kingdom, *you ſhall have lifted up* that glorious Perſon, *the Son of Man*, from the Earth, and have even proceeded ſo far as to put him to a violent Death, inſtead of ſeeing his Cauſe and Intereſt overborne by that outragious Attempt, *you ſhall then know* by ſome new and convincing Tokens, *that I am* [*he*] *(g)*, *and* [*that*] *I do nothing of myſelf, but ſpeak theſe Things* exactly *as my Father has inſtructed me.* *And* even now *he that ſent me is* graciouſly preſent *with me*, to bear his Teſtimony to the Truth of what I ſay, and to ſupport and vindicate me: And whatſoever you may fooliſhly ſurmiſe, *the Father has not left me alone*, nor will he ever leave me; *for I always do the Things which are* moſt *pleaſing to him*, and faithfully and conſtantly purſue the important Work which he has committed to my Truſt.

the Son of Man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf, but as my Father hath taught me, I ſpeak theſe Things.

29 And he that ſent me is with me: the Father hath not left me alone: for I do always thoſe Things that pleaſe him.

IMPROVEMENT.

John viii. 29. SUCH may our Character ever be, as we deſire the Supports of the Divine Preſence! Whoever be diſpleaſed, may we always *do the Things which pleaſe him*, and *labour*, *whether preſent or abſent* from the Body, to be ſtill approved and *accepted of him!* *(2 Cor.* v. 9.*)*

Ver. 12. Our Bleſſed *Redeemer* is *the Light of the World.* With how much Pleaſure ſhould we behold his Rays! With how much Chearfulneſs ſhould we *follow*, whitherſoever he leads us; as well knowing, that we ſhall not then *walk in Darkneſs*; and GOD forbid, we ſhould ever ſeek it, as the Shelter and Screen of wicked Works!

Ver. 17, 18. May we with all Candour and Humility regard, and ſubmit to *the Teſtimony*, which *the Father has borne to him* in ſo expreſs, and inconteſtable a Manner! Dreadful would be the Conſequence of our refuſing to do it.

Ver. 21, 24. The Doom of theſe wretched *Jews* would be ours, *to die in our Sins.* And oh, how inſupportable will that guilty Burthen prove in a dying Hour,

(g) You ſhall then know, that I am he.] This undoubtedly refers to the *Prodigies* attending his Death, his Reſurrection, and Aſcenſion, the Deſcent of the Spirit, the amazing Miracles wrought by the Apoſtles in his Name, &c.——But I am careful not to put ſuch Words into *our Lord*'s Mouth in the *Paraphraſe*, as would have been unſuitable to the *Reſerve*, which, on ſome of theſe Heads, Prudence obliged him to keep; or ſuch, as in other Inſtances, would have ſuperſeded farther Enquiry into the Meaning of what he ſaid. I think it moſt natural to refer theſe to the *Notes*, or to the *Paraphraſe* on ſome following Paſſage.

Hour, and before the Tribunal of GOD! How will it ſink us into Condemnation, and Deſpair! In vain ſhall thoſe, who now deſpiſe him, then *ſeek* Admittance to the World where he is: *Thither they cannot come*, and if excluded from him, muſt be excluded from Happineſs. Sect. 103. Ver. 21.

Juſtly might it long ſince have been our Caſe: For ſurely he *has many Things to ſay of us, and to judge concerning us*, ſhould he *lay Judgment to the Line*, after his having been ſo long with us; yea, after we have, as it were, ſeen him *lifted up* and *ſet forth* as *crucified among us. (Gal.* iii. 1.) Ver. 25, 26.

May this faithful *Admonition* prevail to our Conviction and Reformation, that our everlaſting Condemnation may not farther illuſtrate the Reaſonableneſs, yea the Neceſſity of it, and the Madneſs of hardening our Hearts againſt it! Ver. 28.

SECT. CIV.

Our LORD *continues his Diſcourſe with the* Jews *in the Treaſury, the Day after the* Feaſt of Tabernacles; *and labours to convince them, how vain their Pretences to Liberty, and to the Privileges of the Children of* Abraham *were, while they continued to reject and perſecute him.* John VIII. 30,—47.

JOHN VIII. 30.

AS he ſpake theſe Words, many believed on him.

JOHN VIII. 30.

THUS did Jeſus warn the Jews of the Danger of rejecting him, and appeal to his Heavenly Father, as authorizing the whole of his Adminiſtration; and *as he was ſpeaking theſe Words, many* of his Hearers were ſo ſtruck with them, that they *believed on him* (*a*), and were ſtrongly inclined to follow him as the Meſſiah. Sect. 104. John VIII. 30.

Then

(*a*) *Many believed on him.*] One can hardly think, that the Ambiguity of the Expreſſion of *the Son of Man's being lifted up*, (*ver.* 38.) engaged them to this, in Hope that it might intimate ſome Exaltation to a *Temporal Kingdom*. It is more reaſonable to believe, that they felt their Hearts impreſſed with what they heard from him in the whole preceding Diſcourſe. Yet it is obſervable, that in the Series of it, he advances no new Proof of his *Miſſion*: So that probably theſe People were wrought upon, by what they obſerved in the Temper and Conduct of *Chriſt*; bearing the Perverſeneſs of his Enemies with ſo much Patience, ſpeaking of an ignominious and painful Death with ſuch holy Compoſure, and expreſſing ſo genuine and lively a Senſe of his Heavenly *Father*'s Approbation, and ſo ſweet a Complacency in it.——And, perhaps, would *Miniſters* generally allow themſelves to open with Freedom the native Workings of a Heart deeply impreſſed with the Goſpel, the ſecret Charm might ſubdue thoſe, whoſe Subtlety and Prejudice might be Proof againſt the moſt concluſive abſtract Reaſoning.

(*b*) *Who*

Sect. 104. John VIII. 31.

Then Jeſus, knowing the Weakneſs and Treachery of the human Heart, and the Difficulties which would lie in the Way, if they attempted to put that Inclination into Practice, *ſaid to thoſe* of the *Jews, who* were now ready to profeſs, that they *believed in him*, *If you continue* ſtedfaſt *in* your Adherence to *my Word*, and yield a conſtant and univerſal Obedience to it, [*then*] *you are my Diſciples indeed*, and I will finally own you as ſuch.

31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my Word, *then* are ye my Diſciples indeed;

32 *And you ſhall* then *know the Truth* of my Goſpel, in its full Compaſs and Extent, ſo far as it is neceſſary to your Salvation, or conducive to your Comfort; *and the Truth ſhall make you free*, and fix you in that State of glorious Liberty, which is the Privilege of my Diſciples alone.

32 And ye ſhall know the Truth, and the Truth ſhall make you free.

33 But *they* that heard him were not a little diſpleaſed at this, as an Inſinuation that they were not already free; and ſtrangely forgetting the Servitude of Egypt and Babylon, and how often their Nation had been conquered by others, and even how low it was at preſent reduced by the Roman Power, confidently *anſwered him*, *We are the Seed of Abraham*, a Perſon always free, and the peculiar Favourite of Heaven; *and* we *have never been in Slavery to any Man* whatever, nor do we fear that GOD will permit us to be ſo; *how* then *doſt thou ſay* to us, *You ſhall be made free* upon becoming my Diſciples?

33 They anſwered him, We be Abraham's Seed, and were never in Bondage to any Man: how ſayeſt thou, Ye ſhall be made free?

34 *Jeſus* waving what he might eaſily have replied as to their former Hiſtory, and the preſent State of their Civil Affairs, that he might give no unneceſſary Offence, *anſwered them*, *Verily, verily I ſay unto you*, and recommend it to your Conſideration as a moſt important Truth, *that every one who* habitually *practiſes Sin (b)*, and goes on in a Courſe of it, *is the Slave of Sin*; and that is a Servitude by far meaner, and more dreadful, than the Yoke of an Earthly Tyrant. *Now* as *the Servant does not always abide in the Family* of his Maſter, but is at his Lord's Pleaſure, liable to be diſmiſſed,

34 Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth Sin, is the Servant of Sin.

35 And the Servant abideth not in the Houſe for ever:

(b) *Who* habitually *practiſes Sin.*] Ποιων αμαρτιαν ſeems *a Phraſe* of the very ſame Import, with *working Iniquity*: I have therefore rendered it, *practiſes Sin*, as that Word generally ſignifies an habitual Courſe of Action.

(c) *The*

ever: *but* the Son abideth ever.

diſmiſſed, or transferred to another; much leſs can you, who are the Servants, not of GOD, but of Sin, promiſe yourſelves, that you ſhall ſtill, on Account of your Deſcent from Abraham, continue in thoſe Privileges, which by undeſerved Mercy you hitherto enjoy: [*But*] *the* eldeſt *Son* and Heir of the Family *always abides* in his Father's Houſe, and his Power and Influence are continually increaſing [*there*] *(c)*. Thus do I always continue; and *if* I *therefore*, who am *the* only Only-begotten *Son* of GOD, and the Heir of all Things, *make you free*, *you* claiming in Virtue of my Right and Authority, *will be free indeed (d)*, and will not only be delivered from the Bondage of Corruption, and the Tyranny of Satan, but be intitled to thoſe Immunities and Bleſſings here, and to that future Inheritance of Eternal Glory, to which at preſent you have no Claim.

Sect. 104. John VIII. 35.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

36

37 I know that ye are Abraham's Seed; but ye ſeek to kill me, becauſe my Word hath no Place in you.

And as to what you ſay, that you are Abraham's Seed, *I know that you* indeed *are* in a natural Way *the Poſterity of Abraham (e)*, as Iſhmael alſo was; *but* what can that avail you, while you are ſo unlike Abraham in your Temper, and are ſo far from being of a Diſpoſition ſuitable to your Deſcent, that *you* not only deride, but *ſeek to kill me*, *becauſe my Word has no Place in* your Hearts, and has not any Weight or Influence upon *you*, but is of a Tenour directly contrary to your Prejudices and Luſts. And on the whole, there is ſo great a Difference between us, that it is really impoſ-

37

38 I ſpeak that which I have

38

(c) The Servant does not always abide in the Family; but the Son always abides there.] I think *Dr. Guyſe's* ingenious and pious *Paraphraſe*, and *Note* on theſe Words, contain an excellent Illuſtration of them. The main Senſe of what he ſays on this Paſſage, is much the ſame with what I have given above, (much as I had writ it ſeveral Years ago:) The caſting out *Iſhmael*, tho' a Son of *Abraham* by the Bondwoman, beautifully illuſtrates the Remark, and the Connection.——It is ſtrange, that *Dr. Claget* ſhould think, that *Moſes* was *the Servant* here meant; and ſtranger yet, that *Dr. Clarke* ſhould adopt ſo unnatural an Interpretation. See *Dr. Clarke's Sermons, Vol.* iii. *pag.* 4, 5.

(d) If the Son make you free, &c.] *Archbiſhop Tillotſon (Vol.* iii. *pag.* 578.) thinks, that this alludes to a *Cuſtom* in ſome of the Cities of *Greece*, and elſewhere, whereby *the Son* and Heir had a Liberty to adopt Brethren, and give them the Privileges of the Family.

(e) I know that you are the Poſterity of Abraham.] It ſeems probable, that *our Lord* ſpeaks this, not to thoſe who *believed in him*, but to ſome others in the Company; and that the Phraſe, *They anſwered him*, *ver.* 33. only ſignifies, that ſome who were preſent, made ſuch a Reply.

Sect. 104. John VIII. 38.

impoſſible to reconcile your Practice with my Doctrine; for *I ſpeak that which I have ſeen with my Father*, and which I know to be agreeable to his Mind and Will; *and you do that which you have ſeen with your Father*, and ſhew a viſible Conformity to him: By which he intimated, that their Works as much reſembled the Nature of the Devil, as his Doctrine anſwered to that of GOD.

have ſeen with my Father: and ye do that which ye have ſeen with your Father.

39 But *they replied* with ſome Warmth, *and ſaid to him*, Take heed on whom this Reflection may fall; for *Abraham is our Father*, and ſurely thou wouldſt not inſinuate any Thing to the Injury of that holy Patriarch's Memory, who was called the Friend of GOD.

39 They anſwered and ſaid unto him, Abraham is our Father.—

Jeſus ſays to them, If you were indeed, and in the moſt important Senſe, *the Children of Abraham, you would do the Works of Abraham*, and would make it the great Buſineſs of your Life to imitate ſo wiſe, and ſo holy an Example. *But now you ſeek* and contrive *to ſlay me, a* blameleſs and innocent *Man*, for no other Reaſon, but becauſe I am one *who has* faithfully *told you the Truth, which I have heard* and received in Commiſſion *from GOD: Abraham* your boaſted Anceſtor *did not* any Thing like *this*; but gave the readieſt Credit, and the moſt joyful Welcome, to all the Meſſages which GOD ſent him. Nevertheleſs, tho' you are ſo unlike Abraham, I may well ſay, as I have juſt now intimated, (ver. 38.) that *you do the Works of* him, who is indeed *your Father.*

—Jeſus ſaith unto them, If ye were Abraham's Children, ye would do the Works of Abraham.

40 But now ye ſeek to kill me, a Man that hath told you the Truth, which I have heard of GOD: this did not Abraham.

41 Ye do the Deeds of your Father.—

Then ſaid they to him, We would have thee to know, that *we are not born of Fornication*; we are not Baſtard Jews, whoſe Blood has been contaminated with idolatrous Alliances; but by Virtue of our Deſcent from his People, and our Profeſſion of his Religion, *we have* all *one* great, and common *Father*, [*which is*] *GOD.*

—Then ſaid they to him, We be not born of Fornication; we have one Father, *even* GOD.

Jeſus ſaid to them, If GOD were indeed *your Father*, as you pretend, inſtead of attempting to take away my Life, *you would* honour and *love me: For*, to ſpeak without any Reſerve on this important Head, I renew the Declaration, that *I pro-*

42 Jeſus ſaid unto them, If GOD were your Father, ye would love me: for I pro-

proceeded forth, and came from GOD; neither came I of myſelf, but he ſent me.

43 Why do ye not underſtand my Speech? *even* becauſe ye cannot hear my Word.

44 Ye are of *your* Father the Devil, and the Luſts of your Father ye will do: he was a Murderer from the Beginning, and abode not in

I proceeded originally, *and do come from GOD (f)*, and appear among you as his Meſſenger; *for I came not of myſelf, but He has ſent me*, and I conſtantly keep his Commiſſion in View. And *why do you not underſtand* this *my Language*, and acknowledge it, ſimple as it is, to be indeed Divine? [*Is it*] *becauſe you cannot hear my Word (g)?* Can you pretend to ſay, that I decline giving you the moſt publick and frequent Inſtructions, or that thoſe Inſtructions are unintelligible and obſcure? Your Conſciences, in the general, know the contrary, as to the main Series of them. The Caſe is ſufficiently plain, nor do I fear to repreſent it in the moſt expreſs Terms: I tell you therefore, *You are* the genuine Children *of your Father the Devil (h)*; *and the* malicious and abominable *Luſts of* that accurſed Spirit, whom I juſtly call *your Father, you will* reſolutely and obſtinately perſiſt to *do (i)*: And even now there is the plaineſt Evidence of your Reſemblance to him, in your Deſign to murther me, and in your Oppoſition to the Truth that I deliver to you; for *he* has always acted as the Enemy of Mankind, and *was a Murtherer from the Beginning*, in his Attempt to bring Deſtruction on the World by Sin; (compare 1 John iii. 8.) and to accompliſh his deſtructive Purpoſe, as his original Integrity was loſt by his Apoſtacy from GOD, he threw off all Regard to what was right, *and continued not in*

Sect. 104. John VIII. 43. 44

(*f*) *I proceeded* originally, *and do come from GOD.*] This ſeems to be the proper Diſtinction between ἐξηλθον and ηκω. The *Seventy*, (as ſeveral *Commentators* have obſerved,) uſe *the firſt* of theſe Words, to expreſs the Deſcent of Children from their Parents. Compare *Gen.* xv. 4. xxxv. 11. and *Iſa.* xi. 1. The Form in which *the other* ſtands, favours the rendering I have given, *(do come from GOD,)* and may intimate, not only his *firſt Miſſion*, but his exact *Attendance* to every particular Meſſage.

(*g*) Is it *becauſe you cannot hear my Word?*] I chuſe to place *a Mark of Interrogation* after this Clauſe, Οτι ου δυναδε ακουειν του λογου του εμου; and δυναδε ακουειν may refer, either to their Opportunity of *hearing*, which is the moſt common Senſe of the Word, or to their Capacity of *underſtanding*: I have therefore included both.——The Word γινωσκειν, in the preceding Clauſe, evidently ſignifies, *to underſtand*, *Acts* viii. 30. and *to diſtinguiſh*, *John* x. 14.

(*h*) *You are of your Father the Devil.*] The Account *Joſephus* gives of the Wickedneſs of the *Jews* about this Time, abundantly vindicates this Aſſertion of *our Lord*, from any Appearance of undue Severity. See *Joſeph. Bell. Jud. lib.* v. *cap.* 10. (al. vi. 11.) §. 5.—*cap.* 13. (al. 16.) §. 6. *Edit. Havercamp.* and *Mr. Lardner's Credibility, Book* i. *chap.* 6. *pag.* 181,—184.

(*i*) *You will* reſolutely and obſtinately perſiſt to *do.*] This is plainly the Senſe of the Words, θελεις ποιειν. See *Note* (*a*) on *John* i. 43. *Vol.* i. *pag.* 127.

Sect. 104. John VIII. 44. *in the Truth*, but by an audacious and moſt pernicious Lye ruined the Firſt Parents of the Human Race, *becauſe there* was, and *is no Truth in him:* And indeed *when he ſpeaks a Lye, he ſpeaks of his own*, and indulges the Biaſs of his own fraudulent and perfidious Nature; *for he is* himſelf *a Lyar, and* was *the Father of it*, or the firſt Forger of that deteſtable and pernicious Crime.

in the Truth, becauſe there is no Truth in him. When he ſpeaketh a Lie, he ſpeaketh of his own: for he is a Liar, and the Father of it.

45 And as you are of ſuch a Diſpoſition, if I would flatter your Prejudices and Vices, you would hear me with Pleaſure; *but becauſe I* plainly and faithfully *ſpeak the Truth*, without Deſire of Favour, or Fear of Offence, *you*, being under the Influence

45 And becauſe I tell *you* the Truth, ye believe me not.

46 of this falſe Spirit, *do not believe me.* If you deny this, and accuſe me of Falſhood and Prevarication in any Degree, how will you prove your Charge? *Which of you convinces me of* that, or any other *Sin? But*, on the other Hand, *if I* do indeed *ſpeak the Truth, why do you not believe me?*

46 Which of you convinceth me of Sin? And if I ſay the Truth, why do ye not believe me?

47 *He that is of GOD*, or that is really a Child of GOD, and a Partaker of his Spirit, *hears* with an affectionate and obedient Regard *the Words of GOD*, his Heavenly Father, and receives them with Reverence, by whomſoever they are brought: The Reaſon *therefore*, why *you do not hear* mine, is *becauſe*, as I have often ſaid, *you are not* the Children *of GOD*.

47 He that is of GOD, heareth GOD's Words: ye therefore hear *them* not, becauſe ye are not of GOD.

IMPROVEMENT.

John viii. 31. Ver. 37, 38. MAY we approve ourſelves the ſincere *Diſciples of Jeſus*, by *continuing in his Word*, and being *faithful* even *unto Death*, as ever we expect *a Crown of Life! (Rev.* ii. 10.) Without this, External Privileges will turn to but little Account. The *Children of Abraham* may be the *Children of Satan*; and they are ſo, if they imitate the Temper and Works

Ver. 44. of the *Fiend*, rather than of the *Patriarch*. *The Devil was from the Beginning a Lyar, and a Murtherer*; and all Falſhood and Malice are from him. Let us earneſtly pray, that we may be freed from them, and from the Tyranny of every other Sin, to which we have been enſlaved;

Ver. 36. that *Chriſt, the Son*, may *make us free* of his Father's Family, and of his Heavenly Kingdom! Then we *ſhall be free indeed*, and no more be reduced to *Bondage*.

May

May we prove, that we are *the Children of GOD*, by our Readineſs to *hear*, and receive *the Words* of our Bleſſed *Redeemer*, the Words of incarnate Truth, and Wiſdom, and Love; whom none of his Enemies could ever *convict of Sin*, nor ever accuſed him of it, but to their own Confuſion! May we reſemble him in the Innocence and Holineſs of his Life, that we may the more eaſily and gracefully imitate that Courage and Zeal, with which he reproved the haughtieſt Sinners, and bore his Teſtimony againſt the Errors and Vices of that degenerate Age and Nation in which he lived. Sect. 104. Ver. 47. Ver. 46.

SECT. CV.

JESUS promiſing Immortality to his Followers, and ſpeaking of his own Exiſtence as prior to that of Abraham, *the* Jews *in the Temple attempt to ſtone him; but he miraculouſly eſcapes from their Hands.* John VIII. 48, *to the End.*

JOHN VIII. 48.

THEN anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a Devil?

JOHN VIII. 48.

NOW when *the Jews* heard Jeſus ſo expreſsly declaring, that they were ignorant of GOD, and were the Children, not of Abraham, but of the Devil, they *anſwered* him *therefore* with great Rage and Contempt, *and ſaid unto him, Do we not well ſay, that thou*, who ſpeakeſt of Iſraelites in ſuch Language as this, *art a Samaritan*, rather than one of the Holy Seed, *and art poſſeſſed by a Dæmon*, who hurries thee on to ſuch Outrage and Madneſs *(a)*? Sect. 105. John VIII. 48.

49 Jeſus anſwered, I have not a Devil; but I honour my Father, and ye do diſhonour me.

But to this inſolent Charge *Jeſus* meekly *anſwered*, It is plain from the whole Series of my Diſcourſes and Actions, that *I am not a Dæmoniack*, nor can any of you produce any Thing in all that I have ſaid or done, which looks like Lunacy or Impiety; *but* the Truth is, *I honour my Father*, by bearing a ſteady and conſiſtent Teſtimony to the Doctrine he ſent me to reveal to the World; *and* becauſe this is contrary to your corrupt Prejudices. 49

(a) *Poſſeſſed by a Dæmon*, who hurries thee on to ſuch Outrage and Madneſs.] See *Note* (a) on *John* vii. 20. *pag.* 48.

(b) *Shalt.*

Sect. 105. judices and Paſſions, therefore *you diſhonour me* by ſuch opprobrious Reflections, in hope of diſcrediting my Meſſage. *But* as for what perſonally relates to me, I am little affected with it; for *I ſeek not my own Glory*; nevertheleſs I know, *there is one that ſeeketh*, and will ſecure it, *and* who now *judgeth* of all that paſſes, and will at length evidently ſhew the exact Notice he has taken of it, to my Honour, and to your Confuſion.

John VIII. 50.

50 And I ſeek not mine own Glory: there is one that ſeeketh and judgeth.

51 For GOD will not only finally glorify me, but will confer the higheſt Honours and Rewards on all my faithful Servants; and therefore *verily, verily I ſay unto you, If any one keep my Word, he ſhall never ſee Death (b)*, but ſhall aſſuredly be intitled to Eternal Life, and ſhall immediately be advanced to ſo glorious and happy a State, that the Diſſolution of this mortal Nature ſhall, with reſpect to him, hardly deſerve to be called Death.

51 Verily, verily I ſay unto you, If a Man keep my Saying, he ſhall never ſee Death.

52 *Then the Jews*, thinking he had aſſerted, that his Diſciples ſhould be exempted from the common Lot of Mortality, *ſaid* again *to him* in a reproachful Way, *Now we* aſſuredly *know, that thou haſt a Dæmon* dwelling in thee, which hurries thee on to this Madneſs and Pride, otherwiſe thou couldſt never talk at this extravagant Rate: For *Abraham*, the Friend of GOD, and the great Founder of our Nation, *is dead*; *and* all *the* holy *Prophets*, whom GOD raiſed up in ſucceeding Ages, were ſo far from being able to beſtow Immortality on their Followers, that even they themſelves are long ſince dead; and *yet thou* preſumptuouſly *ſayeſt, If any Man obſerve my Word, he*

52 Then ſaid the Jews unto him, Now we know that thou haſt a Devil. Abraham is dead, and the Prophets; and thou ſayeſt, If a Man keep my Saying, he ſhall never taſte of Death.

53 *ſhall never taſte of Death (c). Art thou greater than*

53 Art thou greater than our

(b) *Shall never ſee Death*, &c.] The Turn I have given to this Expreſſion in the *Paraphraſe* accounts, not only for this Paſſage, and that in *John* xi. 26. (*Sect.* 140.) but for what is ſaid, of *Chriſt's having aboliſhed Death*, (2 *Tim.* i. 10.) having *deſtroyed the Devil*, (*Heb.* ii. 14.) and *raiſed up* Chriſtians *with himſelf, and made them ſit with him in heavenly Places*. (*Eph.* ii. 6.) *Death* is as nothing, compared to what it would otherwiſe have been to the Sinner; and the Felicity of Heaven is ſo ſure, and ſo near, that by an eaſy and common *Figure* true *Chriſtians* are ſpoken of as *already there*. See the following *Note*.

(c) *Yet thou ſayeſt, If any Man obſerve my Word, he ſhall never taſte of Death.*] This is not the Phraſe, which *our Lord* uſed, *ver.* 51. tho' perhaps its Signification is nearly equivalent. But I think it ſhews, how improper it would be, to interpret the preceding Words, Θανατον ου μη θεωρηση εις τον αιωνα, *He ſhall not ſee Death for ever*; i. e. he ſhall not die eternally. For on this Interpretation of the Words, there could have been no Shadow of Force in

our Father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thyſelf?

than that venerable Patriarch *our Father Abraham*, Sect. 105. *who is dead, and* than all *the* moſt illuſtrious *Prophets*, who *are* alſo *dead? Whom doſt thou* then *pretend thyſelf to be?* John VIII. 53.

54 Jeſus anſwered, If I honour myſelf, my Honour is nothing: it is my Father that honoureth me, of whom ye ſay, that he is your GOD.

Jeſus replied, If I only *glorify myſelf*, by high Encomiums on my own Dignity and Excellence, while I neglect the Honour and Service of my Father, *my Glory is nothing*, but an empty Sound; [*but*] it evidently appears by all the Series of my Converſe and Miracles, compared with each other, that *it is my Father* himſelf *that* effectually *glorifies me*, even he, *of whom you* confidently *ſay, that he is your GOD*, tho' in this Reſpect you pay ſo little Regard to his Teſtimony. And notwithſtanding all your Boaſts, *yet* nevertheleſs *you have not* truly *known him*; *but I* well *know him: And if I ſhould* deny it, and *ſay that I know him not*, or retract my Pretenſions to that peculiar and intimate Knowledge of him, which I have ſo often profeſſed, *I ſhould be a Lyar like you: But I* repeat it again, notwithſtanding all your Enmity, and your Scorn, that I perfectly *know him, and* continually *keep his Word* in its fulleſt Extent, and exacteſt Purity. And I will tell you farther, that tho' you deſpiſe me, as unworthy of your Notice, *your Father Abraham* himſelf *was* even *tranſported with a* joyful *Deſire that he might ſee my Day* (*d*), or the Time of my Appearance and Glory; *and* in ſome Degree *he ſaw* [*it*] by Faith, *and rejoiced* in the diſtant and imperfect View (*e*), thank-

54

55 Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a Liar like unto you: but I know him, and keep his ſaying.

55

56 Your Father Abraham rejoiced to ſee my Day: and he ſaw *it*, and was glad.

56

in the Argument they uſe, unleſs they had meant to aſſert, that *Abraham, and the Prophets were dead*, εις τον αιωνα, *for ever*; than which nothing could be farther from the Thoughts of any of the *Jews*, except the *Sadducees*, who do not ſeem to have been the Perſons ſpeaking here. See *Note* (*k*) on *John* iv. 14. *Vol.* i. *pag.* 174.

(*d*) *Was* even *tranſported with a* joyful *Deſire that he might ſee my Day*: ηγαλλιασατο ινα ιδη την ημεραν την εμην.] It is neceſſary to tranſlate the Word ηγαλλιασατο thus, not only to avoid the *Tautology*, which *our Tranſlation* occaſions, but alſo to preſerve the Force of ινα ιδη. And indeed it may with the ſtricteſt Propriety ſignify *leaping forward with Joy* to meet the Object of our Wiſhes, as well as *exulting* in the Poſſeſſion of it. See *Blackw. Sacred Claſſics, Vol.* i. *pag.* 46,—48.

(*e*) *He ſaw it* by Faith, *and rejoiced* in the View.] I cannot think with *Mr. Fleming*, (*Chriſtology, Vol.* i. *pag.* 221.) that the Appearance of *Chriſt* to *Abraham*, (*Gen.* xviii. 1.) could with any Propriety be here referred to, as *Chriſt's Day*. It ſeems much more reaſonable to conclude, with *Dr. Scot*, and *Mr. Henry*, that it intimates ſome peculiar Diſcoveries, which the *Spirit of GOD* might make to *Abraham*, for his own private Conſolation, tho' not expreſsly recorded in *Scripture*. And thus, with regard to him, as well as many other *Saints*

Sect. 105. thankfully receiving every Intimation of the Purpoſes of my Coming, which GOD was pleaſed to give him.

John VIII. 57. *Then the Jews ſaid unto him, Thou art not yet Fifty Years old (f), and haſt thou,* who but Half a Century ago waſt not in Being, any Room to pretend, that thou haſt *ſeen,* and converſed with *Abraham,* who has been dead more than Two thouſand Years?

57 Then ſaid the Jews unto him, Thou art not yet fifty Years old, and haſt thou ſeen Abraham?

58 *Jeſus ſaid unto them, Verily, verily I ſay unto you,* and ſolemnly affirm it as a moſt certain Truth, how incredible ſoever it may ſeem, that *before Abraham was born (g),* I had a glorious Exiſtence with the Father, and *I am* ſtill invariably the ſame, and one with him *(h).*

58 Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am.

59 This appeared to them ſo direct a Claim to the Name and Properties of the Eternal JEHOVAH, that, being ignorant of the Divine Nature of Chriſt, they thought it intolerable Blaſphemy; and tho' he was *then* diſcourſing in ſo ſacred a Place as the Temple, *they* immediately *took up* ſome looſe *Stones,* with which they were repairing, either the Pavement, or the Building (*i*), *that they might caſt them at him* to deſtroy him: *But Jeſus* in a miraculous Manner *concealed himſelf* from their Sight, *and went*

59 Then took they up Stones to caſt at him: but Jeſus hid himſelf, and went out of the Temple, going thro'

Saints under that Diſpenſation, *the Secret of the Lord* might in an extraordinary Manner *be with them, and he* might *ſhew them* much more of *his Covenant,* than they could have diſcovered without ſuch extraordinary Aſſiſtance. Compare *Pſal.* xxv. 14. and ſee *Dr. Scot's Chriſtian Life, Vol.* v. *pag.* 194.

(*f*) *Thou art not yet Fifty Years old.*] *Chriſt* was not now *Five and thirty*; but *Eraſmus* thinks, that worn with Labours, he might *appear older* than he was. *Lightfoot* imagines, that as the *Levites* were diſcharged from the Temple Service at *Fifty,* (compare *Numb.* iv. 3, 23.) that Age was *Proverbially* uſed; as I think it might have been, without any ſuch Inſtitution relating to them. It is little to the Credit of *Irenæus*'s Judgment, to have inferred from hence, or admitted on an uncertain *Tradition,* fathered on *St. Luke,* that *Chriſt* was now turned of *Forty.* See *Iren. lib.* ii. *cap.* 39, 40.

(*g*) *Before Abraham was born.*] *Eraſmus* obſerves, that this is the Meaning of γενεσθαι; and *Raphelius* abundantly juſtifies the Interpretation. *Annot. ex Xen. pag.* 133.

(*h*) *I am* invariably the ſame, &c.] Compare *Heb.* xiii. 8. I have long (with *Chryſoſtom,* and many others,) looked on *this Text,* as at leaſt a ſtrong Intimation of the *Deity* of *Chriſt,* nearly parallel to *Heb.* i. 12. συ δε ο αυτος ει, *thou art the ſame.*——I cannot apprehend, that εγω ειμι is ever uſed for *I was*; nor imagine, that if *our Lord* had been a mere Creature, he would have ventured to expreſs himſelf in a Manner ſo nearly bordering on Blaſphemy, or have permitted his beloved Diſciple ſo dangerouſly to diſguiſe his Meaning.

(*i*) *Took up* ſome looſe *Stones,* with which they were repairing, &c.] See *Lightfoot, Hor. Hebr.* on this Place; and *Note* (*g*) on *John* ii. 20. *Vol.* i. *pag.* 143.

(*k*) *Going*

thro' the Midſt of them, and ſo paſſed by.

went out of the Temple, going thro' the Midſt of them unknown (*k*), *and ſo paſſed on* to another Place, till the Tranſport of their Fury was a little appeaſed. Sect. 105. John VIII. 59.

IMPROVEMENT.

WITH what *Patience* did our Bleſſed *Redeemer* bear, and with what *Meekneſs of Wiſdom* did he anſwer, the moſt virulent and opprobrious Language? When he was rudely charged with being *a Samaritan*, and *having a Dæmon*, *being* thus *reviled*, *he reviled not again.* (1 *Pet.* ii. 23.) And ſhall We too keenly reſent the *Reflections*, which are thrown upon us! May but our Conſcience witneſs for us, and we need not fear all that are againſt us! *John* viii. 48, 49.

Chriſt honoured his Father, and *ſought not his own Glory*. So may we be careful of the Honour of GOD, and chearfully commit to him the Guardianſhip and Care of our Reputation! And we ſhall find *there is one that ſeeketh, and judgeth* in our Favour. Ver. 49, 50.

It is a great and important Promiſe, which *our Lord* here makes, *If any Man keep my Word, he ſhall never ſee Death.* Senſe ſeems to plead againſt it; but he is *the Reſurrection and the Life*, and he will make it good. Let us therefore be *ſtrong in Faith, giving Glory to GOD.* (*Rom.* iv. 20.) Tho' not only *Abraham*, and *the Prophets*, but *Peter* and *Paul*, and the other *Apoſtles*, *are dead*, yet this Word ſhall be glorioufly accompliſhed. Still *they live* to him, and ſhortly ſhall they be for ever recovered from the Power of the Grave; ſo that *Death* is to them comparatively as nothing. With them may our final Portion be, and we may ſet light by the Reproaches, and Clamours, and Accuſations of prejudiced, ignorant, and ſinful Men! Ver. 51. Ver. 52.

Adored be that gracious Providence, that determined our Exiſtence to begin in *that* happy *Day*, which *Prophets* and *Patriarchs deſired to ſee*, and in the diſtant View of which *Abraham rejoiced!* Let it be alſo *our Joy*; for *Jeſus Chriſt* is *the ſame Yeſterday, To-day, and for ever*: Nor could *the Heart* of thoſe holy Men fully *conceive thoſe Things which GOD had prepared for them that love him*, and which *he has* now *revealed unto us by his Spirit.* (1 *Cor.* ii. 9, 10.) Ver. 56. Ver. 58.

(*k*) *Going thro' the Midſt of them.*] The Omiſſion of theſe Words in this Paſſage, as quoted by *Chryſoſtom*, and *Auguſtin*, as well as in ſome *Manuſcripts*, has led ſome to ſuſpect, they were added from *Luke* iv. 30.

SECT. CVI.

The Seventy Diſciples *return with Joy:* CHRIST *foretells the greater Succeſs of his Goſpel, and praiſes his Heavenly Father for the wiſe, tho' myſterious, Diſpenſations of it.* Luke X. 17,—24.

LUKE X. 17.

Sect. 106. Luke X. 17. AFTER theſe Things, Jeſus determined to take his laſt, and, as it ſeems, his moſt ſucceſsful Circuit thro' Galilee (*a*); *and* before he ſet out upon it, *the Seventy* Diſciples, who had been ſent before him as his Harbingers, (Sect. 97. pag. 37.) *returned* to him *again* (*b*) *with* great *Joy*, and ſome Mixture of Surprize, *ſaying*, *Lord*, we have not only cured Diſeaſes, according to the Power thou waſt pleaſed to give us; (ver. 9. pag. 39.) but tho' thy Commiſſion did not directly expreſs ſo much, yet it appears, that *even the Dæmons* themſelves *are ſubject to us*, when *in thy Name* we command them to go out of ſuch as they had poſſeſſed.

18 *And he ſaid to them*, I know, that it is, and muſt be ſo; for *I* myſelf *ſaw Satan*, the great Prince of the Dæmons, *falling like Lightning from Heaven* on his firſt Tranſgreſſion, and well remember how immediate and dreadful his Ruin was (*c*); and I foreſee in Spirit that renewed, ſwift,

LUKE X. 17.

AND the Seventy returned again with Joy, ſaying, Lord, even the Devils are ſubject unto us through thy Name.

18 And he ſaid unto them, I beheld Satan as Lightning fall from Heaven.

(*a*) His laſt Circuit thro' Galilee.] *St. Luke* has given us a large Account of ſeveral Occurrences in it, omitted by all the other *Evangeliſts*; and I think there can be no Doubt, but it muſt come in here. It was diſpatched between the *Feaſt of Tabernacles*, and the *Dedication*, (mentioned *John* x. 22. *Sect.* 134.) or between the Months of *September* and *December*.——I call it his *laſt Circuit* thro' *Galilee*, becauſe it is ſtrongly intimated, that after the Concluſion of it he returned thither no more, before his Crucifixion. (See *Luke* xiii. 31,—33. and *John* x. 40,—42.)——Quickly after his Reſurrection, which was the next Spring, we find *Five hundred Brethren* in *Galilee*. (1 *Cor.* xv. 6.) It is probable, moſt of them might be converted in this Journey; for we never find him attended by greater Multitudes, nor his Enemies more alarmed, than about this Time.

(*b*) *The Seventy* Diſciples *returned* to him *again*.] I preſume not to determine where, or when, they met him; but conſidering they were by the Law obliged to attend *this Feaſt* at *Jeruſalem*, it ſeems moſt probable, that was the Time and Place.

(*c*) *I ſaw Satan*, &c.] I think this Anſwer to the *Seventy* loſes much of its Beauty and Propriety, unleſs we ſuppoſe *Satan* to have been the Prince of the *Dæmons* they ſpoke of; and

ſwift, and irreſiſtible Victory, of which this preſent Succeſs of yours is an Earneſt, which the Preaching of the Goſpel ſhall ſhortly gain over all theſe Rebel Powers, which even in their higheſt Strength and Glory were ſo incapable of oppoſing the Arm of GOD. Sect. 106. Luke X. 18.

19 Behold, I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy; and nothing ſhall by any means hurt you.

And that you may more ſucceſsfully purſue this Conqueſt, *behold*, *I* now *give you* a miraculous *Power*, ſecurely *to tread upon Serpents and Scorpions*, thoſe venomous and hurtful Creatures, (compare Mark xvi. 18. and Acts xxviii. 5.) in Token of your Triumph over the Infernal Spirits, *and over all the Might of* Satan *the* great *Enemy*, which he may ſet in Array againſt you; *and* I will ſo effectually ſupport you in all theſe Trials, that *nothing ſhall by any means* be able to *injure you*, while you continue faithful in your Adherence to my Service. (Compare Pſal. xci. 13. and Gen. iii. 15.) 19

20 Notwithſtanding in this rejoice not, that the Spirits are ſubject unto you: but rather rejoice, becauſe your Names are written in Heaven.

Nevertheleſs, *rejoice not* ſo much *in this*, *that the* Evil *Spirits are* thus *ſubject to you*, and that you are enabled miraculouſly to controul them; *but rather rejoice*, *that your Names are written in Heaven*, and that you ſtand enrolled among the Heirs of that glorious World, as the peculiar Objects of the Divine Favour and Love. 20

21 In that Hour Jeſus rejoiced in Spirit, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe Things from the Wiſe and Prudent,

In that remarkable *Hour*, *Jeſus*, in a pleaſing Contemplation of the Succeſs that ſhould attend his Goſpel, tho' it was to be propagated by ſuch weak Inſtruments, exceedingly *rejoiced in* his *Spirit*, *and ſaid*, in the Words he had uſed on a former Occaſion (*d*), (Mat. xi. 25, 26. Vol. i. pag. 359, 360.) *I aſcribe Glory to thee*, *oh* Almighty *Father*, the Creator and *Lord* both *of Heaven and Earth*, *that* while *thou haſt hid theſe Things from the Wiſe* Philoſophers, *and Prudent* Politicians of the Age, thou haſt diſcovered them in the mean Time to others 21

and alſo allow the Reference, hinted at in the *Paraphraſe*, to the *firſt Fall* of that rebellious Spirit. Compare 2 *Pet.* ii. 4. and *Jude*, *ver.* 6.——For the Remainder of *this Section*, and ſome of the *following*, the Reader may conſult the *Notes* in the parallel Paſſages referred to, which have been conſidered in their proper Places above.

(*d*) *And ſaid*, in the Words he had uſed on a former Occaſion.] They are here repeated with evident Propriety, in the View of that glorious Succeſs, which ſhould attend theſe his deſpiſed Servants, as the deſtined Conquerors of the Infernal Legions, by whom Thouſands of *the Poor* ſhould be brought to *receive the Goſpel*.

Sect. 106. others of an inferior Character, *and haſt* graciouſly *revealed them to* the Weak, the Ignorant, and the Poor, who are but as *Infants* in the Eyes of the World, and in their own Apprehenſion: *Be it ſo, oh Father!* I chearfully acquieſce in it, *ſince ſuch is thy* ſovereign, wiſe, and holy *Pleaſure*, to humble Human Pride, and to diſplay the Glory of thy Name.

Luke X. 21. Prudent, and haſt revealed them unto Babes: even ſo, Father, for ſo it ſeemed good in thy Sight.

22 Then likewiſe did Jeſus repeat the Declaration of his own extenſive Authority, and ſaid, (as before, Vol. i. pag. 360.) *All Things* in the Kingdom of Providence and Grace *are delivered to me by my Father*; *and no one* perfectly *knows who the Son is, except the Father*; *nor who the Father is, except the Son, and he to whom the Son will* be pleaſed to *reveal* [*him:*] So that from me you muſt learn the Saving Knowledge of GOD, and the Way to ſecure his Favour.

22 All Things are delivered to me of my Father: and no Man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 *And* then *turning to his Diſciples, he ſaid* [*to them*] *apart, Bleſſed are the Eyes, which* do, or hereafter ſhall *ſee the Things that you ſee*; and (I may add,) the Ears, which do, or hereafter ſhall hear the Things that you daily and familiarly hear. In the midſt of all your Poverty, Fatigue, and Danger, you have Reaſon to think yourſelves exceeding happy. *For I ſay unto you*, and very ſolemnly aſſure you of it, *that many* of the moſt eminent *Prophets* of the Old Teſtament Diſpenſation, *and* even of the moſt pious and illuſtrious *Kings* whom GOD raiſed up to reign over his People, *deſired* earneſtly *to have ſeen the Things which you ſee, and did not ſee them, and to have heard the Things which you hear, and did not hear them:* Remember therefore, how much you are indebted to the Divine Goodneſs, and let it be your Care to make a ſuitable Improvement of them. (Compare Mat. xiii. 16, 17. Vol. i. pag. 399.)

23 And he turned him unto *his* Diſciples, and ſaid privately, Bleſſed *are* the Eyes which ſee the Things that ye ſee.

24 For I tell you, that many Prophets and Kings have deſired to ſee thoſe Things which ye ſee, and have not ſeen *them*; and to hear thoſe Things which ye hear, and have not heard *them*.

IMPROVEMENT.

Luke x. 23, 24. AND are not *our Obligations* in ſome meaſure proportionable to *theirs*, while theſe glorious Sights are reflected to *our Eyes* from the Mirror of his Word, and theſe glad Tidings are ecchoed back to *our Ears!*

Ears! Have not *we* alſo Reaſon to adore the peculiar Favour of GOD to us, and to admire the *Sovereignty* of his Love, that he has been pleaſed to *reveal his Son* in us, and has given to ſuch *Babes*, as we muſt own ourſelves to be, that Spiritual Knowledge of him, which he has ſuffered to remain *hidden* from the Great, the Learned, and the Wiſe! *Even ſo, Father*, muſt we alſo ſay, *for ſo it ſeemed good in thy Sight:* Thou *haſt Mercy on whom thou wilt have Mercy*, and often exalteſt the Riches of thy Grace, by the Meanneſs and Unworthineſs of thoſe on whom it is beſtowed. Sect. 106. Ver. 21.

Have we Reaſon to hope, that our worthleſs *Names* are *written in Heaven?* let us often think of that glorious Society, amongſt whom we are enrolled as Members, and *rejoice* in the Thought of thoſe Privileges, which reſult from ſuch a Relation to it: *Privileges*, in Compariſon of which, a Power to *heal Diſeaſes*, and *eject Dæmons* with a Word, would hardly deſerve our *Joy*. In a grateful Senſe of them, let us adore the Grace which gave us a Place in the *Lamb's Book of Life*, and be ever ſolicitous to behave in a Manner worthy of ſo illuſtrious a Hope. Ver. 20.

We have great Encouragement to expect, that he, before whom *Satan fell like Lightning from Heaven*, will enable us finally to *trample on his Power*. Let us not ſervilely fear that condemned Criminal, already marked with the Scars of the Divine Vengeance; but let us chearfully hope, that the Triumph over him will be renewed by the Preaching of the Goſpel. Quickened by that Hope, let us more earneſtly pray, that the Ruin of his gloomy Kingdom may be daily more and more apparent, eſpecially among us; that our gracious *Redeemer*, who reckons the Reſt of Souls his own, may have renewed Reaſon of *Joy* and *Praiſe* on that Account. Exert, oh Bleſſed *Jeſus*, thine own Almighty Arm, for that great Purpoſe; and as *thou alone* canſt do it, *reveal thine Heavenly Father* to thoſe, who by neglecting *thee*, ſhew that they *know not him!* Ver. 18, 19. Ver. 21. Ver. 22.

SECT. CVII.

CHRIST *anſwers the* Scribe, *who aſked what he ſhould do to inherit Eternal Life; and illuſtrates his Anſwer by the Parable of the* Good Samaritan. Luke X. 25,—37.

LUKE X. 25.

AND behold, a certain Lawyer ſtood up, and tempted

LUKE X. 25.

WHILE our Lord was diſcourſing in this Manner with his Seventy Diſciples, an Aſſembly of People gathered round them; *and behold*, among the reſt, *a certain* Man who was a *Lawyer*, or one of thoſe Scribes, who made it their Sect. 107. Luke X. 25.

Sect. 107. Luke X. 25. their Profeſſion to ſtudy and teach the Law of Moſes, and to reſolve many curious Queſtions relating to it, *roſe up* with a Deſign *to try him* (*a*), *and*, to judge of the Skill of Jeſus in Divine Matters, *ſaid*, Oh thou great *Maſter* and Teacher in Iſrael, *what muſt I do that I may inherit* that *Eternal Life*, which thou ſo frequently propoſeſt as the main Object of our Purſuits, and which is indeed moſt worthy of them?

tempted him, ſaying, Maſter, what ſhall I do to inherit Eternal Life?

26 *And* Jeſus, as *he* knew with what Deſign he had propoſed the Queſtion, wiſely returned it on himſelf, and *ſaid to him*, *What is written in the Law*, which thy Profeſſion muſt engage thee to have made thy Study? *how doſt thou* find the Caſe to be determined there? and what is it, that thou ſo frequently doſt *read* there (*b*)?

26 He ſaid unto him, What is written in the Law? how readeſt thou?

27 *And he replying*, *ſaid*, It is there written as the Sum of all the Commandments, (Deut. vi. 5. Lev. xix. 18.) "*Thou ſhalt love the Lord thy GOD* "*with all thine Heart, and with all thy Soul, and* "*with all thy Strength, and with all thine Under-* "*ſtanding*; thou ſhalt unite all the Faculties of "thy Soul to render him the moſt intelligent and "ſincere, the moſt affectionate and reſolute Ser- "vice (*c*); *and* thou ſhalt alſo love *thy Neigh-* "*bour*

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy GOD with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thyſelf.

(*a*) With a Deſign *to try him.*] *Dr. Barrow* concludes, it was with an Intent to *inſnare him*; the Queſtion being ſo determined by the *Jewiſh Doctors*, that for a different Anſwer he might have been accuſed of *Hereſy*. (See *Barrow*, *Vol.* i. *pag.* 221.) But I ſee no certain Proof of ſo bad an Intention.

(*b*) *How doſt thou* ſo frequently *read* there?] *Vitringa* with great Pertinency obſerves, that what the *Scribe* replies, *Thou ſhalt love the Lord thy GOD*, &c. was *daily read* in their Synagogues, which made the Anſwer more apparently proper. (*Vitring. Synag. pag.* 1060.) And that this Paſſage of Scripture is ſtill *read* by the whole Aſſembly, both in their *Morning* and *Evening Prayers*, and is called, from the firſt Word of it, *the Shemah*, may be ſeen in *Pedahzur's Ceremonies of the Modern Jews*, *pag.* 49. and 115. only it is obſervable, they leave out that Clauſe, *Thou ſhalt love thy Neighbour as thyſelf*. See *Wotton's Miſc. Vol.* i. *pag.* 171,—194.

(*c*) Thou ſhalt unite all the Faculties of thy Soul, &c.] I apprehend, with *Archbiſhop Tillotſon*, we may acquieſce in this *general Senſe* of the Paſſage, without being ſolicitous to ſeek a particular *diſtinct Idea* to each of the Words uſed here. Otherwiſe I ſhould think καρδια, *the Heart*, a general Expreſſion, illuſtrated by the three following Words; *even with all thy Soul*, (ψυχης,) that is, with the warmeſt Affection; *and with all thy Strength*, (ισχυος,) that is, with the moſt vigorous Reſolution of the Will; *and with all thine Underſtanding*, (διανοιας,) that is, taking care to form rational Ideas of him, as a Guide to the Affections, and Reſolutions. Accordingly we may obſerve, that in a parallel Place, (*Mark* xii. 33.) the Word συνεσις is uſed inſtead of διανοια. And this very Word is juſtly tranſlated *Underſtanding*, *Eph.* i. 18. iv. 18. and 1 *John* v. 20.

(*d*) Paſſing

" *bour* as ſincerely and impartially, *as* thou loveſt Sect. 107.
" *thyſelf.*"

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

Jeſus readily approved his Anſwer, but was deſirous to convince him at the ſame Time, how far he was from coming up to what the Law required: *And* in this View *he ſaid to him, Thou haſt anſwered right: Do this, and thou ſhalt live:* Do it perfectly, and thou wilt have a legal Claim to Life; or cultivate this Temper ſincerely, and GOD will not leave thee finally to periſh, but will give thee all neceſſary Diſcoveries of his Will, in order to thine eternal Salvation. Luke X. 28.

29 But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my Neighbour?

But he, willing to juſtify himſelf as to the Integrity of his Enquiry, and to diſplay the Virtue of his Character, not at all doubting but he ſufficiently underſtood his Duty to GOD, *ſaid unto Jeſus, And who is my Neighbour*, whom by this latter Precept I am obliged to love? for I would fain know the whole of my Duty, that I may practiſe it in all its Extent. 29

30 And Jeſus anſwering, ſaid, A certain Man went down from Jeruſalem to Jericho, and fell among Thieves, which ſtripped him of his Raiment, and wounded *him*, and departed, leaving *him* half dead.

And Jeſus replying, ſpake the following Parable, which was intended to ſhew, in the moſt lively Manner, that every Human Creature, who needs our Aſſiſtance, is to be conſidered by us as our Neighbour, of whatever Nation, or Faith, or Profeſſion he may be: And he *ſaid, A certain Man* of our own Country *went down from Jeruſalem to Jericho, and* paſſing thro' thoſe wild Deſarts and dangerous Roads *(d)*, he *fell among* ſome of thoſe cruel *Robbers, who* ſo often aſſault Travellers that go that Way: And theſe Ruffians *having both* plundered, *ſtripped*, and bound him, *and* having alſo *wounded him* in a cruel and dangerous Manner *(e)*, *went off, leaving him half dead.* 30

31 And by chance there came down a certain Prieſt that Way; and when he ſaw

And it happened, that while he was in theſe deplorable Circumſtances, *a certain Prieſt went down that Way*, who was going to Jericho, where ſo many 31

(*d*) Paſſing thro' thoſe wild Deſarts and dangerous Roads.] This Circumſtance is well choſen; for ſo many Robberies and Murders were committed on *this Road*, which lay thro' a Kind of *Wilderneſs*, that *Jerom* tells us, it was called מדמים, *the Bloody Way*.——*Jericho* is ſaid to have been ſeated in a Valley, and thence is the Phraſe of *going down* to it.

(*e*) *Wounded him* in a cruel and dangerous Manner.] This is ſtrongly implied in the Expreſſion, πληγας επιθεντες, *having laid on Wounds.*

(*f*) Where

Sect. 107. Luke X. 31. many of that Profeſſion were ſettled *(f)*; *and* tho' by Virtue of his Sacred Office he ought to have been a peculiar Example of Humanity to the Afflicted, yet *ſeeing him* lie at ſome little Diſtance, and being willing to avoid the Trouble or Expence, which a more particular Enquiry might have occaſioned, *he croſſed* [*the Road*,] *and went on*, proceeding in his Journey without any farther

32 Notice. *And in like Manner* too a *Levite* going that Way, *when he was at the Place*, juſt *came and looked on* this miſerable Object *(g)*, *and* immediately *croſſed and paſſed by*, without doing

33 any thing at all for his Relief. And thus the diſtreſſed Creature might have lain and periſhed, *but* for *a certain Samaritan (h)*, who, *as he was travelling* the ſame Way, *came* to the Place *where he was, and ſeeing him* in this ſad Condition, tho' he might eaſily know, or at leaſt gueſs him to be a Jew, yet notwithſtanding the general Hatred of theſe two Nations to each other *(i)*, he *was moved with* very tender *Compaſſion* towards him;

34 *And going to him, he bound up his Wounds* in the beſt Manner he could *(k)*, *when he had poured in*

ſaw him, he paſſed by on the other Side.

32 And likewiſe a Levite, when he was at the Place, came and looked *on him*, and paſſed by on the other Side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had Compaſſion *on him*,

34 And went to him, and bound up his Wounds, pouring

(*f*) Where ſo many of that Profeſſion were ſettled.] See *Lightfoot's Hor. Hebr. in loc.* where he produces a Paſſage from a conſiderable *Jewiſh Writer*, to prove, that *Twelve thouſand Prieſts* and *Levites* dwelt at *Jericho*; which if it had any Shadow and Degree of Truth, vindicates the *Paraphraſe*, and ſhews how naturally *the Prieſt* and *Levite* were here introduced, without any Reflection on their Office.

(*g*) *Came and looked on* this miſerable Object.] This is the Import of ελθων και ιδων, as *Raphelius* has ſhewn, in his *Notes from Xenophon*, *pag.* 91.

(*h*) *A certain Samaritan.*] It is admirably well judged, to repreſent the *Diſtreſs* on the Side of the *Jew*, and the *Mercy* on that of the *Samaritan*; for Self-Intereſt would make them ſee, how amiable ſuch a Conduct was, and lay them open to *our Lord's* Inference, *ver.* 37. Had it been put the other Way, Prejudices might more eaſily have interpoſed, before the Heart could have been ſtruck with theſe tender Circumſtances.

(*i*) Notwithſtanding the Hatred of theſe two Nations to each other.] See *Note* (*g*) on *John* iv. 9. *Vol.* i. *pag.* 172. Some Writers tell us, this Hatred roſe ſo high, that if a *Jew* and a *Samaritan* met in a narrow Way, they were exceedingly ſolicitous that they might paſs without touching each other, for fear of Pollution on each Side. If this was Fact, it is a beautiful Illuſtration of the Humanity of this *good Samaritan*, who would not only touch this *Jew*, but took ſo much Pains to *dreſs his Wounds*, and to *ſet him on his own Beaſt*, ſupporting him in his Arms as he rode, as well as making ſuch generous *Proviſion for him* at the Inn.

(*k*) *Bound up his Wounds*, &c.] As the *Jew* was *ſtripped* by the Robbers, *ver.* 30. we may probably ſuppoſe, the *Samaritan* uſed ſome of *his own Garments* for this Purpoſe; which was a farther Inſtance of wonderful Goodneſs, perhaps tearing them to make a more convenient *Bandage*.——Of the Uſe the Antients made of *Wine* and *Oil* in dreſſing freſh Wounds, ſee *Bos*, *Exerc. pag.* 24. and *Wolfius* on this Text.

(*l*) *Two*

ing in Oyl and Wine, and ſet him on his own Beaſt, and brought him to an Inn, and took Care of him.

in ſome of the *Oil and Wine*, which he had taken with him, as Part of the Proviſions for his Journey; (compare Gen. xxviii. 18.) *and ſetting him on his own Beaſt*, becauſe he was incapable of walking, *he* held him up as he rode, and with the tenderèſt Care *brought him* ſafely *to an Inn*, where he had ſome Acquaintance; *and* there *took* farther *Care of him*, that he ſhould be lodged, and accommodated in a proper Manner that Night. Sect. 107. Luke X. 34.

35 And on the Morrow when he departed, he took out Two Pence, and gave *them* to the Hoſt, and ſaid unto him, Take Care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

And the next Morning, as he departed from the Inn, *he took out* of his Purſe *Two* Denarii, or Roman *Pence (l)*, *and gave them to the Landlord* of the Houſe; *and* at the ſame Time *ſaid to him*, *Take* all poſſible *Care of* this poor wounded Stranger, and let *him* want for nothing; *and whatſoever more thou ſhalt ſpend* on his Account, *I will repay thee as I come back.* 35

36 Which now of theſe Three, thinkeſt thou, was Neighbour unto him that fell among the Thieves?

Now, ſaid our Lord to the Lawyer he was diſcourſing with, *which of theſe Three* Perſons, the Prieſt, the Levite, or the compaſſionate Samaritan, *doſt thou think, was the Neighbour of this* poor *Man that fell among the Robbers?* 36

37 And he ſaid, He that ſhewed Mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

And he ſaid, Undoubtedly it was *he that had Mercy upon him*, notwithſtanding he was a Perſon of another Nation and Religion. *Then ſaid Jeſus to him*, If this ſeem ſo amiable an Example to thee, *go thou, and do likewiſe*; and if thou findeſt even a Samaritan in the like Diſtreſs, conſider him as thy Neighbour, and as chearfully perform all theſe friendly Offices to him: For thoſe Pretenſions to Religion are but vain, which do not inſpire Men with ſuch univerſal Humanity and Benevolence. 37

(l) *Two* Denarii, or Roman *Pence.*] Theſe were in Value about *Fifteen Pence* of our Money. It is a very probable Circumſtance, that a Man travelling without any Attendants, and now going out to a conſiderable Diſtance from Home, ſhould not have *more to ſpare*; eſpecially as he was to travel thro' ſo dangerous a Road, and ſo it would have been very imprudent to charge himſelf with much more Money, than he was like to want in his Journey; which would be *the leſs*, as it was uſual for Travellers in thoſe Parts to *carry their Proviſion* with them. Compare *Gen.* xxviii. 18. and *Joſh.* ix. 12, 13.

IMPROVEMENT.

Sect. 107. OF how great Importance is it, that we ſhould every one of us be in good Earneſt making this Enquiry, which the *Scribe* addreſſed to *our*
Luke x. 25. *Lord, What ſhall I do that I may inherit Eternal Life!* What ought we not willingly to do, and to bear, that we may ſecure ſo great a Felicity?
Ver. 26. Still will *our Lord* anſwer us from his Word, that we muſt *keep the Commandments of GOD*, while we are looking to *him* as *the End of the Law for Righteouſneſs. (Rom.* x. 4.*)* Happy are they that faithfully *do it*, that thro' the Grace manifeſted in the Goſpel *they may have a Right to eat of the Tree of Life! (Rev.* xxii. 14.*)*

May this Abſtract and Summary of the Commandments be *written*, as it were in Golden Characters, *on the Table* of each of *our Hearts!* May
Ver. 27. we *love the Lord our GOD with all* the united Powers and Faculties of *our Souls*, and *our Neighbour as* ſincerely and fervently as *ourſelves!* And may we learn from this beautiful *Parable* of the *good Samaritan*, to exerciſe our Charity to our Fellow-Creatures, in the moſt amiable Manner!

Ver. 31, 32. The *Jewiſh Prieſt* and *Levite* had, no doubt, the Ingenuity to find out ſome Excuſe or other, for *paſſing over to the other Side*; and might, perhaps, formally thank GOD for their own Deliverance, while they left *their Brother* to bleed to Death for Want of their Aſſiſtance. Is it not an Emblem of many living Characters, perhaps of ſome, whoſe *Sacred Office* lays them under the ſtrongeſt Obligations to diſtinguiſhed Benevolence and
Ver. 33. Generoſity? But the *good Samaritan* acted the Part of *a Brother* to this expiring *Jew*. *Oh Seed of Iſrael! oh Houſe of Levi*, and of *Aaron!* will not the Day come, when the humane Virtues of *Heathens* ſhall *riſe up in Judgment* againſt thee!

Ver. 33-35. Let us reflect with Shame, what are the *Differences* between one *Chriſtian* and another, when compared with thoſe between a *Samaritan* and a *Jew!* Yet here the *Benevolence* of a good Heart overcame even theſe; and in the View of a wounded dying Man, forgot that he was by Nation *an Enemy*. Whoſe *Heart* does not *burn within him*, whoſe *Eyes* do not overflow with *Tears of Delight*, while he reads ſuch a Story? Let us *go*,
Ver. 37. *and do likewiſe*, regarding every Man as *our Neighbour*, who needs our Aſſiſtance. Let us exclude every malignant Sentiment of *Bigotry* and *Party Zeal*, which would contract our Hearts, into an Inſenſibility for all the Human Race, but a little ſelect Number, whoſe Sentiments and Practices are ſo much our own, that our Love to them is but *Self-Love* reflected. With an honeſt Openneſs of Mind let us always remember the *Relation* between Man and Man, and feel and cultivate that happy *Inſtinct*, by which GOD, who has *formed our Hearts* in many Inſtances *alike*, has in the original Conſtitution of our Nature, ſtrongly and graciouſly bound them to each other.

SECT.

SECT. CVIII.

CHRIST *visits his Friends at* Bethany; *and commends the Diligence with which* Mary *attends his Preaching, while her Sister* Martha *was too anxious about the Entertainment of her Guests.* Luke X. 38, *to the End.*

LUKE X. 38.

NOW it came to pass, as they went, that he entered into a certain Village: and a certain Woman, named Martha, received him into her House.

LUKE X. 38.

ABOUT this Time *(a)* our Lord quitted Jerusalem, and set out on his last Journey from thence to Galilee, the Feast of Tabernacles being fully concluded, as was observed above. *Now it came to pass, as they were on their Journey, he entered*, with many of his Attendants, *into a certain* neighbouring *Village* called Bethany; (compare John xi. 1. Sect. 139.) *and a certain* pious *Woman, whose Name was Martha*, with the most chearful Hospitality *received him into her House*, thinking herself greatly honoured by such a Visit. Sect. 108. Luke X. 38.

39 And she had a Sister called Mary, which also sat at Jesus Feet, and heard his Word.

And she had a Sister called Mary, who being desirous to improve this happy Opportunity of advancing in Divine Knowledge and a Religious Temper, *sate down at the Feet of Jesus;* as an humble Disciple *(b)*; *and heard* with most diligent and pleasing Attention *his* wise and gracious *Discourse*, which, as his usual Practice was, he began, as soon as he came in, to address to those that were about him. 39

40 But Martha was cumbered about much serving, and

But Martha, too solicitous about the Variety and Elegance of the Entertainment she intended for her Sacred Guest and the Company with him, *was* exceedingly *hurried (c)* and perplexed 40

(a) About this Time.] I express myself in this indeterminate Manner, as to the Date of this little, but very instructive Story, because I apprehend the *Evangelist* has not exactly determined when it happened, which it was of no Importance for us exactly to know. It might very possibly be just at this Time; at least, the Want of any sufficient Reason for transposing it, obliges me, on the *Rules* I have laid down to myself, to introduce it here.

(b) Sate down at the Feet of Jesus, as an humble Disciple.] It is well known, that this was the Posture, in which *Learners* attended on their *Teachers*, (compare *Luke* viii. 35. and *Acts* xxii. 3.) and likewise grew into a *Proverb*, for humble and diligent Attention. See the *Authors* cited by *Wolfius, in loc.* and especially *Vitringa, Synag. lib.* i. *part.* 2. *cap.* 6.

(c) Was exceedingly *hurried.*] The Word περισπαται properly signifies, *to be drawn* (as it were) *different Ways* at the same Time, and admirably expresses the Situation of a Mind

Sect. 108. Luke X. 40. plexed *about much ſerving*; *and coming in* to the Room where Jeſus was, *ſhe*, not without ſome Warmth and Diſcontent, expreſſed how much ſhe was offended at it, and *ſaid*, *Lord, doſt thou not mind, that my Siſter has left me to* provide and *ſerve* up the Entertainment *alone*, which is more than I can well manage; while ſhe ſits here as calmly, as if ſhe had no Concern in it? I would not take upon me to call her away from thy Preſence myſelf; but I beg, that thou wouldſt interpoſe in the Matter; *ſpeak to her therefore, that ſhe may lend her helping Hand with mine (d)*, and let her then ſit down to hear thee diſcourſe, when the Entertainment is over.

and came to him, and ſaid, Lord, doſt thou not care that my Siſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 *And Jeſus in Reply ſaid to her*, Oh *Martha, Martha, thou art* over *anxious, and diſturbed* with reſtleſs Agitation of Spirit *(e)* *about many Things*, which might well have been ſpared on ſuch an 42 Occaſion as this: *But* let me tell thee, my dear Friend, that *there is One Thing* abſolutely *neceſſary (f)*, and of infinitely greater Importance, than any of theſe domeſtick and ſecular Cares: *And Mary* is wiſely attending to that; therefore inſtead of reproving her, I muſt rather declare, that ſhe *has choſen* what may eminently be called *the good Part (g)*, *which*, as it *ſhall not be* finally *taken*

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful and troubled about many Things:

42 But one Thing is needful. And Mary hath choſen that good Part which ſhall not be taken away from her.

ſurrounded with ſo many Objects of Care, that it hardly knows which to attend to firſt. She had probably *Servants*, to whom ſhe might have committed theſe Affairs; and the Humility and Moderation of our Bleſſed *Redeemer* would have taken up with what had been leſs exactly prepared; eſpecially as ſhe had ſo valuable, and ſo ſignal an Opportunity, of improving her Mind in Divine Knowledge.

(*d*) *Lend her helping Hand with mine.*] This is the exact Import of συναντιλαβέσθαι which is alſo with the utmoſt Propriety uſed for the *Aſſiſtance*, which the *Spirit of GOD* gives to the Infirmities of our frail Nature. *Rom.* viii. 26.

(*e*) *Diſturbed* with reſtleſs Agitation of Spirit.] The Word τυρβαζη is no where elſe uſed in the *New Teſtament*. It ſeems to expreſs the *reſtleſs Situation*, of a Perſon in a *tumultuous Croud*, where ſo many are preſſing upon him, that he can hardly ſtand his Ground; or of *Water* in great *Agitation*.

(*f*) *There is One Thing* abſolutely *neceſſary*: ενος δε εστι χρεια.] This is one of the graveſt and moſt important *Apothegms*, that ever was uttered; and one can ſcarce pardon the frigid Impertinence of *Theophylact* and *Baſil*, who explain it, as if he had ſaid, *One Diſh of Meat is enough.*

(*g*) *The good Part.*] That μερις ſignifies *a Portion*, there can be no reaſonable Doubt; but that here is any *Alluſion* to the Cuſtom, of ſending *the beſt Portion* of an Entertainment to a Gueſt, to whom peculiar Honour was intended, ſeems too great a Refinement, and not exactly ſuitable to the Occaſion; tho' ſome conſiderable *Criticks* have defended it. (See *Wolfius, in loc.* and *Elſner, Obſerv. Vol.* i. *pag.* 225, 226.) I think, rendering την αγαθην μεριδα, *the*

taken away from her, I would not now hinder her from purſuing; but rather invite thee to join with her in her Attention to it, tho' the Circumſtances of our intended Meal ſhould not be ſo exactly adjuſted, as thy fond Friendſhip could deſire. Sect. 108. Luke X. 42.

IMPROVEMENT.

SO ſteadily and zealouſly did *our Bleſſed Lord* purſue his Work, with ſuch unwearied Diligence, and conſtant Affection. No ſooner is he *entered into the Houſe* of this pious Friend, but he ſets himſelf to *preach* the Word of Salvation, and is the ſame in the *Parlour*, which he had been in the *Temple*. Oh *Mary*, how delightful was thy Situation! Who would not rather have *ſate* with thee *at the Feet of Jeſus*, to *hear his Wiſdom*, than have filled *the Throne* of the greateſt Prince upon Earth! *Bleſſed* were *thine Eyes* in what they ſaw, *thine Ears* in what they heard, and *thine Heart* in what it received and embraced, and treaſured up as *Food*, which would *endure to everlaſting Life!* Luke x. 38, 39.

How unhappily was her good *Siſter* deprived of the Entertainment of theſe golden Moments, while *hurried* about Meats and Drinks, and Tables with their Furniture, till ſhe loſt, not only her *Opportunity*, but her *Temper* too; as it is indeed hard to preſerve it, without a reſolute Guard, amidſt the Croud and Clamour of domeſtick Cares! Happy that *Miſtreſs* of a numerous Family, who can manage its Concerns with the Meekneſs and Compoſure of *Wiſdom*, and adjuſt its Affairs in ſuch a Manner, as that it may not exclude the Pleaſures of *Devotion*, and cut her off from the Means of Religious Improvement! Happy the *Man*, who in a preſſing Variety of ſecular Buſineſs is not ſo *cumbered* and *careful*, as to forget that *One Thing* which is abſolutely *needful*; but reſolutely chuſes *this better Part*, and retains it as the only ſecure and everlaſting Treaſure! Oh that this comprehenſive important Sentence were ever before our Eyes! oh that it were inſcribed deep upon our Hearts! *One Thing is needful.* And what is this *One Thing*, but the Care of the Soul? what, but a humble Attention to the Voice, and the Goſpel of *Chriſt*? Yet, as if this were of all Things the moſt unneceſſary, for what poor trifling *Care* is it not commonly forgot? yea, to what worthleſs *Vanity* is it not daily ſacrificed? Ver. 40. Ver. 41, 42.

Let the *Miniſters of Chriſt*, let the Friends of Souls in every Station, exert themſelves, that all about them may be awakened duely to regard this great Intereſt; accounting it *their Meat*, and *their Drink*, to promote it.

the good Part, is more forcible, as well as more literal, than *our Tranſlation*; as it intimates nothing elſe to deſerve the Name of *a good Part*, when compared with this. Compare *Mat.* xix. 17. *Sect.* 137.

Sect. 108. it. Let them be always solicitous, that neither they, nor others, may neglect it, for the Hurries of too busy a Life, or even for the Services of an over-officious Friendship.

SECT. CIX.

CHRIST *being intreated by his Disciples to teach them to pray, repeats, with some Additions, the Instructions and Encouragements relating to that Duty, which he had formerly given in his Sermon on the Mount.* Luke XI. 1,—13.

LUKE XI. 1.

Sect. 109. Luke XI. 1. OUR Lord then leaving Bethany, went on his Way; dividing his Time, as usual, between the Care of teaching his numerous Followers, and the Exercises of secret Devotion. *And as he was* one Day *praying in a certain* retired *Place, when he had ended, one of his Disciples said to him, Lord,* we desire thou wouldst *teach us to pray,* and give us some short Form which may be proper for our frequent Use, *as John also taught his Disciples* (*a*), and other leading Men of the several Religious Sects among us have taught theirs.

2 *And he said to them, When you pray,* you may use that as a Form, which I formerly gave you as a comprehensive Model and Directory for Prayer, (see Mat. vi. 9,—13. Vol. i. pag. 245, & seq.) and *say* in your Addresses to GOD, "Oh GOD "of the Spirits of all Flesh (*b*), who dwellest in "the high and holy Place, with humble Reverence

LUKE XI. 1.

AND it came to pass, that as he was praying in a certain Place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as John also taught his Disciples.

2 And he said unto them, when ye pray, say, Our Father

(*a*) *As John also taught his Disciples.*] Many learned Men suppose, that the *Jewish Masters* used to give their Followers some short *Form of Prayer*, as a peculiar Badge of their Relation to them. This *John the Baptist* had probably done, tho' we know not now what it was. And in this View only, can we suppose the *Disciples* could now ask *Jesus* to *teach them to pray*; for it is not to be thought, that in the *three* preceding *Years* of his Ministry, he had not often given them Instructions, both as to the *Matter*, and *Manner* of *Prayer*. In this Sense *Mr. Joseph Mede* and *Dr. Lightfoot* understand *the Request* and *Answer* before us; and I have never met with any Thing upon it, which has given me more Satisfaction. See *Mede's Works, pag.* 1, 2. and *Lightfoot's Hor. Hebr. in loc.*

(*b*) Oh GOD *&c.*] I think it but Justice to the Reverend *Mr. Godwin*, to let the Reader know, that *this Paraphrase* on the 2*d*, 3*d* and 4*th Verses* was written by him. I had here only given *a Translation*, having *paraphrased* this excellent *Prayer* before, in the 40*th Section.*

(*c*) *Who*

Sect. 109. Luke XI. 2.

ther which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done, as in Heaven, ſo in Earth:

" rence we bow before thee, and with a filial
" Confidence in thy Mercy, and mutual Love
" unto each other, we would look up to thee as
" to *our* GOD and *Father, who* with the moſt
" amazing Grace and Condeſcenſion *art* ready to
" attend unto the Supplications of thy Children
" from thy Throne *in Heaven:* Oh *may thy* glo-
" rious *Name be ſanctified*; may thy Perfections
" be diſplayed thro' all the World, and be regard-
" ed with the higheſt Veneration! And that the
" Honour of thy Majeſty may be exalted, oh *may*
" *thy Kingdom come*, which thou haſt promiſed
" to eſtabliſh under the Meſſiah; may thy victo-
" rious Grace be univerſally triumphant over all
" thine Enemies, and thy People be willing in the
" Day of thy Power! And as an Evidence of its
" Efficacy on the Hearts of Men, oh *may thy*
" holy *Will be done, as* it is conſtantly *in Heaven,*
" *ſo likewiſe upon Earth,* and be as chearfully ſub-
" mitted to, and readily obeyed in all Things, as
" it is poſſible for us in this imperfect State, to
" imitate thoſe Heavenly Spirits, who delight in
" doing thy Commandments, and hearkening to

3 Give us Day by Day our daily Bread:

" the Voice of thy Word! During our Con- 3
" tinuance here on Earth, we would not be ſoli-
" citous to ſeek great Things for ourſelves, but
" humbly beg that thou wouldſt *give us Day by*
" *Day our daily Bread*, and wouldſt ſupply us, as
" our Wants return upon us, with ſuch a compe-
" tent Proviſion of the Neceſſaries of Life, as may
" enable us to ſerve thee acceptably, and to attend
" without Diſtraction and Uneaſineſs to the Per-

4 And forgive us our Sins, for we alſo forgive every one that is indebted to us: And lead us not into Temptation, but deliver us from Evil.

" formance of our Duty. *And* tho' the Guilt 4
" of our Iniquities might juſtly ſeparate between
" thee and us, and withhold good Things from
" us, we earneſtly intreat thee to extend thy
" Mercy to us, and to *forgive us* all *our Sins*;
" *for even we*, the Bowels of whoſe Mercy cannot
" be compared with thine, are willing to *forgive*
" *every one that is indebted to us*, and are inclined
" to pardon all that have injured us: *And* to pre-
" vent us for the Time to come from falling into
" Sin, oh *do not bring us into* Circumſtances, that
" will expoſe us to the Danger of *Temptation*, and
" ſuffer

Sect. 109. Luke XI. 4. " ſuffer us not to be tempted above what we are " able to bear; *but* keep us by thy Grace from all " Iniquity, and *reſcue us from* the Power of *the* " *Evil one*, that he may never triumph in our " Fall, and we may finally be ſaved from all the " ruinous Effects of Sin."

5 *And* when he thus had taught them what they were to pray for, in order to excite and encourage them to a believing Importunity in Prayer, *he ſaid to them, Who* is there *of you*, that has not obſerved the Efficacy of importunate Requeſts (*c*)? If, for Inſtance, he *ſhall have a Friend, and ſhall go to him at Midnight*, and knock at his Door, *and ſay to him, Friend*, I deſire thou wouldſt *lend me* 6 *Three Loaves*; *For a Friend of mine*, who was benighted *on his Journey, is* juſt *come to my Houſe, and I have nothing to ſet before him* for his 7 Refreſhment: *And he from within*, inſtead of granting his Requeſt immediately, *ſhall* at firſt be unwilling to do it, and *anſwer* him, *and ſay, Do not diſturb me* at ſo late an Hour; for *the Door is now ſhut* and faſtened, *and my Children are with me in Bed* and aſleep; ſo that *I cannot riſe to give* 8 *thee* what thou aſkeſt. Yet if he ſtill go on to preſs him, that he would conſider his Neceſſity, and comply with his Requeſt, *I tell you, Tho' he would not riſe and give him* the Loaves that he deſired, *becauſe he was his* Neighbour and *Friend, yet on Account of his Importunity*, as he continues knocking, and will take no Denial, *he will* at length *get up and give him as many as he wants.* 9 Now then if one, who was at firſt unwilling to regard his Friend, was overcome at laſt by his continued Earneſtneſs, and yielded to his Importunity; much more will GOD, who is infinitely good and rich in Mercy, tho' he may not ſee fit to anſwer you immediately, be certainly prevailed upon at length to give you what you ſtand in need of, if you continue to be earneſt and importunate

5 And he ſaid unto them, Which of you ſhall have a Friend, and ſhall go unto him at Midnight, and ſay unto him, Friend, lend me three Loaves;

6 For a Friend of mine in his Journey is come to me, and I have nothing to ſet before him:

7 And he from within ſhall anſwer, and ſay, Trouble me not: the Door is now ſhut, and my Children are with me in Bed; I cannot riſe and give thee.

8 I ſay unto you, Tho' he will not riſe and give him, becauſe he is his Friend; yet becauſe of his Importunity, he will riſe and give him as many as he needeth.

9 And I ſay unto you, Aſk, and it ſhall be given you:

(*c*) *Who* is there *of you*, that has not obſerved the Efficacy of importunate Requeſts?] The Words in the *Original* do not make a compleat Grammatical Sentence: But ſuch accidental Inaccuracies are ſometimes to be found in the moſt approved Authors. The Senſe is not the leſs plain.

(*d*) With

you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

tunate in your Prayers to him: *And I ſay* there- Sect. 109.
fore *to you*, Whatever Mercy you deſire to obtain, Luke XI. 9.
aſk it of GOD with a continued Fervency, *and it ſhall* aſſuredly *be given you*; *ſeek* it with Diligence, *and you ſhall find* it; and if it be a while delayed, *knock* with an earneſt Importunity at the Door of Divine Mercy, *and it ſhall* at length *be opened to you.*

10 For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

10 And the Succeſs of others may encourage you to this, as what indeed has been confirmed by happy and conſtant Experience; *for every one that aſks* with an unwearied Fervency, *receives*; *and he that* diligently *ſeeketh, findeth*; *and to him that knocks* again and again, tho' for a while there may be ſome Delay, *it ſhall* at length *be opened.* (Compare Mat. vii. 7, 8. Sect. 42.)

11 If a Son ſhall aſk Bread of any of you that is a Father, will he give him a Stone? or if *he aſk* a Fiſh, will he for a Fiſh give him a Serpent?

11 *And* further to aſſiſt your Faith on theſe Occaſions, reflect upon the Workings of your own Hearts towards your Offspring, and conſider, *What Father is there among you, who, if a Son* of his *ſhall aſk* him *for Bread, will give him a Stone? or if* [*he aſk*] him *for a Fiſh, inſtead of a Fiſh will give him a Serpent?*

12 Or if he ſhall aſk an Egg, will he offer him a Scorpion?

12 *Or if he aſk* him *for an Egg, will* be ſo unnatural, as to *give him a Scorpion?* and in the room of what is neceſſary for the Support of Life, will offer him a Thing that would be uſeleſs or injurious to him?

13 If ye then, being evil, know how to give good Gifts unto your Children; how much more ſhall *your* Heavenly Father give the Holy Spirit to them that aſk him?

13 *If you then, who are* at leaſt comparatively *evil*, and perhaps ſome of you inclined to a penurious and moroſe Temper, yet *know how to give good Gifts to your Children*, and find your Hearts diſpoſed to relieve their returning Neceſſities by a Variety of daily Proviſions; *how much more ſhall* [*your*] *Heavenly Father*, who is infinitely powerful and gracious, and who himſelf has wrought theſe Diſpoſitions in you, be ready to beſtow every neceſſary Good, and even to *give the* beſt and the moſt excellent Gift of all, his *Holy Spirit, to them that* ſincerely and earneſtly *aſk him* for it; to produce and cheriſh in their Hearts thoſe Graces, which may fit them for the Services of Life, and for the Joys of an happy Immortality? (Compare Mat. vii. 9, 10, 11. Vol. i. pag. 261.)

IMPROVEMENT.

Sect. 109. *Luke* xi. 1. WELL does this Petition become every *Disciple of Christ*, *Lord, teach us to pray!* Thou hast taught us by thine Example, and by the Precepts of thy Word; teach us also by thine Holy Spirit! Excellent is this *Form of sound* and divine *Words*, which our great Master here recommends. GOD forbid, that any of his Followers should censure their Brethren, who think it still proper to use it, not only as a *Directory*, but a *Form* too, tho' perhaps with some little Variation from the *original Sense* of some Clauses of it *(d)*. Let us attentively study it, that, concise and expressive as it is, our Thoughts may go along with its several *Petitions*.

Ver. 2, 3, 4. Let us learn to reverence and love *GOD*, and to consider ourselves as *Brethren* in his Family. Let the Glory of *his Name*, and the Prosperity of *his Kingdom*, be much dearer to us, than any separate Interest of our own. Let it be our cordial Desire, that *his Will* may be universally obeyed, and with the most entire Consent of Soul acquiesced in, by all his Creatures, both *in Heaven*, and *on Earth*. Let our Appetites and Passions be so moderated, that *having* even the plainest *Food and Raiment*, *we may be therewith content*: And on the other Hand, how plentiful soever our Circumstances may be, let us remember, that *Day by Day* we depend on GOD for our *daily Bread*. Nor do we need even the most necessary Supplies of Life, more than we need *daily Pardon*; to which therefore we should be putting in our constant Claim, heartily *forgiving all our Brethren*, as we desire to be *forgiven by GOD*. Conscious of our own Weakness, let us, as far as we can, endeavour to avoid Circumstances of *Temptation*; and when necessarily led into them, let us be looking up to Heaven for Support; labouring above all Things to preserve our Integrity, and to maintain *a Conscience void of Offence*.

Ver. 9, 10. Depending on the Certainty of these gracious *Promises*, and encouraged by the *Experience* of so many Thousands, who have on *asking received*, and on *seeking found*, let us renew our importunate Addresses to the Throne of Divine Grace. And remembering the *Compassion* of our *Heavenly Father*, let us be emboldened, in the *full Assurance of Faith*, to ask every necessary Blessing, especially the Communication of that enlightening and sanctifying

(*d*) With some little Variation from the *original Sense*, &c.] *Dr. Guyse* has excellently shewn, in his *Note* on *Mat.* vi. 13. that *this Prayer* in its original Sense was peculiarly suited to the Dispensation then present, as introductory to the *Messiah's Kingdom*, and has given a just, and very expressive *Paraphrase* of it in that particular View. But there is not a Clause in it, which will not bear a more extensive Sense, and express what ought to be our daily Temper, and the Breathings of our Heart before GOD. No doubt, Thousands of *Christians* have daily Refreshment and Edification in the Use of it; and it is astonishing, that any should venture to condemn their Brethren for it. But I would hope, there are few of any Profession now remaining, who have so much of the Spirit of Opposition and Censoriousness.

ſanctifying *Spirit*, without which our corrupt Hearts will find out a ready Way to abuſe the choiceſt of his Providential Favours, to the Diſhonour of his Holy Name, and the deeper wounding of our own miſerable Souls! Sect. 109. Ver. 13.

SECT. CX.

Our LORD *dining at the Houſe of a* Phariſee, *ſeriouſly admoniſhes him and his Brethren of their Guilt and Danger; by which they are exaſperated, rather than reformed.* Luke XI. 37, *to the End.*

LUKE XI. 37.

AND as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down to Meat.

LUKE XI. 37.

NOW after our Lord had delivered theſe Things, it happened one Day, that *as he was ſpeaking* to the People about the great Concerns of their eternal Salvation *(a)*, *a certain Phariſee* then preſent *invited him to dine with him*; *and* with whatever View he might do it, Jeſus, that *he* might not ſeem moroſe, or inſenſible of a Civility, accepted the Offer, *went in* to his Houſe, *and ſate down to Table.* Sect. 110. Luke XI. 37.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before Dinner.

And when the Phariſee, in whoſe Houſe he was, *ſaw that he did not*, according to the Tradition of the Elders, and the conſtant Cuſtom of their Sect, *firſt waſh before Dinner, he wondered* [*at it*,] conſidering the Character he had for an extraordinary Degree of Sanctity. 38

39 And the Lord ſaid unto

But the Lord perceiving his Thoughts, and knowing that in ſome Circumſtances a faithful Reproof is the moſt valuable Token of Friendſhip and Gratitude, *ſaid to him*, As I ſee you are *now* offended. 39

(*a*) It happened one Day, *as he was ſpeaking*, &c.] The attentive Reader will eaſily obſerve, that I have here omitted what occurs from the End of the 13*th*, to the Beginning of the 37*th Verſe*. That Paſſage is inſerted, *Sect.* 61,——64. becauſe it is exactly parallel to *Mat.* xii. 22, *&c. ſeq.* and *Mark* iii. 22, *&c. ſeq.* I could ſee no Proof, that the ſame Diſcourſe, with juſt the very ſame Circumſtances, happened again here; and as this ſeemed improbable, in Proportion to the Variety and Reſemblance of thoſe Circumſtances, I thought it was better thus to tranſpoſe *Luke*'s Story, than to take the Repetition for granted. The Phraſe ἐν δὲ τῷ λαλῆσαι, *while he was ſpeaking*, will, I think, fairly admit the Turn I have given it in the *Paraphraſe*; but if any judge otherwiſe, it will be eaſy to turn back to the Paſſage, as inſerted before, *Vol.* i. *pag.* 371, *&c. ſeq.* and all I have ſaid above to introduce the *Section* before us will be true on that Suppoſition.

Sect. 110. Luke XI. 39. offended at my neglecting the Ceremony of washing before Dinner, I cannot but plainly tell you, that *you Phariſees* are too much like thoſe vain People, that *cleanſe* only *the Outſide of the Cup and the Diſh, while* the Inſide, which is of much greater Importance, is left dirty and foul; for with regard to many of you, *your Inward Part*, even your very Heart and Conſcience, *is* defiled, being *full of Rapine, and* of all the fouleſt Kinds

unto him, Now do ye Phariſees make clean the Outſide of the Cup and the Platter: but your inward Part is full of Ravening and Wickedneſs.

40 of Pollution and *Wickedneſs*. But let me ſeriouſly aſk you, *oh* ye *thoughtleſs Creatures* (*b*), and let me charge you that ye aſk yourſelves, *Did not he that made the Outſide, make alſo that which is within?* Did not the ſame GOD, that created the Body, create the Soul too? and muſt he not intimately know his own Work, and diſcern and abhor all thoſe ſecret Abominations, which, in Contempt of his Omniſcience, you ſtudy ſo artfully to conceal from your Fellow-Creatures? (Compare Pſal. xciv. 8, 9.)

40 Ye Fools, did not he that made that which is without, make that which is within alſo?

41 I would therefore, from the ſincereſt Concern for your true Honour and Happineſs, exhort you, not only to purge yourſelves from ſecret Wickedneſs, *but* to abound in the Exerciſe of univerſal Goodneſs, and particularly to *give Alms* with Liberality *in Proportion to your Subſtance* (*c*); *and* then, if it be done from a right Principle, *behold*, GOD, the great Proprietor of all, will accept and bleſs

41 But rather give Alms of ſuch Things as you have: and

(*b*) *Oh* ye *thoughtleſs Creatures*.] As ἄφρονες is a milder Word than μωροι, I choſe to render it thus, rather than as in *our Tranſlation*. (See *Note* (*l*) on *Mat.* v. 22. *Vol.* i. *pag.* 229.) The learned *Elſner* (*Obſerv. Vol.* i. *p.* 227.) explains the latter Part of the *Verſe*, as if it had been ſaid, "*There is a great deal of Difference between cleaning the Outſide, and cleaning that which is within*, and no ſuch neceſſary Connection between them, as you ſeem "to ſuppoſe." To juſtify this, he urges 2 *Sam.* xix. 24. and one Paſſage in *Ariſtophanes*, where καθαρω ſignifies *to cleanſe*; but the Senſe is ſo unuſual, and that commonly received ſo much more lively and important, that I could not perſuade myſelf to deviate from *our Tranſlation* here.

(*c*) *In Proportion to your Subſtance*.] Thus *Grotius* underſtands it. The learned *Bos* (*Exercit. pag.* 26.) has, I think, abundantly proved, the Words τα ἐνοντα (for καλα τα ἐνοντα,) will very juſtly admit *this Senſe*, and are thus uſed by ſome of the beſt *Greek Claſſics*. No other ſeems to agree ſo well with the *Connection*; not even that ingenious Turn of *Raphelius*, (*Annot. ex Xen. pag.* 93,——96.) who explains τα ἐνοντα, by το εἶδος τε πόματος καὶ της παροψιδος, *Mat.* xxiii. 26. or *that which is within the Cup and Diſh*, as if it had been ſaid, "Give Meat to the Hungry, and Drink to the Thirſty, and make a liberal Diſtribution "of *thoſe Things that are within the Cup and Diſh*." But the laſt View in which το ἐσωθεν had been mentioned, was, as expreſſing *the Temper of the Heart*, (*ver.* 40.) which is a ſtrong Objection againſt this great Man's Interpretation.

(*d*) *Oh*

and behold, all Things are clean unto you.

bleſs you; and tho' you ſhould not be ſo exact in this outward Waſhing, *all Things are pure to you,* ſo that you may uſe them with Comfort; whereas now you do, as it were, pollute and profane every Thing you touch, and all the Water in the World cannot waſh away the Stain. (See Tit. i. 15.) Sect. 110. Luke XI. 41.

42 But Wo unto you, Phariſees: for ye tithe Mint and Rue, and all manner of Herbs, and paſs over Judgment, and the Love of GOD: theſe ought ye to have done, and not to leave the other undone.

But alas, you ſeem little diſpoſed to attend to this kind and faithful Advice, and therefore my Character obliges me ſolemnly to warn you of thoſe approaching Judgments, which, if ſpeedy Repentance does not prevent, will ſhortly overtake your whole Sect, numerous and honoured as it is. *Woe* therefore *unto you Phariſees*; *for*, to gain the Admiration of the Prieſts and the People, *you* moſt ſcrupulouſly *pay the Tithe of Mint, and Rue, and every* [*other*] trifling *Herb* that grows in your Gardens, and expect to recommend yourſelves to the Divine Acceptance by ſuch Kind of Obſervances; *but* at the ſame Time you ſhamefully *paſs by*, and careleſsly neglect the Practice of righteous *Judgment* to your Fellow-Creatures, *and* of *the Love of GOD* your Creator, as if they were Matters of but little Importance; whereas indeed *theſe* are the Duties, that *you* more eſpecially *ought to have done*; *and* yet I own, you ought *not to neglect the other*, as even the leaſt of GOD's Commands are to be revered and obeyed. (See Mat. v. 19.) 42

43 Wo unto you, Phariſees: for ye love the uppermoſt Seats in the Synagogues, and Greetings in the Markets.

Woe unto you Phariſees, on Account of your Pride, which appears on every Occaſion, and in every Affair of Life; *for you love the uppermoſt Seats* in all Aſſemblies, even *in the* very *Synagogues*, where you meet to humble yourſelves before GOD; *and* mightily affect *Salutations in the Markets*, and other publick Places, by Titles of diſtinguiſhed Reſpect, as the Guides and Fathers of the People, the Oracles of Truth, and the Standards of Holineſs. (Compare Mat. xxiii. 6,—10. Sect. 157.) 43

44 Wo unto you, Scribes and Phariſees, Hypocrites: for

Woe unto you, oh ye *Scribes and Phariſees* alſo, on Account of your Deceit, as under all thoſe Appearances of the ſtricteſt Sanctity, you are the moſt egregious *Hypocrites* of the Age *(d)*; *for* I may. 44

(*d*) *Oh* ye *Scribes and Phariſees, Hypocrites.*] Tho' ſome *Copies* want theſe Words, and *Grotius* and *Dr. Mill* give them up, I think *Dr. Whitby* is right in retaining them; eſpecially becauſe they ſo much illuſtrate *ver.* 45. See *Whitb. Exam. Mill. pag.* 46.

(*e*) *Are*

Sect. 110. Luke XI. 44.

may truly ſay, that *you are like concealed Graves* (*e*), *which* being overgrown with Graſs, *Men walk over, and are not aware of* [*them,*] till they ſtumble at them, and are hurt, or at leaſt defiled by the Touch of them.

for ye are as Graves which appear not, and the Men that walk over *them*, are not aware *of them*.

45 *And one of the Doctors of the Law (f)*, who happened to be preſent, obſerving that in this laſt Woe Jeſus mentioned the Scribes, who were a Body of Men, to whom he and his Brethren belonged, *anſwered and ſaid unto him, Maſter, in ſaying theſe Things, thou reproacheſt* not only the Sect of the Phariſees, but *us too*, in a Manner unbecoming the Dignity of our holy Profeſſion, as the Depoſitaries of the Sacred Oracles.

45 Then anſwered one of the Lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 *But* Jeſus was ſo far from palliating the Matter to ingratiate himſelf with them, that *he* plainly and couragiouſly *ſaid*, Nay, it is a righteous Rebuke, and I intend it for you, and therefore particularly repeat it for your Admonition: *Woe unto you alſo, ye* profeſſed *Interpreters of the Law*; *for* by your rigorous Deciſions on the Ceremonial Parts of it, and the human Traditions which you have added to it, *you load* other *Men with inſupportable Burthens, and* unmercifully lay them on, while *you yourſelves will not touch the Burthens with one of your Fingers (g)*, but ſuffer your Lives to contradict

46 And he ſaid, Wo unto you alſo, ye Lawyers: for ye lade Men with Burdens grievous to be borne, and ye yourſelves touch not the Burdens with one of your Fingers.

(*e*) *Are like concealed Graves.*] The Diſcourſe againſt the *Phariſees*, which is recorded *Mat.* xxiii. (*Sect.* 157, 158.) was plainly delivered at another Time, and in very different Circumſtances. *Our Lord* there compares them to *whited Sepulchres*, *ver.* 27. adorned on the Outſide, but defiled within; but here to *Graves overgrown with Graſs*, which might often happen to be by the *Way-Side*, (compare *Gen.* xxxv. 19.) and ſo might occaſion ſuch Accidents as are here referred to.

(*f*) *One of the Doctors of the Law.*] I apprehend that νομικος may well be rendered *a Doctor*, or *Interpreter of the Law*; which I generally chuſe, rather than the Word *Lawyer*, becauſe that naturally ſuggeſts *to us*, a modern Idea of an Office, which did not exiſt among the *Jews* at this Time, and has ſtrangely miſled ſome Interpreters. Theſe *Jewiſh Lawyers*, (as *our Tranſlation* calls them,) were the moſt conſiderable Species of *Scribes*, who applied themſelves peculiarly to ſtudy and explain the *Law*. Probably many of them were *Phariſees*; but it was no ways eſſential to their Office, that they ſhould be ſo. What touched the Perſon here ſpeaking was, that *our Lord* in his laſt *Woe*, *ver.* 44. had joined the *Scribes* with the *Phariſees*.

(*g*) *Will not touch the Burthens with one of your Fingers.*] Perhaps their Conſciences might charge them with ſome private Contempt of the Injunctions, they moſt rigorouſly impoſed upon others, in *Ceremonial* Precepts, as well as *Morals*; or it may refer to the Want of a due Tenderneſs for the Comfort of Men's Lives, which they imbittered by ſuch Rigour. This ſeems to prove againſt *Trigland*, (*de Karæis*, *pag.* 58, *& ſeq.*) that theſe *Lawyers* were not *Karaites*; for theſe added not *Traditionary Burthens* to the Law.

(*h*) *And*

tradict your Precepts, even in ſome of the moſt important Inſtances. Sect. 110.

47 Wo unto you: for ye build the Sepulchres of the Prophets, and your Fathers killed them.

I alſo ſolemnly denounce a *Woe unto you* all, for the Malignity and Cruelty of your Tempers under this Maſk of Piety and Devotion; *for* at a great Expence *you build* and adorn *the Sepulchres of the Prophets*, as if you had a mighty Veneration *and* Affection for them, tho' *your Fathers ſlew them.* Luke XI. 47.

48 Truly ye bear Witneſs that ye allow the Deeds of your Fathers: for they indeed killed them, and ye build their Sepulchres.

But as you imitate your Fathers in your Conduct, and are regardleſs of the Inſtructions that the Prophets gave, *you* do *indeed bear Witneſs to* your Fathers, rather than againſt them, *and* in effect *approve* and vindicate *the Works of your Fathers (h)*; *for* as *they indeed ſlew them, and you build their Sepulchres*, one would imagine that you erected thoſe Monuments, not ſo much in Honour of the ſlaughtered Prophets, as of the Perſecutors by whom they were ſo wickedly deſtroyed. (Compare Mat. xxiii. 29,—32. Sect. 158.) 48

49 Therefore alſo ſaid the Wiſdom of GOD, I will ſend them Prophets and Apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

Therefore alſo the Wiſdom of GOD hath ſaid (i), and I am in his Name commiſſioned to declare it as his determinate Purpoſe, *I will* yet *ſend them* other *Prophets and* extraordinary Meſſengers, particularly the *Apoſtles*, who ſhall declare my Goſpel to them, as the laſt Expedient for their Recovery and Salvation; but ſuch I know to be the Hardneſs of their Hearts, that they will generally deſpiſe *and* reject them; nay, [*ſome*] *of them they will kill, and* will *perſecute* the reſt: 49

50 That the Blood of all the Prophets, which was ſhed from

So *that* they will bring ſuch a terrible Deſtruction upon themſelves, that *the Blood of all the Prophets* and Martyrs, 50

(*h*) *And* in effect *approve* and vindicate *the Works of your Fathers.*] *Archbiſhop Tillotſon* (*Vol.* ii. *pag.* 195, 196.) has ſet this Text in a moſt ſtrong and beautiful Light, and hinted the Turn which I have given it in the *Paraphraſe.*

(*i*) *Therefore alſo the Wiſdom of GOD hath ſaid.*] *Dr. Guyſe* (with *Markius*, *Exerc. pag.* 669.) paraphraſes this Clauſe as the Words of the *Hiſtorian*, and ſuppoſes him here to apply this Character to *Chriſt*, and to declare, that *Chriſt the Wiſdom of GOD farther ſaid*, *I will ſend them Prophets, &c.*——I doubt not but *Chriſt* might with great Propriety be ſpoken of by that Phraſe; but with all due Reſpect to that learned and pious Interpreter, I cannot apprehend it to be the Senſe of this Paſſage; not only becauſe the *Phraſeology* is unexampled in the *Evangeliſts*, but chiefly becauſe *our Lord* does not ſay, I ſend to *you*, but to *them.* Yet I ſee no Reaſon to conclude, (with *Mr. Whiſton*, in his *Eſſay for reſtoring the Old Teſtament*, *pag.* 228.) that this is a *Quotation* from any antient Writer. *Chriſt* was impowered, without any ſuch Voucher, to declare what *the Counſels of Divine Wiſdom* had determined; and this Manner of ſpeaking ſtrongly intimates, that he was ſo; in which View it has, on this Interpretation, a peculiar Beauty and Propriety.

(*k*) *The*

Sect. 110. Martyrs, *which has been* cruelly *ſhed from the Foundation of the World, may* ſeem to *be required of this Generation*; Even *from the Blood of Abel*, who in thoſe early Ages for his diſtinguiſhed Piety was murthered by his inhuman Brother, *to the Blood of Zechariah (k)*, one of the laſt of the Prophets, *who was ſlain between the Altar and the Temple:* (2 Chron. xxiv. 20,—22.) *Yea*, in the ſtrongeſt Terms *I tell you*, and repeat *it* again, The Ruin GOD will bring upon you in his righteous Judgment *ſhall be* ſo dreadful, that the Guilt of all their Blood ſhall ſeem to have been laid up in Store, that it might be *required* at the Hands *of this Generation*, and heap aggravated Ruin on their Heads. (Compare Mat. xxiii. 34,—36. Sect. 158.)

Luke XI. 51.

from the Foundation of the World, may be required of this Generation;

51 From the Blood of Abel unto the Blood of Zacharias, which periſhed between the Altar and the Temple: verily I ſay unto you, it ſhall be required of this Generation.

52 And I will add, that the Diſguiſes thrown on Scripture, and the Methods uſed to conceal it from the People, have done a great deal to bring on this terrible Sentence: *Woe* therefore *unto you Interpreters of the Law*, on this Account; *for* by theſe unrighteous Practices *you have*, as it were, *taken away the Key of* Divine *Knowledge (l)*; and inſtead of tracing out a Spiritual Meſſiah in Scripture, and illuſtrating the Teſtimony which the Sacred Oracles bear to him, you have rather abetted the popular Prejudices againſt him; and have been ſo perverſe and obſtinate in your Oppoſition to the Goſpel, as that *you have not entered in* to the Kingdom of Heaven *yourſelves, and* even *thoſe that* otherwiſe were diſpoſed to do it, and *would have entered in, you have hindered.*

52 Wo unto you Lawyers: for ye have taken away the Key of Knowledge: ye entred not in yourſelves, and them that were entring in, ye hindered.

53 *But while he ſpake theſe* ſevere and awful *Things to them, the Scribes and Phariſees* were exceedingly

53 And as he ſaid theſe Things unto them, the Scribes

(*k*) *The Blood of Zechariah.*] What Reaſon there is to conclude, the *Zechariah* here ſpoken of is that *Prophet*, of whoſe Death we have an Account in 2 *Chron.* xxiv. 20, *& ſeq.* we ſhall ſhew in a *Note* on *Mat.* xxiii. 35. *Sect.* 158.

(*l*) *The Key of Knowledge.*] *Vitringa* underſtands this of *one Fundamental Truth*, which would have led them into the Knowledge of the reſt: (*Obſerv. Sacr. lib.* i. *pag.* 125.) But all their Endeavours to embarraſs, and biaſs the Minds of Men, in their Enquiries after Truth, might be intended here; as well as more eſpecially their diſguiſing the *Prophecies*, which related to the *Meſſiah*.——If a *Key* was delivered to them, as the Badge of their Office, (ſee *Vol.* i. *pag.* 546. *Note* (*g*), and *Camero* on this Place,) there may be a beautiful Alluſion to that Circumſtance; as if he ſhould have ſaid, *You take that Key, not to uſe, but to ſecrete it.* (See *Archbiſhop Tillotſon, Vol.* i. *pag.* 208.)—*Elſner* has well ſhewn on this Text, that the *Heathen Prieſts* were called κλειδουχοι, *Key-bearers. Obſerv. Vol.* i. *pag.* 228, 229.

(*m*) *Fiercely*

Scribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many Things:

54 Laying wait for him, and ſeeking to catch ſomething out of his Mouth, that they might accuſe him.

ingly provoked, and *began fiercely to faſten upon him (m), and rudely* endeavoured *to urge him to ſpeak of many Things*, that were the moſt exceptionable Topicks; Thereby *laying Snares for him, and attempting*, if poſſible, *to ſtart ſome* unguarded *Word (n)*, [*which*] they hoped [*might fall*] *from his Mouth* in the Warmth of natural Reſentment; *that* ſo *they might* have ſomething to *accuſe him* for, before the Roman Governour, or the Jewiſh Sanhedrim: But the Prudence of Chriſt fruſtrated their Malice, in the midſt of all the Plainneſs of his faithful Rebukes. Sect. 110. Luke XI. 53, 54.

IMPROVEMENT.

FAITHFUL are the Wounds of a Friend; and ſuch were the Reproofs of *Chriſt* on this Occaſion. How well had all the Entertainments of the *Phariſee*'s Table been repaid, had he and his Brethren heard them with Candor, Humility, and Obedience! Theſe Men deſpiſed them to *their Ruin*: Let us often review them for our Inſtruction, that none of theſe dreadful *Woes* may come upon us. *Luke* xi. 39, *& ſeq.* Ver. 51.

This Diſcourſe of *our Lord* is a moſt juſt and ſevere Rebuke to every *hypocritical* Profeſſor, who is ſcrupulous and exact in Matters of *Ceremony*, while he neglects *Morality*; and is ſtudious to ſhine in the Sight of Men, while he forgets the all-penetrating Eye of GOD. It expoſes the *Oſtentation* of thoſe, who pride themſelves in empty *Titles of Honour*, and eagerly affect *Precedence* and *Superiority*. And it evidently chaſtiſes thoſe, who *preſs on others* the Duties they *neglect themſelves*, and ſo are moſt righteouſly *judged out of their own Mouth*. Ver. 39, 42. Ver. 43. Ver. 46.

How melancholy is it, to obſerve, in Inſtances like theſe, the Deceitfulneſs of the Human Heart, and its deſperate and unfathomable Wickedneſs! Ver. 44.

(*m*) *Fiercely to faſten upon him.*] So δεινως ενεχειν properly ſignifies. See *Note* (*g*) on *Mark* vi. 19. *Vol.* i. *pag.* 167.—Several more of the Words here uſed, are *Metaphors* taken from *Hunting*. Αποστοματιζειν might be rendered *to mouth*, or bear down with the Violence of their Words, as *Theophylact* excellently explains it; but the Addition of περι πλειονων engaged me rather to tranſlate it as I have done. *Grotius* and *Caſaubon* have ſhewn, that it ſometimes ſignifies *to examine in a Magiſterial Way*; but *Eraſmus*'s Note is, on the whole, the beſt I have ſeen upon this Word.

(*n*) *To ſtart ſome* unguarded *Word.*] Θηρευσαι in this Connection has a moſt beautiful Propriety, and ſignifies *the Eagerneſs*, with which *Sportſmen* beat about for their Game, to *ſtart it* from its Covert.—It is very probable, as *Mr. Cradock* conjectures, that *the Phariſee*, who was Maſter of the Houſe, had invited a great many of his Brethren, and learned Friends, on purpoſe to make a more formidable Attack upon *Chriſt*, and by their concurrent Teſtimony to charge upon him any Thing which might render him obnoxious: And the Preſence of ſo many of them made the Diſcourſe more proper, and the Courage and Zeal which it expreſſed more remarkable. See *Cradock's Harmony*, *Part* ii. *pag.* 6.

Sect. 110. edneſs! and to ſee how Men impoſe upon themſelves with empty Appearances, like theſe *Phariſees*; who *built the Sepulchres of the* former *Prophets*, while they were *perſecuting* thoſe of their own Day; and in Contempt of all that was ſaid by the Meſſengers of GOD, were *filling up the Meaſure of their Iniquities*, till the Cloud which had been ſo long gathering burſt on their Heads, and poured forth a Storm of aggravated Wrath and Ruin.

Ver. 47, 49.

Ver. 50, 51.

May that GOD who has an immediate Acceſs to the Hearts of Men, deliver all *Chriſtian* Countries, and eſpecially all *Proteſtant* Churches, from ſuch *Teachers* as are here deſcribed; who *take away* and ſecrete *the Key of Knowledge*, inſtead of uſing it; and *obſtruct*, rather than promote, Men's *Entrance* into the Kingdom of Heaven! How loud will *the Blood* of the Souls they have betrayed, cry againſt them in the awful Day of Accounts! and how little will the *Wages of Unrighteouſneſs*, and the Rewards of Worldly Policy, be able to arm them againſt *Deſtruction*, or to ſupport them under it!

Ver. 52.

SECT. CXI.

CHRIST *cautions his Diſciples againſt Hypocriſy, and animates them againſt the Fear of Men by the Promiſe of extraordinary Aſſiſtance from his Spirit in their greateſt Trials.* Luke XII. 1,—12.

LUKE XII. 1.

Sect. 111. *IN the mean Time*, while Chriſt was thus diſcourſing at the Phariſee's Houſe, *many Thouſands of People were gathered together (a)*, and preſſed with *ſo* much Eagerneſs to hear him, *that they* even *trampled on each other*; *and* [*Jeſus*] going forth among them, *began to ſay to his Diſciples* in the Preſence of them all, See that you more eſpecially *beware*, and *above all Things* take heed, *of* being corrupted by *the Leaven of the Phariſees, which is Hypocriſy*; a Vice, which ſecretly puffs up

Luke XII. 1.

LUKE XII. 1.

IN the mean time, when there were gathered together an innumerable Multitude of People, inſomuch that they trode one upon another, he began to ſay unto his Diſciples firſt of all, Beware ye of the Leaven of the Phariſees, which is Hypocriſy.

(a) *Many Thouſands of People were gathered together.*] It would be more exactly rendered, *many Myriads*; but leaſt every *Engliſh* Reader ſhould not know, that *a Myriad* is Ten thouſand, I render it *many Thouſands*; nor is it neceſſary to take the Word in its ſtricteſt Senſe. Perhaps this *vaſt Aſſemblage of People* might be owing to an Apprehenſion, either that *Chriſt* might meet with ſome ill Uſage among ſo many of his Enemies, or that he would ſay, or do ſomething peculiarly remarkable on the Occaſion. Compare *Luke* v. 17, 19. *Sect.* 45.

(b) *For*

Sect. 111.

Luke XII. 2.

2 For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

up their Minds, and ſtrangely ſpreads itſelf thro' their Hearts and Lives, ſo as to taint and ſpoil the very beſt of their Duties. But ſeriouſly reflect upon the Folly of it; *for* you may aſſure yourſelves, as I have told you formerly, (Mat. x. 26. Mark iv. 22. and Luke viii. 17.) that *there is nothing* now ſo ſecretly *concealed, which ſhall not be* diſcovered, and be openly *unvailed* another Day; *nor* any Thing ſo artfully diſguiſed or *hid, that ſhall not* then at leaſt *be made known*, if GOD does not more immediately expoſe thoſe ſhallow Artifices, which he now diſcerns and abhors.

3 Therefore whatſoever ye have ſpoken in Darkneſs, ſhall be heard in the Light: and that which ye have ſpoken in the Ear in Cloſets, ſhall be proclaimed upon the Houſe-tops.

3 *So that whatever you have ſpoken* with the utmoſt Caution, *in* the thickeſt *Darkneſs, ſhall* then *be* publiſhed and *heard in the* cleareſt Effulgence of *Light*; *and what you have whiſpered in* the moſt retired Chambers and *Cloſets, ſhall* then *be proclaimed* aloud as *from the Houſe-Tops* in the Audience of all.

4 And I ſay unto you, my Friends, Be not afraid of them that kill the Body, and after that, have no more that they can do.

4 *And* therefore let it be your Care, not merely to ſave Appearances, but to maintain a good Conſcience, tho' at the greateſt Expence: For *I ſay unto you, my* dear *Friends*, with all poſſible Seriouſneſs, and moſt tender Concern for your everlaſting Welfare, *Fear not thoſe who* at the worſt can only *kill the Body, and after that, have nothing more which they can do*, the immortal Soul being entirely out of their Reach, as ſoon as it has quitted the Body.

5 But I will forewarn you whom ye ſhall fear: Fear him, which after he hath killed, hath Power to caſt into Hell; yea, I ſay unto you, Fear him.

5 *But I will point out to you* the great Object, *whom you ſhall fear*, while I exhort you moſt reverentially to *fear* the Great Almighty GOD, even *him, who after he has killed* the Body, *has Power to caſt* both that and the Soul *into Hell*; *yea*, knowing that I cannot too often inculcate it, *I ſay unto you* again, *Fear him*, and rather chuſe to venture on the greateſt Dangers, and to ſacrifice your Lives, than to do any Thing which may offend his Divine Majeſty. (Compare Mat. x. 28. Vol. i. pag. 466.)

6 Are not five Sparrows ſold

6 In the mean Time remember, that your Enemies cannot hurt even your Bodies, without his Knowledge and Permiſſion; for his Providence extends itſelf even to the meaneſt Works of his Hands: For Inſtance, *Are not Five Sparrows*

Sect. 111. Luke XII. 6.

rows ſold for ſo inconſiderable a Sum as *Two Farthings (b)*? and *yet not one of them*, minute and worthleſs as they are, *is forgotten before GOD*; but he attends to all the Circumſtances of their

7 Lives and Deaths. Surely then you will not be overlooked by him; *but* may juſtly conclude, that he has ſuch a ſpecial and particular Concern for you, as that *even the very Hairs of your Head are all numbered*, ſo that not one of them can periſh without his Notice. *Fear not therefore*; for as Men, and much more as my Servants and Friends, *you are more valuable than many Sparrows*, and will be more remarkably his Care than

8 they. *But* howſoever he may now permit you to be perſecuted by your Enemies for your Fidelity to me, tho' he ſhould even ſuffer you to ſacrifice your Lives in ſo honourable a Cauſe, you will be far from being Loſers by it in the End: For *I ſay unto you*, that *if any one ſhall* freely *acknowledge* his Faith in *me before Men (c)*, *the Son of Man* himſelf *ſhall alſo acknowledge* his Complacency in ſuch a Perſon, and his Relation to *him*, even *before the Angels of GOD*, when they come

9 to attend on his final Triumph. *But as for him that* baſely and perfidiouſly *renounces me before Men*, and is aſhamed or afraid of maintaining ſo good a Cauſe, *him will I* alſo *renounce before the* holy *Angels of GOD (d)*, when they appear in a radiant Circle around me, and wait, with ſolemn and obſervant Silence, the important Event of that awful Day. (Compare Mat. x. 29,—33. Vol. i. pag. 468.)

ſold for two Farthings, and not one of them is forgotten before GOD?

7 But even the very Hairs of your Head are all numbered. Fear not therefore; ye are of more Value than many Sparrows.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before Men, him ſhall the Son of Man alſo confeſs before the Angels of GOD.

9 But he that denieth me before Men, ſhall be denied before the Angels of GOD.

Nothing

(*b*) *For Two Farthings*, ἀσσαρίων δύο.] This was a *Roman Coin*, that was then current in *Judea*, called *As*, or antiently *Aſſarius*, which was the *Tenth Part* of the *Denarius*, or *Roman Penny*, in Value about *Three Farthings* of our Money. *Two Sparrows* might be bought for *one*, and *Five* for *two* of theſe. Compare *Mat.* x. 29. *Sect.* 76.

(*c*) *If any one ſhall acknowledge me*, &c.] The *Idioms* of *Languages* differ ſo much, that what is very elegant and proper in one, may, if verbally tranſlated, be contrary to *Grammar* in another. This *Verſe*, and the following, are Inſtances of it. It ſeems to me a Kind of Superſtition, to ſcruple ſuch *little Changes*, as I have here made.

(*d*) *Him will I* alſo *renounce*, &c.] Nothing can be more majeſtick, than this View which *Chriſt* gives of himſelf. To be *renounced by him* is ſpoken of as a Circumſtance, which would expoſe a Man to the Contempt of the whole *Angelic* World, and leave him no remaining Shelter or Hope. Compare *Mat.* vii. 23. and *Note (d)*, *Vol.* i. *pag.* 268. and *John* v. 22, & *ſeq.* and *Note (g)*, *pag.* 294.

(*e*) *It*

10 And whoſoever ſhall ſpeak a Word againſt the Son of Man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven.

Nothing can therefore be more dangerous and fatal, than to oppoſe my Cauſe, *and* that eſpecially when the Spirit is ſent down on my Followers, after my Reſurrection and Aſcenſion: For *whoſoever ſhall ſpeak a* reflecting *Word againſt the Son of Man* in this preſent State of his Humiliation and Suffering, he may poſſibly hereafter repent, and on that Repentance *it may be forgiven him (e)*; *but as for him that blaſphemeth the Holy Spirit*, who ſhall then diſplay his moſt glorious Agency as my great Advocate and Witneſs, as for the Wretch that malicioufly imputes to Diabolical Operation the moſt convincing Evidences of Divine Power and Goodneſs that ſhall be given by the Spirit after his Effuſion, his Crime is of ſuch a Nature, that *it ſhall not be forgiven him*; for he has thus oppoſed the laſt Method of GOD's recovering Grace, and ſhall, as utterly incorrigible, be abandoned to final Deſtruction. (See Mat. xii. 31. and Note *(p)*, Vol. i. pag. 376.) Sect. 111. Luke XII. 10.

11 And when they bring you unto the Synagogues, and *unto* Magiſtrates, and Powers, take ye no Thought how or what Thing ye ſhall anſwer, or what ye ſhall ſay:

But let me add, that however others may be affected by this Teſtimony of the Spirit, one happy Effect of its Operation ſhall be, to furniſh you, my Apoſtles, for an honourable Diſcharge of your Office, in its moſt difficult Parts: And therefore *when they*, i. e. your Enemies and Perſecutors, *ſhall bring you before* the Judicial Court which aſſemble in *the Synagogues*, *and* even before greater *Magiſtrates*, *and* the Supream *Powers*, whether Jewiſh or Heathen; tho' they may have, not only your Liberty, but your Life in their Hands; *be not anxious how* to behave, *or what Apology you ſhall make* for yourſelves *(f)*, *or what you ſhall ſay* in 11.

(e) *It may be forgiven him.*] Our rendering of ἀφεθήσεται is more *literal*; but the *Connection* ſhews it muſt be taken as here; for it would be Madneſs to imagine, that in ſuch a Caſe as this, *Forgiveneſs* muſt come of Courſe, whether the *Blaſphemer* did, or did not repent. What *Grammarians* call an *Enallage of Moods and Tenſes* is very frequent; and I ſhall not always think it neceſſary to trouble the Reader with an Apology, when the Reaſon of the Change is ſo evident.

(f) *Be not anxious how* to behave, *or what Apology you ſhall make* for yourſelves.] It is not without Reaſon, that *Chriſt* ſo often touches on this Topick. The *Apoſtles*, being poor and illiterate Men, would naturally have been thrown into Confuſion, when they appeared as *Criminals* in the Preſence of Perſons in the higheſt Stations of Life; and their *Solicitude* would be in ſome meaſure proportionable to their *Piety*, if they apprehended the *Goſpel*, which was dearer to them than their own Lives, might ſuffer by the Hurry and Diſorder of their

Sect. 111. in Defence of the Goſpel you preach: *For the Holy Spirit* himſelf *ſhall teach you in that very Hour*; or in the Seaſon of the greateſt Difficulty and Extremity, *what you ought to ſay*, and what Anſwer you ſhould make to their moſt captious Enquiries, or moſt invidious Charges: (Compare Mat. x. 19, 20. Sect. 75.) Proper Thoughts and Expreſſions ſhall freely flow in upon you, as faſt as you can utter them; ſo that with undaunted Courage you ſhall be able to vindicate the Honour of my Goſpel, and to confound the moſt artful, or moſt potent of your Enemies.

Luke XII. 12.

12 For the Holy Ghoſt ſhall teach you in the ſame Hour, what ye ought to ſay.

IMPROVEMENT.

Luke xii. 1. LET us from this Diſcourſe, which we have been reading, learn the *Folly* of *Hypocriſy*, as well as the *Wickedneſs* of it. *A lying Tongue is but for a Moment*: (*Prov.* xii. 19.) And the great approaching *Judgment-Day* will ſhew all in their true Colours. May we live as thoſe, who

Ver. 2, 3. are then to be *made manifeſt*! May the *Leaven* of Deceit, by Divine Grace, be entirely purged out of our Hearts; and all our Conduct be ſo fair and equal, that it may appear more honourable and lovely, in Proportion to the Accuracy, with which it is examined; as the whiteſt Garments are recommended by being ſeen in the ſtrongeſt Light!

If we would preſerve ſuch an Integrity of Soul, let us endeavour to get

Ver. 4. above the ſervile *Fear of Man*; *of Man, that ſhall die, and of the Son of Man, that ſhall be made as Graſs*; *as if the Oppreſſor* had us in his Power, and *were ready to deſtroy*: *And where is the Fury of the Oppreſſor?* (*Iſa.* li. 12, 13.) With what infinite Eaſe can GOD reſtrain it; and when it is let looſe in all its Violence, how little can it do, to hurt his faithful Ser-

Ver. 5. vants! Let this mean Paſſion be over-awed by *the Fear of* that *GOD*, who has *our Eternal All* in his Hands; whoſe Vengeance, or Favour, will reach far beyond the Grave, and determine our final Miſery, or Felicity, as we are the Objects of the one, or the other.

Ver. 6, 7. While we are in the World, let us labour after a firm Faith in the *Univerſality of Divine Providence*; from which *the leaſt* of his *Creatures* are not exempted, nor are they forgotten by it. Let us endeavour to enjoy the Pleaſure and Comfort of ſuch a Thought; aſſuring ourſelves, that He who regards the Life of *Birds*, and of *Inſects*, will not neglect the Care and Preſervation of *his Children*.

In

their Thoughts, when they were thus called publickly to defend it. Compare *Note* (*e*) on *Mat.* x. 19. *Vol.* i. *pag.* 463.

In a ſteady Perſuaſion of this, let us determine couragiouſly to *confeſs* and maintain his Goſpel in the extreameſt Danger; knowing, that thus only we ſhall ſecure the Honour of being *owned by Chriſt*, amidſt all the Glories of his final Appearance. Sect. 111. Ver. 8, 9.

And, in a Word, to animate us to this holy Courage, and to aſſiſt us in every other Duty, let us earneſtly pray for the *Holy Spirit*; by whoſe Influence the *Apoſtles* were inſtructed, and ſupported, in the Diſcharge of their difficult and various Office; whoſe *Grace* therefore muſt be abundantly *ſufficient for us*, to cauſe us *to abound in every good Word, and Work.* (2 *Cor.* ix. 8.) Ver. 11, 12.

SECT. CXII.

CHRIST *being deſired to interpoſe in a Diſpute between Two Brethren about Property, declines the Deciſion of the Caſe; and takes Occaſion to advance a Caution againſt Covetouſneſs, which he inforces by the* Parable *of the* Rich Fool. Luke XII. 13,—21.

LUKE XII. 13.

AND one of the Company ſaid unto him, Maſter, ſpeak to my Brother, that he divide the Inheritance with me.

LUKE XII. 13.

AND while he was diſcourſing thus to his Diſciples, *one of the Croud*, that was then about Jeſus, *ſaid to him, Maſter*, I deſire thou wouldſt *ſpeak to my Brother, that he would* fairly *divide the Inheritance with me*, which ſince the Death of our Father he injuriouſly detains to himſelf; for thou art a Perſon of ſuch an extraordinary Character, that I would hope his Reverence to thine Authority may induce him to do me Juſtice. Sect. 112. Luke XII. 13.

14 And he ſaid unto him, Man, who made me a Judge, or a Divider over you?

But Jeſus, as *he* did not come to meddle in ſuch Matters, prudently *replied (a)*, *Man*, what doſt thou mean by ſuch a raſh Appeal to me? *Who conſtituted me a Judge* in Temporal Concerns, *or* ſet me up as *a Divider over you?* My Kingdom is 14.

(*a*) *He* prudently *replied.*] This Appellant probably thought, that as the *Meſſiah*, he would act in the Character of a *Prince*, who would decide Controverſies relating to *Property.*——My rendering the Phraſe, *he ſaid unto him*, by the equivalent Word, *replied*, will not, I hope, be thought to need any Apology.

(*b*) *See*

Sect. 112. Luke XII. 14.

is of a Spiritual Nature; and as to the Civil Rights of Mankind, I intermeddle not with them, but leave them juſt as I found them. (Compare Exod. ii. 14.)

15 *And* upon this Occaſion, tho' *he* would not interpoſe in the Affair, yet to prevent their being fond of the Enjoyments of the World, and to preſerve them from a covetous Diſpoſition, Jeſus *ſaid* to his Diſciples, and *to them* that were preſent, *See to it that* with the utmoſt Care and Reſolution *you be upon your Guard againſt* all Kinds and Degrees of *Covetouſneſs (b)*; *for* tho' it be a common, it is a very unreaſonable Vice; ſince it is evident, that the Comfort and Happineſs of *a Man's Life does not conſiſt in the Abundance of his Poſſeſſions*; nor can the Continuance of his Life, even for the ſhorteſt Period of Time, depend on that Abundance.

15 And he ſaid unto them, Take heed, and beware of Covetouſneſs: for a Man's Life conſiſteth not in the Abundance of the Things which he poſſeſſeth.

16 *And* to inforce and illuſtrate this Remark, *he ſpake a* very inſtructive *Parable to them, and ſaid, There was a certain Rich Man, whoſe Ground bore Fruit* ſo *plentifully*, that he had not Room to receive the vaſt Produce of his Harveſt. *And he* found all his Plenty an Incumbrance to him, ſo that he *reaſoned with himſelf*, not without ſome conſiderable Anxiety of Mind, *ſaying, What ſhall I do? for I have not Room* at preſent *to ſtore up my Crop*, ſhould I ſtow it ever ſo cloſe. *And* after ſome Pauſe, *he* came to a Reſolution, and *ſaid, I will do this*, as what appears to me moſt rational; *I will* directly *pull down my* old *Barns, and build* new, which ſhall be *larger*, and much more commodious than they; *and there I will gather in all my* rich *Increaſe* this Year, *and* all *my Goods* that I already have in Store: *And* then *I will* retire from Buſineſs, and ſit down and enjoy the Fruits of my former Labours, and will *ſay*

16 And he ſpake a Parable unto them, ſaying, The Ground of a certain rich Man brought forth plentifully.

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no Room where to beſtow my Fruits?

18 And he ſaid, This will I do: I will pull down my Barns, and build greater; and there will I beſtow all my Fruits and my Goods.

19 And I will ſay to my Soul, Soul, thou haſt much Goods

(b) *See to it that* with the utmoſt Care *you be upon your Guard againſt* all Kinds and Degrees of *Covetouſneſs.*] Ὁρᾶτε καὶ φυλάσσεσθε is a lively Phraſe, the full Force of which I have endeavoured to expreſs in the *Paraphraſe*, not being able exactly to do it in the *Verſion*. (Compare *Note (b)* on *Mat.* xvi. 6. *Vol.* i. *pag.* 539.)——Some old *Verſions* and very good *Copies* read it, *from all Covetouſneſs*; to which I have ſhewn ſo much Regard, as to inſert the Word *all* in the *Paraphraſe*; as it is certain at leaſt, that *our Lord* intended the Caution in *this Extent*, whether he did, or did not, ſo particularly expreſs it.

(c) *Thy*

Goods laid up for many Years; take thine Eaſe, eat, drink, *and* be merry.

ſay to my Soul with Complacency and Confidence, Oh my *Soul*, *thou haſt* now an *Abundance of Goods laid up*, on which thou mayeſt comfortably ſubſiſt *for many* future *Years*; *repoſe thyſelf* therefore after all thy Fatigues, *eat* and *drink* freely, without any Fear of exhauſting thy Stores, *and be* as *merry*, as Corn, and Wine, and Oil, ſhared with thy moſt jovial Companions, can make thee. Sect. 112. Luke XII. 19.

20 But GOD ſaid unto him, Thou Fool, this Night thy Soul ſhall be required of thee: then whoſe ſhall thoſe Things be, which thou haſt provided?

But GOD beheld him with juſt Diſpleaſure, and by the awful Diſpenſation of his Providence in effect *ſaid to him*, amidſt all this Gaiety of Heart, in the Variety of his Schemes and Hopes, *Thou Fool*, who doſt thus ſtupidly forget both the Dignity and the Mortality of thy Nature, and thy continual Dependance upon me thy Supream Lord! Know to thy Terror, that while thou art talking of a long Succeſſion of pleaſurable Years, *this* very *Night thy Soul ſhall be demanded of thee* (*c*), and be hurried away to its Place; *and* then, where will all its boaſted Entertainments be, or *who ſhall poſſeſs*, *what thou haſt* thus laboriouſly *provided*, but ſhalt thyſelf never enjoy? And accordingly the unhappy Creature died that Night, and all his Wealth could do no more for him, than furniſh out the Expences of his Funeral. 20

21 So *is* he that layeth up Treaſure for himſelf, and is not rich towards GOD.

And *ſo*, i. e. ſuch a Fool in the Divine Account, [*is*] *he*, *that heaps up Treaſures to himſelf* here on Earth, *and is not rich with reſpect to GOD* (*d*) in Acts of Charity and Piety, which ſecure a Fund of Celeſtial Treaſure, lodged in his Almighty Hand, and therefore inviolably ſecure from ſuch calamitous Accidents as theſe. 21

(*c*) *Thy Soul ſhall be demanded of thee.*] It is in the *Original*, ἀπαιτοῦσιν, *They ſhall demand thy Soul. Elſner* thinks, it alludes to the *Meſſengers ſent to fetch away the Soul*, and produces a remarkable and well known Paſſage from *Plato*, to prove that *Socrates* thought this the Office of *a Spirit* ſuperior to Men. See *Elſner. Obſerv. Vol.* i. *pag.* 231.

(*d*) *Rich with reſpect to GOD.*] There is a Force and Propriety in the *Phraſe*, εἰς Θεὸν, which our Language will not exactly expreſs. It repreſents *GOD*, as a *Depoſitary*, in whoſe Hands the good Man has lodged his Treaſure; and who has, as it were, made himſelf accountable for it in another, and better World. Compare *Prov.* xix. 17.

IMPROVEMENT.

Sect. 112. *Luke* xii. 13, 14. MOST prudently did *our Lord* decline the invidious Office of an *Arbitrator* in Civil Affairs; and Wisdom will require his *Ministers*, generally to avoid it likewise. It is more suitable to our Office, like our Blessed Master, to endeavour to draw off and disengage the Minds of Men from *Covetousness*, and to pluck up the Root of those eager *Contentions*, which so often divide even the *nearest Relations*, and inspire them with mutual Aversions, more invincible *than the Bars of a Castle.* (*Prov.* xviii. 19.)

Ver. 15. And that *a Covetous Desire* of the Enjoyments of the World may not create *Contentions*, and engage us in Pursuits that will be fatal to our Souls, let us seriously consider the true Value of Things, and reflect how little *Riches* can do to make us *happy*, if we obtain them; and how very uncertain that *Life* is, on the Continuance of which our Possession of them does so evidently depend. But alas, how many are there, who are now

Ver. 16, & *seq.* as deeply engaged in their Worldly Schemes, as this *Rich Fool* in the *Parable*; to whom GOD will, in a few Weeks, or Days, if not *this very*

Ver. 20. *Night*, say by the awful Voice of his irresistible Providence, *Thy Soul is required of thee!* And then, what will all these Treasures do, to purchase *Life*, or to allay the Agonies of *Death?* So far will they be found from being capable of this, that they will rather serve to increase and imbitter the Surprize and Anguish of those Agonies.

Ver. 21. Let it then be our Labour and Care, that we may be *rich towards GOD*; rich in Works of Piety and Charity. So shall we safely consign over *our Treasure* to the Bank of Heaven; and shall be *inriched* by it, when we leave the World as *naked* as we entered upon it, and lose all but what has been so wisely and happily spent.

SECT. CXIII.

CHRIST *repeats the Cautions and Arguments against an Anxious and Covetous Temper, which he had formerly given in his* Sermon on the Mount. Luke XII. 22,---34.

LUKE XII. 22.

Sect. 113. Luke XII. 22. THUS Jesus cautioned his Followers against setting their Hearts on Worldly Treasures; but as most of them were in such low Circumstances, as to be in greater Danger of immoderate Solici-

LUKE XII. 22.

AND he said unto his Disciples, Therefore I say unto

unto you, Take no Thought for your Life, what ye ſhall eat; neither for the Body, what ye ſhall put on.

Solicitude about the neceſſary Supplies of Life, he proceeded to caution them againſt this, by repeating ſome of thoſe Admonitions, which he had formerly delivered in his Sermon on the Mount *(a)*. *And* accordingly *he ſaid to his Diſciples, For this Cauſe*, i. e. conſidering the great Uncertainty of Riches, *I ſay to you*, and ſtrictly charge it upon you, that you *be not anxious about your Life, what you ſhall eat*, or how you ſhall procure Food to ſupport it; *nor for the Body, what you ſhall put on* to cover, defend, and adorn it. For you muſt needs be ſenſible, *the Life* itſelf, which you have received from GOD without any Care or Thoughtfulneſs of yours, *is* much *more* important *than Meat, and the Body than Raiment*; and well then may you hope, that the great Author of your Life, and the Former of your Body, will maintain his own Work, in a proper Manner, without your Anxiety and Solicitude about it. Eſpecially may you expect it, when you ſee the Care which he takes of the inferior Creatures: As for Inſtance, *conſider the Ravens*, how they are ſubſiſted; *for they neither ſow, nor reap; and have neither Storehouſe nor Barn*, to lay up any Thing againſt a Time of Want; nay, their Young ones are early deſerted by their Dams; and *yet*, voracious as they are, *GOD* one Way or other *feedeth them*, ſo that you ſee the Species is ſtill continued: Now *how much more are you better than* they? and how much rather may you hope to be provided for with *the* Neceſſaries of Life, than any Kind of *Birds*? (Compare Mat. vi. 25, 26. Vol. i. pag. 254.)

Sect. 113. Luke XII. 22.

23 The Life is more than Meat, and the Body *is more* than Raiment.

23

24 Conſider the Ravens: for they neither ſow nor reap; which neither have Storehouſe nor Barn; and GOD feedeth them: How much more are ye better than the Fowls?

24

25 And which of you with taking Thought can add to his Stature one Cubit?

And moreover, as this Care is unneceſſary, it will alſo be unprofitable; for *which of you, by taking* the moſt ſolicitous *Thought, can add a ſingle Cubit*, or the leaſt Meaſure or Moment, either *to his Age* or Stature? (Compare Mat. vi. 27. and the Note on that Text, Sect. 41.)

25

26 If ye then be not able to

If then you cannot

26

(*a*) Repeating ſome of thoſe Admonitions, &c.] Moſt of the Thoughts and Expreſſions uſed here, occurred before, *Sect.* 41. and are, I hope, ſufficiently explained there. I content myſelf therefore with referring the Reader to it. *Vol.* i. *pag.* 251, *& ſeq.*

Sect. 113. Luke XII. 26.

cannot do the leaſt Matter (b), as in this Proverbial Expreſſion you grant; *why are you anxious about the reſt*, as if you were to hold your Life by a Kind of perpetual Leaſe, and were ſecure againſt all Danger of a ſudden Ejectment?

to do that Thing which is leaſt, why take ye Thought for the reſt?

27 But to purſue the Argument I began before, Do but *conſider* GOD's Providential Care, even of the Vegetable Creation: Survey, for Inſtance, *the* fair and beautiful *Lillies*, and reflect *how they grow*; *they neither labour* to prepare the Materials of their Dreſs, *nor ſpin* it into that curious Form; and *yet* Providence clothes them in ſo elegant and ſplendid a Manner, that *I ſay unto you, even Solomon*, when on ſome grand Feſtival he appeared *in all his* utmoſt *Magnificence, was not arrayed* in

27 Conſider the Lilies how they grow: They toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his Glory was not arrayed like one of theſe.

28 ſo beautiful a White *as one of theſe. And if GOD ſo clothe* and adorn *the Graſs of the Field*, among *which* the Lillies grow, tho' it *is* [*flouriſhing*] *To-day* in all its Verdure, *and* by *To-morrow is* cut down, and *thrown into the Furnace* or Still; (ſee Note (*l*) on Mat. vi. 30. Vol. i. pag. 256.) *how much more* [*will he clothe*] *you, oh ye of little Faith*, that thus ſuſpect his Care?

28 If then GOD ſo clothe the Graſs, which is To-day in the Field, and To-morrow is caſt into the Oven; how much more *will he clothe* you, O ye of little Faith?

29 *And do not you* then, who are acquainted with the Care of Providence, and are particularly intereſted in it, be ſolicitous to *ſeek what ye ſhall eat, or what you ſhall drink*; *nor be* like Meteors in the Air, that are toſſed about by every Blaſt of Wind, hurried with anxious Cares, and *agitated with* a

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful Mind.

30 Variety of *reſtleſs* and uneaſy *Thoughts (c)*. *For the* Gentile *Nations of the World*, who know little of Providence, or of a Future State, *ſeek after all theſe* lower *Things* with great Solicitude; and they are more excuſable in doing it: *But* you are directed to much nobler Objects of Purſuit,

30 For all theſe Things do the Nations of the World ſeek after: and your Father knoweth

(*b*) *If then you cannot do the leaſt Matter.*] This proves, that *to add one Cubit to a Thing*, was a *Proverbial* Expreſſion, for making the leaſt Addition to it.

(*c*) *Nor be agitated with reſtleſs Thoughts.*] After all the various and perplexed Things, which *Criticks* have ſaid on this Word, μετεωρίζεσθε, (of which a very large Account may be ſeen in the learned *Wolfius*,) the Senſe I have taken is the moſt ſimple, and eſpecially here, the moſt natural. The Authorities produced by *Elſner*, (*Obſerv. Vol.* i. *pag.* 233, 234.) and ſeveral of thoſe mentioned by *Raphelius*, (*Annot. ex Xen. pag.* 97, 98.) ſeem to me to favour this Senſe, tho' ſome of them are produced to eſtabliſh another. It appears from them, that any Speculations and Muſings, in which the Mind *fluctuates*, or is *ſuſpended* in an uneaſy Heſitation, might well be expreſſed by ſuch a Word.

(*d*) Takes

Sect. 113. Luke XII. 30.

knoweth that ye have Need of theſe Things.

ſuit, and furniſhed with a more ſubſtantial Support againſt ſuch Anxieties, in that Paternal Relation which GOD avows to you; and as *your* Heavenly *Father* well *knows that you have Need of theſe Things*, he will certainly provide them for you in a proper Degree.

31 But rather ſeek ye the Kingdom of GOD, and all theſe Things ſhall be added unto you.

31 Leave them therefore to his Care, and low as your Condition is, be not uneaſy and diſquieted about them; but *ſeek ye rather the Kingdom of GOD*, and labour to promote its Intereſt among Men; *and* then you may be ſecure, not only that you ſhall obtain that moſt important Prize, but likewiſe that *all theſe* other neceſſary *Things ſhall be added to you*, without your Anxiety. (Compare Mat. vi. 31,—33. Vol. i. pag. 256.)

32 Fear not, little Flock; for it is your Father's good Pleaſure to give you the Kingdom.

32 I repeat the encouraging Thought; *Fear not*, ye *little Flock*, my dear Property and Charge, however feeble you may ſeem; fear not, I ſay, that you ſhall be left deſtitute of theſe common Bleſſings of Divine Providence; *for it is your* Heavenly *Father's* gracious *Pleaſure to give you* what is infinitely more valuable, even *the Kingdom* of Eternal Glory: And can you poſſibly imagine, that while he intends to beſtow that upon you, and even takes Pleaſure in the Thought of making you ſo great and happy there (*d*), he will refuſe you thoſe Earthly Supplies, which he liberally imparts even to Strangers and Enemies?

33 Sell that ye have, and give Alms: provide yourſelves

33 Animated therefore by ſuch a Hope and Confidence, inſtead of being ſolicitous to increaſe your Poſſeſſions to the utmoſt, rather be prepared, when Providence ſhall call you to it, to *ſell what you* already

(*d*) Takes Pleaſure in the Thought of making you ſo great and happy there.] This is the beautiful and wonderful Import of the Word εὐδόκησεν in this Connection; which generally ſignifies, *a pleaſurable Acquieſcence*. And agreeably to this, it is moſt edifying and delightful to obſerve, how GOD is repreſented in Scripture, as *enjoying his own Preſcience*, as it were, with a peculiar Reliſh, in the View of thoſe Glories, which he has prepared for his People. Hence thoſe emphatical Phraſes of *Wiſdom's rejoicing in the habitable Parts of the Earth*, or in the Proſpect and Idea of them, before they were actually made; (*Prov.* viii. 31.) of *GOD's knowing the Thoughts he thinks towards his People*; (*Jer.* xxix. 11.) and of his *rejoicing over them with Joy*, and *ſilently reſting in his Love to them*; (*Zeph.* iii. 17.) The Tenderneſs and Energy of innumerable Scriptures depends on this Remark; and many of thoſe relating to *Election*, *Predeſtination*, &c. which have been as *dry Rods* of Controverſy, when conſidered in this View, bud out into a thouſand fair Leaves, and fragrant Bloſſoms of Hope and Joy.

(*e*) *Sell*

Sect. 113. Luke XII. 33. already *have, and diſtribute* [*it*] *in Charity* (*e*); that ſo you may *make for yourſelves Purſes which do not grow old* and wear out (*f*), even *a never-failing Treaſure in Heaven*, that Region of Security and Immortality, *where no Thief approaches*, to plunder the Riches of its Inhabitants, *nor does the Moth* corrode and *ſpoil* the Robes of Glory in which they appear. And you ſhould be more careful on this Head, *becauſe* you may depend upon it, that *where* that which you account *your* chief *Treaſure is* laid up, *there will your Heart be alſo* fixed, and the whole Tenor of your Thoughts and Affections will naturally flow in that Channel. (Compare Mat. vi. 20, 21. Vol. i. pag. 252.)

ſelves Bags which wax not old, a Treaſure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth.

34 For where your Treaſure is, there will your Heart be alſo.

IMPROVEMENT.

Luke xii. 22, 29. ARE we not all conſcious to ourſelves, that on ſuch Topicks as theſe, we need *Line upon Line, and Precept upon Precept*, as being too deficient in our *Regard*, tho' *GOD ſpeak once, yea twice?* (*Job* xxxiii. 14.) We ſee our Heavenly Father *crowning the Earth with his Goodneſs*: To this Day does he *clothe the Graſs, and the Flowers*, with the ſame Profuſion of Ornament; to this Day does he *feed the young Ravens when they cry*; (*Pſal.* cxlvii. 9.) nor is the meaneſt Species of *Inſects* periſhed. Still does he *know our Neceſſities*; and ſtill he addreſſes us in the ſame gracious Language, and avows the ſame endearing Paternal Relation. The Experience of his Power, Goodneſs, and Fidelity, is increaſing with every ſucceeding Generation, with every revolving Day. Let us then *caſt all our Care on him*, as being perſuaded that *he careth for us.* (1 *Pet.* v. 7.) Feeble as his *little Flock* is, *it is the Father's good Pleaſure to give us the Kingdom*; and we are unworthy our Share in ſo glorious a Hope, if we cannot truſt him for inferior Bleſſings, and refer it to him to judge, in what Manner our preſent Wants are to be ſupplied.

Ver. 27, 28. Ver. 24. Ver. 30. Ver. 23. Ver. 32.

Let

(*e*) *Sell what you have, and diſtribute* it *in Charity.*] Theſe Words were probably as a fruitful *Seed* in the Minds of ſome who heard them; and the liberal *Sale of Eſtates* a few Months after, by which ſo many poor *Chriſtians* were ſubſiſted, might be in a great meaſure *the Harveſt*, which ſprung up from it, under the Cultivation of the Bleſſed *Spirit*. Nothing is more probable, than that ſome of the many *Myriads* now attending *our Lord*, (*ver.* 1.) might be in the Number of the *Thouſands* then converted. See *Acts* ii. 41,—45.

(*f*) *Purſes which do not grow old*, and wear out.] This may be fitly taken as an Alluſion, to the Danger of loſing Money out of a *Hole*, worn in an *old Purſe*. Such is frequently the Gain of this World, and ſo are its Treaſures hoarded up: (Compare *Hag.* i. 6.) And the *Rich Men* of *Judea*, ſo ſoon ravaged and deſtroyed by the *Romans*, particularly found it ſo.

Let the *Heathens* abandon themſelves to theſe low *Anxieties*; but as for us, let us *thank GOD and take Courage*, opening our Hearts wide to every Sentiment of *Faith* in GOD, and *Charity* to Men; and while we have this inexhauſtible *Bank* to draw upon, let us be *rich in good Works, ready to diſtribute, willing to communicate*, ſo *laying up in Store for ourſelves a good Foundation againſt the Time to come, that we may lay hold on Eternal Life*; (1 *Tim.* vi. 18, 19.) the very Hope and Expectation of which, if *our Heart* be ſet upon it, will give us incomparably ſweeter Delight, than the ſecureſt Poſſeſſions of this empty World. and the moſt ample Magazines of its richeſt Stores. Sect. 113. Ver. 33. Ver. 34.

SECT. CXIV.

CHRIST *exhorts his Diſciples to Watchfulneſs and Fidelity, in Expectation of his Coming, and of the final Account to be given up for all their Advantages.* Luke XII. 35,—48.

LUKE XII. 35.

LET your Loins be girded about, and *your* Lights burning;

LUKE XII. 35.

OUR Lord having thus exhorted his Diſciples to a due Moderation as to their Worldly Poſſeſſions, proceeded to preſs upon them a ſerious Preparation for their final Remove from Earth, and for the awful Solemnities of Death, Judgment, and Eternity (*a*). He therefore went on to ſay, Conſider yourſelves always as Servants, who have a Maſter in Heaven; and that you may approve your Diligence and Fidelity to him, *let your Loins be* ſtill *girded up* in a Poſture for active Service, *and your Lamps* continually *burning* (*b*): *And* Sect. 114. Luke XII. 35.

(*a*) A ſerious Preparation for —— Death, Judgment, and Eternity.] I ſhall give the Reaſon of my interpreting this Paſſage thus, a little below, in *Note* (*f*); tho' I am ſenſible, the Generality of Readers would rather have expected an Apology, if I had gone about to interpret it otherwiſe.

(*b*) *Let your Loins be girded up, and your Lamps burning.*] As the *Eaſterns* wore *long Garments*, it was neceſſary, that when they had any thing to do, which required them to exert their Strength or Agility, they ſhould tuck them up, and *gird them* cloſe; a Practice, to which there are frequent References, both in the *Old Teſtament* and the *New*. (See 1 *Kings* xviii. 46. 2 *Kings* iv. 29. *Job* xxxviii. 3. *Jer.* i. 17. *Eph.* vi. 14. and 1 *Pet.* i. 13.) —— That the *Lamps* ſhould be found extinguiſhed, might be an inconvenient Circumſtance to the *Maſter*, and would be a Demonſtration of the *Servant's* Idleneſs. —— The Expreſſions taken together may intimate, the *Care* we ſhould take to inform ourſelves in our Duty, and the *Reſolution* with which we ſhould apply to the Performance of it.

(*c*) *From*

Sect. 114. Luke XII. 36. *And be you* on the whole, in every other Reſpect, *like Men, who* being Servants left with a proper Charge, *wait for their Maſter's Return from a Marriage-Feaſt* (*c*), or any other late Entertainment; *that when* ever *he comes and knocks* at the Door, *they may immediately open* it *to him*, and not
37 be ſurprized in any Diſorder. *Happy are thoſe Servants, whom when the Maſter comes, he ſhall find watching:* And you will be happy, if it be your Caſe; for *verily I ſay unto you*, ſo condeſcending is your Maſter, *that* if you anſwer this Character, *he will* reward you as graciouſly, as if ſome great Man, abſent on ſuch an Occaſion as I have ſuppoſed, finding his Servants diligently waiting for him at his Return, ſhould gather up his Clothes and *gird himſelf, and cauſe them to ſit down to Supper, and* ſhould *come forth* himſelf *and wait upon*
38 *them* (*d*). *And* at whatever Hour the Time of his Arrival be, *whether he comes* early *in the ſecond, or* late in *the third Watch* of the Night (*e*), *and finds* [*them*] *thus* employed, *thoſe Servants are happy.*
39 *But* do not think it is enough, if you would then be happy, to make ſome ſudden Preparation upon Notice of his Coming; for the Day of the Lord ſo comes as a Thief in the Night; and *you know this, that* there is none ſo negligent and ſtupid, where a Houſe is plundered, but *if the Maſter of the Family had been aware at what Hour the Thief would have come, he would* undoubtedly *have watched* at that Time, *and would not have permitted his Houſe to be broke open:* But he that acts with Prudence will be always on his Watch, that as he knows not when the Thief will come, he
40 may not find him unprepared. *Be you therefore*

36 And ye yourſelves like unto Men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe Servants whom the Lord when he cometh ſhall find watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to Meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond Watch, or come in the third Watch, and find *them* ſo, bleſſed are thoſe Servants.

39 And this know, that if the Good-man of the Houſe had known what Hour the Thief would come, he would have watched, and not have ſuffered his Houſe to be broken through.

40 Be ye therefore ready alſo:

(*c*) *From a Marriage-Feaſt.*] There is no particular Myſtery in this Circumſtance. *Our Lord* might probably inſtance in this, becauſe *Marriage-Feaſts* were generally the moſt ſplendid, and ſo prolonged to the lateſt Hours.

(*d*) *And* ſhould *come forth* himſelf, *and wait upon them.*] It is true, (as *Grotius*, and many others obſerve,) that the *Roman Maſters* did ſometimes, during the *Saturnalia*, practiſe ſome Condeſcenſions like theſe, to their *Slaves:* But that was, perhaps, chiefly for their own Diverſion; and it is difficult to judge, how far *Chriſt's Hearers* might be acquainted with it; at leaſt the Words would be very intelligible without ſuppoſing any ſuch Reference.

(*e*) *In the ſecond, or third Watch* of the Night.] This included all the Time, from *Nine* in the *Evening*, to *Three* in the *Morning*; and was as if he had ſaid, whether he come *early*, or *late*.

(*f*) *At*

alſo: for the Son of Man cometh at an Hour when ye think not.

fore alſo ready; for at ſuch a Seaſon as you think Sect. 114.
not of it, *the Son of Man cometh (f)*; and as the Day of final Judgment will be a Surprize to the World in general, ſo the Day when particular Perſons are called out of this Life, is often a ſudden Thing, and too frequently a fatal Surprize to the Perſons moſt intimately concerned in it. (Compare Mat. xxiv. 43, 44. Sect. 163.) Luke XII. 40.

41 Then Peter ſaid unto him, Lord, ſpeakeſt thou this Parable unto us, or even to all?

Peter then ſaid unto him, Lord, doſt thou ſpeak 41
this awakening *Parable* (*g*) *to us* thine Apoſtles in particular? *or* is it *alſo unto all* in general, that what thou haſt been ſaying is directed?

42 And the Lord ſaid, Who then is that faithful and wiſe Steward, whom *his* Lord ſhall make Ruler over his Houſhold, to give *them their* Portion of Meat in due Seaſon?

And the Lord ſaid in Reply, Tho' none are 42
entirely unconcerned, yet you my Miniſters are more peculiarly to apply it to yourſelves, and to conſider me as aſking each of you, *Who is that faithful and prudent Steward (h), whom* [*his*] *Maſter ſhall ſet over* all *the Servants of his Family (i), to deal out* to each of his Domeſticks *the ſtated Allowance of Food in its* proper *Seaſon?* As the Guilt of ſuch an Officer will be greater, than that of a common Servant, if he prove negligent; ſo the Reward of his Fidelity will be proportionably great.

43 Bleſſed *is* that Servant, whom

Peculiarly *happy is that Servant* in ſo 43
eminent

(*f*) *At ſuch a Seaſon as you think not, the Son of Man cometh.*] The *Coming of the Son of Man* often ſignifies, his Providential Interpoſition for the *Deſtruction of Jeruſalem.* (See *Mat.* x. 23. *Note* (*g*), *Vol.* i. *pag.* 464.) But here, I think, it cannot be taken in ſuch a Senſe; becauſe *our Lord* ſpeaks of an immediate *Reward* to be beſtowed on all *faithful Servants*, and an immediate *Puniſhment* to be executed on all that were *unfaithful*; and expreſsly declares this to be a Matter of *univerſal Concern:* All which Particulars have very little Senſe or Propriety, when applied to the *Deſtruction of Jeruſalem.* It muſt therefore be underſtood of *his Coming*, to remove them from the Capacities of Service here, to *give up their Account.* And if we ſuppoſe it to relate to *Death*, as well as *Judgment*, (which by a Conſequence at leaſt it undoubtedly does,) it ſtrongly intimates his having ſuch a *Dominion* over the *inviſible World*, that every Soul removed into it might be ſaid to be fetched away by him. Compare *Rev.* i. 18.

(*g*) *This* awakening *Parable.*] It may ſignify particularly, the Similitude of *the Maſter and Servants*, or may extend to the whole of the Diſcourſe.

(*h*) *Who is that faithful and prudent Steward?*) This Interrogation had a lively Force to turn their Thoughts inward, that each might aſk himſelf, *Whether he was the Man?* The *Pruſſian Verſion* therefore, (and that *Engliſh one* which follows it ſo cloſe,) loſes much of the Spirit of the Paſſage, in rendering it, *If there be any faithful Steward, &c.*——

(*i*) *The Servants of his Family.*] So I render θεραπεια, which (as *Elſner* ſhews at large, *Obſerv. vol.* i. *pag.* 235.) exactly anſwers to the *Latin*, *Famulitium*, *all the Servants of a Family*; for which we have no *one Engliſh Word*; any more than for σιτομετριον, which ſtrictly ſignifies, a *determinate meaſure of Wheat*; but here is put for *all the daily Food.* (See *Eraſmus* here.) By ſuch a *Verſion* the Diſtinction between *this*, and the 44*th Verſe*, is ſet in a clearer Light, than *Criticks* have generally given it. To be raiſed from the Care of *giving out Food to the Servants*, to have the Charge of *the whole Eſtate*, was a noble Preferment.

Sect. 114. Luke XII. 44.

eminent a Station, *whom his Lord at his Arrival shall find thus employed*, in a faithful Discharge of the Trust committed to him. *Truly I say to you, that he will* prefer him to a much higher Station of Honour and Usefulness; as if a Person finding his domestick Steward thus faithful, should upon that *appoint him to take the Care of all that he hath*, Abroad as well as at Home. (Compare Gen. xxxix. 4, 5, 6.)

whom his Lord, when he cometh, shall find so doing.

44 Of a Truth I say unto you, that he will make him Ruler over all that he hath.

45 *But* on the contrary, *if that Servant* I spoke of before as set over the Family (*k*), should *say in his Heart, My Lord delays his Coming*, so that I have nothing to apprehend from it; *and* on that foolish Presumption *shall* grow so insolent and wanton, as to *begin to beat* and abuse *the Men and Maid-Servants, and to eat and drink* in a riotous *and* extravagant Manner, so as to *debauch* 46 [*himself*] with it: I assure you, that *the Master of that Servant will come* upon him *in a Day when he does not expect him, and in an Hour which he is not aware of, and will* scourge him with such Severity, that he will even *cut him asunder* (*l*); *and* notwithstanding all his Professions, God will *appoint him his Portion with Infidels*; nay, in some Respects his Case shall be worse than theirs, as his Opportunities and Engagements have been greater.

45 But and if that Servant say in his Heart, My Lord delayeth his coming; and shall begin to beat the Men-servants, and Maidens, and to eat and drink, and to be drunken:

46 The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not ware, and will cut him in sunder, and will appoint him his Portion with the Unbelievers.

47 *For that Servant, who* like him I have been speaking of, *knew his Master's Will* by a particular Declaration of it, *and did not keep himself ready* (*m*), *nor* set himself to *do according to his Will, shall be beaten with many* [*Stripes*] (*n*). (Compare Deut. xxv. 2, 3.)

47 And that Servant which knew his Lord's Will, and prepared not *himself*, neither did according to his Will, shall be beaten with many *Stripes*.

(*k*) *If that Servant* I spoke of before, &c.] It is necessary thus to go back to *ver.* 42. for the Explication of *this*; for it is most evident from the whole Tenor of *Scripture*, that *the Servant* who at his Lord's Coming has *passed his Account* in an honourable Manner, will never afterwards be in Danger of incurring his Displeasure.

(*l*) Scourge him with such Severity, that he will even *cut him asunder*.] *Dr. Whitby* has so clearly proved *this* to be the Sense of διχοτομησει, that I am surprized that any should since have coldly rendered it, *shall separate him from the rest*. But this is one Instance of many, in which the *Version* of 1727. has followed the *Prussian Testament*, in some of those Parts of it, which are the least judicious.

(*m*) *Did not keep himself ready*.] So *Monsr. L'Enfant* renders ἑτοιμασας, I suppose to distinguish it from the following Clause; and I follow him, tho' not without some Hesitation. Perhaps both may be joined thus, *Did not prepare, or set himself, to do according to his Will.*

(*n*) *Shall be beaten with many Stripes.*] *Scourging* was a usual *Punishment* for negligent Servants; but I cannot find, that what is properly called *Giving the Bastinado* was in Use among the *Jews*, tho' some suppose it to be referred to here. *Brennius* thinks, that these Words have

48 But he that knew not, and did commit Things worthy of Stripes, ſhall be beaten with few *Stripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom Men have committed much, of him they will aſk the more.

2, 3.) *But he, who*, like the Heathen, *did not* *know* the Particulars of his Duty by a clear Revelation, *and* yet ſinning againſt the Light he had, *committed Things which deſerved Stripes, ſhall be beaten* indeed, but *with fewer* and lighter [*Strokes*] *(o)* than the other. *For* it is a received Maxim among Men, and GOD will make it the Rule of his final Judgment, that *much* Improvement *is required from every one, to whom much is given; and where much is depoſited, the more will be demanded* in Proportion to it. (Compare Numb. xv. 29, 30.) Sect. 114. Luke XII. 48.

IMPROVEMENT.

MAY our Souls be awakened by theſe awful Truths! And may we be engaged to *gird up the Loins of our Mind, to be ſober, and* watch *to the End!* (1 *Pet.* i. 13.) *Luke* xii. 35, 36.

Great are our Encouragements to *Diligence*, on the one Hand; and on the other, dreadful will be the Puniſhment of our *Neglect*. The Time of *our Lord's Appearance* is uncertain; let us therefore *always be ready*; ſolicitous that when he comes, he may *find us ſo doing*, as he has required; *living not to ourſelves, but to him*, and employing ourſelves about *that particular Thing*, whatſoever it may be, which, all Circumſtances conſidered, we are verily perſuaded may moſt promote the great Ends of Life, and the important Purpoſes of his Glory. Ver. 40. Ver. 43.

How glorious are the *Rewards* promiſed to ſuch! How juſtly may they awaken our Emulation! He will *prefer them* to Stations of more honourable and important Service. He will *ſet them down at his Table*, and *miniſter* (as it were) *himſelf* to their Delight, bringing forth the choiceſt Dainties of Heaven, and ſpreading before them an eternal Banquet. *Lord*, may we, thro' thy Grace, be found worthy to *taſte of that Supper!* May *the Lamb that is in the Midſt of the Throne, feed us, and guide us to Fountains of living Water!* (*Rev.* vii. 17.) Ver. 42, 44. Ver. 37.

On the other Hand, let us ſeriouſly conſider the *Puniſhments* to be inflicted on the *unfaithful Servant*. Let *Miniſters*, if ſuch there are, who aban- Ver. 45.

have a peculiar Reference to the Caſe of *Miniſters*, who have ſuch ſingular Advantages for *knowing Chriſt's Will*; ſo that they will certainly be in the Number of the *moſt happy*, or the *moſt miſerable* of Mankind. May we ſeriouſly conſider it, and *rejoice with Trembling* in thoſe Diſtinctions of our Office, which will draw after them ſuch ſolemn Conſequences!

(*o*) *Shall be beaten* indeed, but *with fewer Strokes.*] This ſtrongly intimates, that *Ignorance* will not entirely excuſe any, who have neglected GOD's Service, ſince they might in general have known, at leaſt, the main Branches of their Duty; as *every Servant* may know in the main, what Kind of Conduct his Maſter will approve, tho ſome may be much more fully inſtructed, than others, as to his particular Pleaſure.

Sect. 114. abandon themſelves to a Life of *Idleneſs* and *Luxury*; who ſtain their Sacred Character by *Intemperance*; who proudly *cenſure their Brethren*, and either call, or wiſh, for *the Secular Arm* to *ſmite their Fellow-Servants*, perhaps more faithful than themſelves; let ſuch hear and tremble. Their
Ver. 46. *Lord* may *come* in a very *unexpected Hour*; (as indeed, when do ſuch expect him?) and what are *the Stripes* they have given others, when compared with thoſe, which they ſhall themſelves receive; *Stripes*, which ſhall *cut them aſunder*, and pierce deep into their very Souls? How much *more tolerable* will it be, even for the worſt of *Gentile Sinners*, than for ſuch!

Let all, who are in any Meaſure diſtinguiſhed by the Gifts of the Divine Bounty to them, or by their Stations, whether in *Civil* or *Sacred Offices*, attentively dwell on this great Truth, ſo ſolemnly repeated again and again; let them conſider it with a View to their own Account: *To whom-*
Ver. 48. *ſoever much is given, of him will much be required.* May Divine Grace ſo impreſs it on their Hearts, that they may be diſtinguiſhed by preſent *Fidelity*, and future *Rewards*, in Proportion to the Difference which Providence has already made in their Favour! And may they never have Reaſon to reflect with Confuſion and Anguiſh, on what is now their Honour and their Joy!

SECT. CXV.

CHRIST *obſerves the Evils which would be occaſioned by his Coming, yet declares his Deſire to compleat his Work; and warns the* Jews *of the great Danger of neglecting the ſhort Remainder of their Time of Trial.* Luke XII. 49, *to the End.*

LUKE XII. 49.

Sect. 115. OUR Lord farther added in his Diſcourſe to his Diſciples and the Multitude: After all
Luke XII. 49. that I have ſaid to promote Humanity and Charity, yet it will in Fact appear, that *I am come to ſend Fire on the Earth*; ſo oppoſite is my Doctrine to the Prejudices and the Luſts of Men, and ſuch are the violent Contentions that my Goſpel will occaſion, thro' the Wickedneſs of thoſe among whom it is preached: *And* yet *what do I wiſh?* that the Goſpel might be ſuppreſſed? nay, but I rather ſay, *Oh that* this Fire, fierce as *it* ſhall be, *were*

LUKE XII. 49.

I Am come to ſend Fire on the Earth, and what will I, if it be already kindled?

were already kindled (*a*) by the univerſal Propa- Sect. 115.
gation of a Religion, whoſe Bleſſings ſo abun-
dantly counterbalance all the accidental Evils
which can attend it? *But I have* indeed, in Luke XII.
the mean Time, *a* moſt dreadful *Baptiſm to be* 50.
baptized with, and know that I ſhall ſhortly be
bathed, as it were, in Blood, and plunged in the
moſt overwhelming Diſtreſs: *Yet*, far from draw-
ing back on that Account, *how* inexpreſſibly *am
I ſtraitened* and uneaſy thro' the Earneſtneſs of
my Deſire, *till*, terrible as it is, *it be* fully *com-
pleated* (*b*), and the glorious Birth produced,
whatever Agonies may lie in the Way to it?

50 But I have a Baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed!

But theſe Benefits are to be ſecured in a very 51
different Manner, from what ſome of you, my
Diſciples, imagine: For *do you* now *ſuppoſe, that
I am come to give Peace on the Earth*, or im-
mediately to eſtabliſh that Temporal Tranquility
and Proſperity, which you expect ſhould attend
the Meſſiah's Kingdom (*c*)? *Nay, but* conſidering
how my peaceful Goſpel will be oppoſed, and
how it will be perverted, *I* may *ſay to you*, that I
am

51 Suppoſe ye that I am come to give Peace on Earth? I tell you, Nay; but rather Diviſion.

(*a*) *And what do I wiſh? oh that it were already kindled?*] I think, *Sir Norton Knatchbull* has abundantly eſtabliſhed *this Verſion*. *Dr. Whitby* (who here, as in many other Places, tranſcribes from *Grotius*,) ſeems fully to have proved, that εἰ ſometimes has this Force. Compare *Luke* xix. 42. and *Numb.* xxii. 29. *Joſh.* vii. 7. *Pſal.* lxxxi. 13. *Septuag.* (Perhaps we may add *Luke* xxii. 42.) See *Grotius*, *in loc.*

(*b*) *How am I ſtraitened* and uneaſy, *till it be compleated?*] The Word συνεχομαι ſeems to import, *an Ardor of Mind*, with which a Perſon is ſo borne on towards the Object of his Affection and Purſuit, that the neceſſary Impediments which lie in his Way are *uneaſy* to him. Compare 2 *Cor.* v. 14. —— *Mr. Locke* underſtands it, of a Kind of *Embarraſſment* which *Chriſt* was under, to know how, faithfully to fulfil his Miniſtry, without giving ſuch Umbrage to the *Roman* Power, as would have drawn Perſecution and Death upon him before the appointed Time. (See *Mr. Locke's Reaſonableneſs of Chriſtianity*, *pag.* 134.) But that ſeems to me a very foreign and unnatural Senſe.——That which I take it in, is alſo favoured by *Luke* xvii. 15. *Sect.* 168. But if *Grotius*, whoſe Senſe I have hinted in the *Paraphraſe*, judge rightly of the particular Force and Beauty of the Word συνεχομαι, it may be illuſtrated by *John* xvi. 21. *Sect.* 178.

(*c*) Or immediately to eſtabliſh that Temporal Tranquility, &c.] There are ſo many Prophecies of the *Peaceful State* of the *Meſſiah's Kingdom*, (compare *Pſal.* lxxii. 7. *Iſa.* ii. 4. xi. 6,—9. lxv. 25.) that it is hard to ſay, how *Chriſt* could compleatly anſwer the Character of the *Meſſiah*, if he ſhould never *give Peace on Earth*: But the Error of the *Jews* lay in ſuppoſing, he was *immediately* to accompliſh it; whereas the Prophecies of the *New Teſtament*, eſpecially the *Revelations*, ſhew, and thoſe of the *Old Teſtament* moſt plainly intimate, that this *proſperous State* of his *Kingdom* was not only to be preceded by his own Sufferings, but by a Variety of Perſecutions, Trials, and Sufferings, which ſhould in different Degrees attend his Followers, before the *Kingdoms of the Earth became* by a general Converſion *the Kingdoms of the Lord, and of his Chriſt*. (*Rev.* xi. 15.) See *Dr. Leland's Anſwer to the Moral Philoſopher*, *pag.* 353,—366.

(*d*) The

Sect. 115. Luke XII. 52.

am *rather* come to occaſion the moſt unnatural *Diviſion.* *For* ſuch are the contentious Heats that will attend the Publication of the Goſpel, that *e'er long Five in one Family ſhall be* ſo *divided*, that there ſhall be *Three againſt Two* on the one Side, *and Two againſt Three* on the other:

52 For from henceforth there ſhall be Five in one Houſe divided, Three againſt Two, and Two againſt Three.

53 And this ſhall be the Caſe, when thoſe Families conſiſt of Perſons in the neareſt Relations to each other: *The Father*, for Inſtance, *ſhall differ with the Son, and the Son with the Father*; *the* fondeſt *Mother with the Daughter, and the Daughter with the Mother*; *the Mother-in-Law with her Son's Wife, and the Daughter-in-Law with her Huſband's Mother (d)*; and ſo inveterate ſhall their Hatred againſt all that embrace my Goſpel appear, that they ſhall break the Bands of Nature, as well as of Friendſhip, to expreſs it. (Compare Mat. x. 34, 35. Vol. i. pag. 469.)

53 The Father ſhall be divided againſt the Son, and the Son againſt the Father: the Mother againſt the Daughter, and the Daughter againſt the Mother: the Mother-in-Law againſt her Daughter-in-Law, and the Daughter-in-Law againſt her Mother-in-Law.

54 *And he ſaid alſo to the People*, This Perverſeneſs already ſhews itſelf, in your overlooking ſo many Proofs of the Meſſiah's Appearance among you: For *when you ſee a Cloud ariſing out of the Weſt*, or coming from the Mediterranean Sea, *you preſently ſay, A heavy Shower is coming (e)*; *and it is ſo.* *And when* [*you find*] *the South Wind blowing* from the Deſart of Arabia, and other hot Climates, *you ſay, There will be ſultry Heat*; *and it comes to paſs.* *Ye Hypocrites*, that pretend to aſk farther Signs, as if you were really deſirous to know, whether I be, or be not, a Divine Teacher; *you know how* by ſuch Remarks as theſe, *to diſtinguiſh the Face of the Earth, and of the Heavens*, ſo as to foretell the Changes in the Weather before they come; *but how is it, that you do not*

54 And he ſaid alſo to the People, When ye ſee a Cloud riſe out of the Weſt, ſtraightway ye ſay, There cometh a Shower; and ſo it is.

55 And when *ye ſee* the South-Wind blow, ye ſay, There will be Heat; and it cometh to paſs.

56 Ye Hypocrites, ye can diſcern the Face of the Sky, and of the Earth: but how is

(d) *The Mother-in-Law with her Son's Wife, and the Daughter-in-Law with her Huſband's Mother.*] The original Words, πενθερα, and νυμφη, are exactly expreſſed in *this Tranſlation.* The *Engliſh* Words *Mother-in-Law*, and *Daughter-in-Law*, are more extenſive, and rather, tho' not neceſſarily, lead us to think of [*Noverca, μαλεντια,*] *a Step-Dame*, or *Father's ſecond Wife*, and *her Huſband's Daughter.*——*Our Lord* might mention *this Relation*, becauſe, in Conſequence of the Obligation which the *Jewiſh Children* were under to maintain their aged *Parents*, a young Man might, when he ſettled in the World, often take *his Mother*, if a Widow, into his Family, and her Abode in it might occaſion leſs Uneaſineſs, than that of a *Mother-in-Law* in any other Senſe.

(e) *A heavy Shower is coming.*] Ομβρος properly ſignifies *a heavy Shower*; and καυσων, in the next Verſe, *ſultry* or *ſcorching Heat.*

(f) *Why*

Sect. 115. Luke XII. 56.

is it, that ye do not discern this Time?

not discern and judge of the much more evident Signs of *this Time*, which carry such evident and unparallelled Tokens of the Messiah's Coming? (Compare Mat. xvi. 2, 3. Vol. i. pag. 538.)

57 Yea, and why even of yourselves judge ye not what is right?

Yea, why is it you do not even of yourselves judge what is fit and *right (f)*, and gather from such obvious Premises, how you ought in Reason and Conscience to treat so extraordinary a Person, as I appear to be from the whole Series of my Doctrine and Conduct, instead of disregarding all the Proofs that shew me to be sent from GOD? 57

58 When thou goest with thine Adversary to the Magistrate, *as thou art* in the Way, give Diligence that thou mayest be delivered from him; lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison.

This, however you may neglect it, is a Matter of the utmost Importance: I must therefore inforce the Exhortation I formerly gave you, (Mat. v. 25, 26. Vol. i. pag. 231.) and press you to endeavour with the greatest Diligence, that the Controversy may immediately be made up between GOD and your Souls. For you count it a Rule of human Prudence, *when you go to the Magistrate with your Adversary*, who has a Suit against you, to *use your* utmost *Endeavour to make up the Affair with him (g)*, while you are yet *on the Way; lest he force thee before the Judge, and the Judge* having found thee to be indeed accountable, *deliver thee to the* Custody of the *Sergeant, and the Sergeant throw thee into Prison.* 58

59 I tell thee, thou shalt not

It will not then be in thy Power to compound the Matter upon gentler Terms, or to get free from thy Confinement; but *I tell thee*, that when he 59

(*f*) *Why is it you do not even of yourselves, &c.*] The Phrase ἀφ' ἑαυτῶν, does not seem here to signify, "From the like Principles of good Sense, which you use in common Affairs, "or in Matters relating to yourselves;" but it seems an Advance on that Thought, as if *our Lord* had said, "Even tho' I had not so expressly drawn the Consequence, yet from the "Tenor of my Doctrine and Character, as well as from my Miracles, you might have "discerned yourselves, that it must be a very wrong and very dangerous Thing, to reject "and slight me."——*Castalio* and *Grotius* connect *this Verse* with the *two following*, I think without any Reason.

(*g*) *Use your* utmost *Endeavour to make up the Affair with him.*] *Theophylact* intimates, and *Salmasius*, and after him *La Cene*, largely insist upon it, that δὸς ἐργασίαν signifies, "*Pay the Interest*, as well as the Principal, of thy Debt, in order to procure *Deliverance*." But *Luke* makes use of another Word [τόκος] for *Usury*, (*Luke* xix. 23.) which I think a considerable Argument for the common Rendering, which is also more extensive.—— Ἀπηλλάχθαι signifies, not merely any Kind of *Deliverance*, but such an *Agreement*, as secures the Defendant from any farther Danger of *Prosecution*; as *Elsner* accurately shews, *Observ. vol.* i. *pag.* 237.——It is well known, that ἀντίδικος properly signifies *a Prosecutor*, or one who has *a Suit at Law* against another, whether in a Civil, or Criminal Case.

(*h*) *The*

Sect. 115. Luke XII. 59.

he has thee at ſuch an Advantage, *thou ſhalt not be able to come out from thence, till thou haſt paid the very laſt Mite* of the Debt thou oweſt *(b)*. And thus if you trifle with the Propoſals of GOD's Mercy, while the Day of Life and Grace is continued, nothing is to be expected from the Tribunal of his Juſtice, but a ſevere Sentence, which will end in everlaſting Confinement and Puniſhment.

not depart thence, till thou haſt paid the very laſt Mite.

IMPROVEMENT.

Luke xii 49. TO what a lamentable Degree is Human Nature corrupted, that ſo noble a Remedy as the *Goſpel* ſeems, ſhould in ſo many Inſtances only irritate the Diſeaſe! How monſtrous is it, that any ſhould *hate their*
Ver. 51,-53. *Neighbours*, yea, and their neareſt *Relatives*, for that which might recommend *Strangers* to their Eſteem and Affection! Yet let not thoſe, who meet with ſuch Treatment, be diſcouraged; knowing they have a *Father* and a *Saviour* in Heaven, whoſe Love is ten thouſand Times more than all: Nor let others be offended, as if *Chriſtianity* had been the Occaſion of more *Evil*, than *Good*; for ſuch is the Nature of Eternity, that the Salvation of one immortal Soul will be more than an Equivalent for the greateſt and moſt laſting Temporal Evils, which the greateſt Number of Perſons can ſuffer for Conſcience ſake.

Let this awaken our *Zeal to ſave Souls*, in Proportion to the *Rage* with
Ver. 50. which the Enemy is endeavouring their *Deſtruction*. May we be animated in it, by the Example of *Jeſus*, who with a View to this, even *longed for thoſe Sufferings*, which innocent Nature could not but regard as the Object
Ver. 54,-56. of ſtrong Averſion! May we be ſo wiſe, as to *diſcern* the Evidences, and to comply with the Purpoſes, of the *Goſpel*; elſe our *Knowledge in Natural Things*, ſhould it extend, not only to the moſt common, but the moſt curious *Appearances*, on the *Face of the Earth*, or *the Heavens*, will turn to no other Account, but to ſhame and condemn us!

Ver. 58. If we have any Reaſon to fear, that thro' obſtinate Impenitency, the Bleſſed *GOD* is ſtill an *Adverſary* to us, let us make it our firſt and greateſt Care, that by an humble Submiſſion of Soul to him, in the Methods of his *Goſpel Grace*, that ſtrict Scrutiny of his Juſtice may be prevented,

(b) The very laſt Mite of the Debt thou oweſt.] The *Mite* [λεπτον] was the leaſt valuable of their *Coins*, (ſee *Mark* xii. 42.) containing no more than *Half* of their leaſt Kind of *Farthing*, or of their κοδραντης, or *Quadrans*; which was itſelf but the *Fourth Part* of the *As*, or ασσαριον, or of the larger *Farthing*, mentioned *Mat.* x. 29. and *Luke* xii. 6. So that *the Mite* was but little more, than the *Third Part* of an *Engliſh Farthing*, and *a Sparrow* was reckoned worth *Four* of them.

prevented, and that Sentence of his Wrath averted, which would otherwiſe plunge us into *endleſs Ruin and Miſery*; for when could we pretend to have *paid the laſt Farthing* of the Debt of *Ten Thouſand Talents*, which we have been daily contracting, and which is charged to our Account in the *Book of his Remembrance!* Sect. 115.

SECT. CXVI.

CHRIST *on the Mention of ſome Calamities which had befallen others, warns his Hearers of the Danger they were in, if they did not repent; and illuſtrates it by the* Parable *of the* barren Fig-tree. Luke XIII. 1,—9.

LUKE XIII. 1.

THERE were preſent at that Seaſon, ſome that told him of the Galileans, whoſe Blood Pilate had mingled with their Sacrifices.

LUKE XIII. 1.

NOW while our Lord was thus diſcourſing of the Neceſſity of being at Peace with GOD, *ſome who were preſent at that Time, told him of thoſe* unhappy *Galileans*, the Followers of Judas Gaulonites (*a*); who had rendered themſelves obnoxious to the Roman Power by ſome Acts or Principles of Reſiſtance to it; and *whoſe Blood Pilate* the Governor *had* in effect *mingled with their Sacrifices*, having circumvented and ſlain them, while they were worſhipping in the Temple at a publick Feaſt. Sect. 116. Luke XIII. 1.

2 And Jeſus anſwering, ſaid unto them, Suppoſe ye that

And Jeſus, without making any Remarks on the Cauſe in which they were engaged, endeavoured with his uſual Wiſdom and Piety, to lead the Minds of his Hearers into ſome profitable Reflections 2

(*a*) *Told him of thoſe Galileans*, the Followers of Judas Gaulonites.] *Joſephus* has given us the Story of this *Judas Gaulonites* at large, *Antiq. lib.* xviii. *cap.* 1. §. 1. (See alſo *Bell. Jud. lib.* ii. *cap.* 8. (al. 7.) §. 1. *cap.* 17. §. 8. *& lib.* vii. *cap.* 8. (al. 28.) *Havercamp.*) It appears, he was the Head of *a Sect*, who aſſerted GOD to be their only Sovereign, and were ſo utterly averſe to a Submiſſion to the *Roman* Power, that they accounted it unlawful to pay Tribute unto *Cæſar*, and rather would endure the greateſt Torments than give any Man the Title of *Lord*. This *Judas* is probably the Perſon, whom *Gamaliel* refers to, *Acts* v. 37.——*Joſephus* does not mention the Slaughter of theſe *Galileans*; (which, by the Way, makes *Zegerus*'s Interpretation very improbable, that they were actually ſlain at the Altar, in Contempt of the Temple;) but he records an Action of *Pilate* that much reſembles it, of the Manner of his treating the *Samaritans*. *Antiq. lib.* xviii. *cap.* 4. (al. 5.) §. 1.—— Perhaps this Story of the *Galileans* might now be mentioned to *Chriſt*, with a Deſign of leading him into a Snare, whether he ſhould juſtify, or condemn, the Perſons that were ſlain.

Sect. 116. Luke XIII. 2.

flections upon the Event; and *in Reply ſaid to them, Do you think that theſe Galileans were* notorious *Sinners above all* the reſt of *the Galileans, that they ſuffered ſuch* ſad *Things* as theſe, and were

that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch Things?

3 cut off in ſo miſerable a Manner? If you do, you are much miſtaken, and very unfit to judge of the Conduct of Providence: For howſoever you may cenſure them, *I tell you, No,* you are not to conclude this was the Caſe; *but except you repent, you ſhall all periſh thus (b)*; Vengeance will overtake you in your evil Ways, and in the deſolating Judgments that will ſhortly come on your whole Nation, the Blood of many of you ſhall be mingled with your Sacrifices.

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 *Or* to inſtance in another unhappy Caſe that has lately occurred, I mean, that of *thoſe Eighteen Men, on whom the Tower in Siloam fell, and ſlew them (c), do you think, they were greater Offenders than all the* other *Inhabitants of Jeruſalem,* that they were thus ſingled out for Deſtruction?

4 Or thoſe Eighteen, upon whom the Tower in Siloam fell, and ſlew them, think ye that they were Sinners above all Men that dwelt in Jeruſalem?

5 *I tell you, No*; and you would judge very raſhly, if you were in general to draw ſuch Concluſions; for the beſt of Men may be involved with others in Temporal Calamities: *But* remember what I told you before, that *except you repent, you ſhall all periſh thus*; you ſhall be preſſed under the inſupportable Load of the Divine Vengeance, and be

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

(*b*) *You ſhall all periſh thus: ωσαυτως απολεισθε.*] Some content themſelves with rendering it, *You ſhall all periſh, as well as they*; and poſſibly no more may be intended: Yet the Rendering I prefer appears to be more *literal*; and I the rather chuſe it, becauſe (as *Grotius, Tillotſon, Whitby,* and many others have obſerved,) there was a remarkable *Reſemblance* between the Fate of theſe *Galileans,* and that of the whole *Jewiſh* Nation; the Flower of which was ſlain at *Jeruſalem* by the *Roman* Sword, while they were aſſembled at one of their great *Feſtivals*; (ſee *Joſeph. Bell. Jud. lib.* vi. *cap.* 9. (al. vii. 17.) §. 3.) and many Thouſands of them periſhed in *the Temple* itſelf, and were (as their own *Hiſtorian* repreſents it at large,) literally *buried under its Ruins. Joſeph. Bell. Jud. lib.* vi. *cap.* 4. (al. vii. 10.) §. 6. & *cap.* 5. (al. vii. 11.) §. 1, 2.

(*c*) *On whom the Tower in Siloam fell, and ſlew them.*] From the *Fountain of Siloam,* which was without the Walls of *Jeruſalem,* a little Stream flowed into the City, (*Iſa.* viii. 6.) which was received in a Kind of *Baſon,* which ſome have thought to be the ſame with *the Pool of Bethesda.* (See 2 *Kings* xx. 20. *Neh.* iii. 16. *Iſa.* viii. 6. and *John* v. 2. ix. 7.) Being near the Temple, it is no Wonder that many frequented it for Purification; but the Calamity occaſioned by the *Fall* of the neighbouring *Tower,* is not, that I can find, mentioned any where, but here. Probably it had happened at ſome late *Feaſt*; and ſome of *Chriſt*'s Hearers might then have been at *Jeruſalem.*——*Eraſmus* indeed takes this *Siloam* to have been *Shiloh,* the Place where the Tabernacle was firſt ſettled, (*Joſh.* xviii. 1. *Pſal.* lxxviii. 60.) but without ſufficient Reaſon. See *Druſius, in loc.*

(*d*) *Theſe*

be deſtroyed under the Ruins of that Holy City, in which you truſt. Sect. 116.

6 He ſpake alſo this Parable: A certain Man had a Fig-tree planted in his Vineyard, and he came and ſought Fruit thereon, and found none.

And in order to awaken them more effectually to ſuch deep and ſerious Repentance, *he ſpake this Parable* to them, There was *a certain Man* who *had a Fig-tree planted in his Vineyard, and came* for ſeveral ſucceſſive Seaſons, *ſearching for Fruit upon it, but he found none.* Luke XIII. 6.

7 Then ſaid he unto the Dreſſer of his Vineyard, Behold, theſe three Years I come ſeeking Fruit on this Fig-tree, and find none: cut it down, why cumbereth it the Ground?

And at length, deſpairing of any better Succeſs, *he ſaid to the Keeper of the Vineyard, Behold, theſe Three Years* together *(d)*, *I* have *come to look for Fruit upon this Fig-tree, and* ſtill *I find none: Cut it down* therefore immediately; for *why does it* thus *cumber the Ground*, filling up the Place of more profitable Plants with its uſeleſs Bulk, and drawing away Nouriſhment from thoſe that grow around it? 7

8 And he anſwering, ſaid unto him, Lord, let it alone this Year alſo, till I ſhall dig about it, and dung *it:*

But ſuch was the Concern of the Vine-dreſſer for its Preſervation, that *he ſaid to him in Reply, Sir*, I deſire thou wouldſt *let it alone this Year alſo, till I ſhall dig* up the Ground *about it, and lay Dung to* the Root of *it:* 8

9 And if it bear Fruit, *well:* and if not, *then* after that, thou ſhalt cut it down.

And then *perhaps it may bear Fruit (e)*, and if ſo, it is well, and thou preſerveſt thy Tree; *but if not, after this thou ſhalt*, if thou pleaſeſt, *cut it down*, and I will ſay nothing farther to prevent it. By which Parable our Lord did plainly repreſent to the Jews the Divine Diſpleaſure againſt them, for having neglected the many Opportunities they had enjoyed, as planted in the Vineyard of GOD's Church; (compare Iſa. v. 1, 2. xxvii. 2, 3.) and in an awful Manner intimated, that tho' they had hitherto, at his Interceſſion, been ſpared, yet if they continued unfruitful under the additional 9

Culti-

(*d*) *Theſe Three Years.*] Many have ſuppoſed, that theſe Words allude to the Time of *Chriſt*'s perſonal Miniſtry, which, as moſt have computed the *Chronology* of the *New Teſtament*, had now laſted *Three Years:* But it is certain, the Patience of GOD bore with them much longer than *another Year*. *Grotius* therefore thinks it more probable, it may refer to the Nature of a *Fig-tree*, which, if it bear at all, generally begins to do it within *Three Years* after it is planted; but might, to be ſure, be looked upon as *barren*, if it had diſappointed the Expectation of the Planter *Three Years* together, after the Time in which it ſhould have yielded Fruit, which was yet worſe.

(*e*) *Perhaps it may bear Fruit:* κ'αν μεν ποιηση καρπον.] It is in the *Original* ſomething of an abrupt Way of ſpeaking, of which *Raphelius* has produced many Examples: (*Annot. ex Xen. pag.* 102, 103.) But I think the Way of rendering the *Idiom*, I have here uſed, would ſuit it in moſt of thoſe Inſtances.

Sect. 116. Luke XIII. 9. Cultivation they were ſhortly to receive, on the Deſcent of the Spirit, and the Propoſal of the Goſpel in its full Extent and Evidence *(f)*, they muſt expect nothing but ſpeedy, irreſiſtible, and irrecoverable Ruin.

IMPROVEMENT.

Luke xiii. 6. WHICH of us may not learn a Leſſon for himſelf, from this inſtructive *Parable* of the *Fig-tree?* Have we not long been *planted in GOD's Vineyard*, and favoured with the Cultivation of his Ordinances, yea, with the Dews of his Grace too; and yet how little *Fruit* have we
Ver. 7. borne in Proportion to thoſe Advantages? How long has he *come ſeeking it* in vain, while we have fruſtrated the moſt reaſonable Expectations, perhaps not only for *Three*, but ſeveral of us for more than *Thirty Years?* Wonderful is it, that the dreadful *Sentence* has not long ſince gone forth againſt us, *Cut them down, why cumber they the Ground?* We owe it to
Ver. 8. the *Interceſſion* of our Bleſſed *Redeemer*, the great *Keeper* of the *Garden of GOD*, that this has not long ſince been our Caſe. *Let us not be high-minded, but fear.* (*Rom.* xi. 20.) Let *barren Sinners* reflect, that this
Ver. 9. may be *the laſt Year*, perhaps indeed the *laſt Month*, or *laſt Day* of their Trial; for even now alſo is *the Ax laid to the Root of the Tree.* (*Mat.* iii. 10.) And let them remember, that tho' *there be Hope of a Tree, when it is cut down, that it may ſprout again,* (*Job* xiv. 7.) yet when the Doom is executed on them, *their Root will be as Rottenneſs, and their Bloſſom will go up like Duſt*; (*Iſa.* v. 24.) and *every Tree which brings not forth good Fruit*, will be *hewn down, and caſt into the Fire.*

Ver. 2. Let ſuch therefore meditate *Terror*, when *the Judgments of GOD are abroad in the Earth*; and when others are overwhelmed in Ruin, let them not harſhly cenſure the Sufferers, as if they were *greater Sinners, than*
Ver. 3, 5. any *others*; but let them apply that ſalutary, tho' awful *Admonition* to their own Souls, repeating it again and again, till they are *pricked to the Heart* by it, *Except ye repent, ye ſhall all likewiſe periſh.*

Ver. 1. Terrible indeed was the Caſe of thoſe, *whoſe Blood Pilate mingled with their Sacrifices*; and of thoſe, who were daſhed to Pieces in a Moment
Ver. 4. by the *Fall of Siloam's Tower:* But infinitely more dreadful will be the Condition of them, that *fall into the Hands of the Living GOD*; (*Heb.* x. 31.) eſpecially of thoſe Deceivers, who having ſurrounded his Altars with

(f) Under the additional Cultivation, &c.] The extraordinary Means uſed to bring them to Repentance after the Reſurrection of *Chriſt*, by the Effuſion of his *Spirit*, and the preaching of the *Apoſtles*, might with great Propriety be expreſſed by *digging round* the barren Tree, and applying warm *Compoſt*, or *Dung*, to its Roots.

with the hypocritical Forms of Devotion, ſhall themſelves be made the Victims of his Juſtice, and be cruſhed by the reſiſtleſs Weight of his Almighty Vengeance. Sect. 116.

SECT. CXVII.

CHRIST *cures a* Crooked Woman *in the Synagogue, and vindicates his doing it on the Sabbath-Day; and afterwards repeats the* Parables *of the Grain of* Muſtard-Seed, *and of the* Leaven. Luke XIII. 10,—22.

LUKE XIII. 10.

AND he was teaching in one of the Synagogues on the Sabbath.

11 And behold, there was a Woman which had a Spirit of Infirmity eighteen Years, and was bowed together, and could in no wiſe lift up *herſelf*.

12 And when Jeſus ſaw her, he called *her* to him, and

LUKE XIII. 10.

THUS our Lord went on in his Journey thro' Galilee for a conſiderable Time; *and as he was teaching in one of the Synagogues on the Sabbath-Day, Behold, there was* preſent *a* poor diſabled *Woman, who* (as the Jews uſed commonly to expreſs it,) *had* been afflicted by *a Spirit of Weakneſs (a)* no leſs than *Eighteen Years, and was bowed together* in *ſo* ſad a Manner, *that* from the Time it firſt ſeized her, *ſhe was utterly unable to raiſe herſelf upright (b)*, or to ſtand ſtreight. Sect. 117. Luke XIII. 10. 11

And Jeſus ſeeing her, and intimately knowing all the ſad Circumſtances of her Affliction, and the Difficulty with which ſhe was then come to attend the Solemnities of Divine Worſhip there, *called* 12

(*a*) *Had* been afflicted by *a Spirit of Weakneſs.*] It is very evident, the *Jews* apprehended, that all remarkable *Diſorders of Body* proceeded from the Operation of ſome malignant *Dæmon*. Perhaps they might draw an Argument from what is ſaid of *Satan*'s Agency in the Affliction of *Job*, (*chap.* i. and ii.) and from *Pſal.* xci. 6. (compare *Septuag.*) and 1 *Sam.* xvi. 14. They alſo conſidered *Satan* as having *the Power of Death*, *Heb.* ii. 14.——And that in ſome *Maladies* this was indeed the Caſe, is intimated by *our Lord*'s Reply here, *ver.* 16. and by *St. Paul*'s Words, 1 *Cor.* v. 5. where he ſpeaks of *delivering* an Offender *to Satan for the Deſtruction of the Fleſh.*——The Topick is very judiciouſly handled by that illuſtrious Writer *Mr. Howe*; (ſee his Works, *Vol.* ii. *pag.* 360, 361.) and there are ſome curious and entertaining Remarks in *Wolfius* on this Text.

(*b*) *Utterly unable to raiſe herſelf upright.*] This Verſion of μη δυναμενη ανακυψαι εις το παντελες, ſeems preferable to that other, which the Words εις το παντελες might bear; "*She* "*could not lift herſelf up, ſo as to ſtand perfectly ſtreight.*" (Compare *Heb.* vii. 25. *Gr.*) For on the Rendering I have given, which is equally *literal*, the *Miracle* appears much more important, than on the other.

(*c*) *A-*

Sect. 117. Luke XIII. 12.

called her to him, and ſaid to her, Woman, thou art looſed from that Affliction which thou haſt long been under by reaſon of *thy Weakneſs* and Malady. *And* as he was ſpeaking theſe Words, *he laid his Hands upon her, and immediately ſhe was* ſtrengthened, and *made ſtreight*; ſo that ſhe ſtood before them all in an erect Poſture, and moved with as much Eaſe and Freedom, as if ſhe had never been diſabled: *And*, as was moſt reaſonable, *ſhe* in a very affectionate Manner *glorified GOD* before the whole Aſſembly; praiſing him for ſo ſignal and unexpected a Favour, and declaring how long her Illneſs had continued, and how deſperate and incurable it had been thought.

and ſaid unto her, Woman, thou art looſed from thine Infirmity.

13 And he laid *his* Hands on her: and immediately ſhe was made ſtraight, and glorified GOD.

14 *But a Ruler of the Synagogue* (*c*), inſtead of joining in Acknowledgments of the Divine Power and Goodneſs, diſplayed in that gracious Action of our Lord, was *moved with Indignation*, which he endeavoured to diſguiſe under the Form of Piety and Zeal; and as if he only had been angry *becauſe Jeſus had healed* her *on the Sabbath-Day*, he *anſwered and ſaid unto the People, There are Six Days on which* the common *Work* of human Life *muſt be done*; *on* ſome of *theſe therefore* you may ſurely find Time to *come and be healed, and* ſhould *not* make theſe Applications *on the Sabbath-Day*, which you know is appropriated to the ſacred Purpoſes of religious Reſt and Worſhip.

14 And the Ruler of the Synagogue anſwered with Indignation, becauſe that Jeſus had healed on the Sabbath-day, and ſaid unto the People, There are ſix Days in which Men ought to work: in them therefore come and be healed, and not on the Sabbath-day.

15 *Then the Lord anſwered him* with a juſt Severity, *and ſaid, Thou Hypocrite*, that thus makeſt thy pretended Zeal for the Honour of Divine Inſtitutions, a ſpecious Cloak for thy Malice againſt me, art thou not ſelf-condemned? *Does not every one of you*, even the Phariſees and Rulers of Synagogues

15 The Lord then anſwered him, and ſaid, Thou Hypocrite, doth not each one

(*c*) *A Ruler of the Synagogue.*] It is plain, that there were *ſeveral Rulers* of the ſame Synagogue. (Compare *Mark* v. 22. *Acts* xiii. 15. xviii. 8, 17.) And *Dr. Lightfoot* and *Vitringa* have obſerved, that in every Town where there was a Synagogue, there were at leaſt *Ten* Men who were obliged conſtantly to attend on the publick Worſhip in it. Of theſe *Three* were called *Rulers*, who preſided in directing the Worſhip, and judged of ſuch little Diſputes and Litigations, as might be determined in the Synagogue; but not without a Reſerve of Appeal to the ſeveral ſuperior Courts. If of *theſe Three*, there was any *One* who had a diſtinguiſhed Authority, and might by Way of Eminence be called *The Ruler of the Synagogue*, it is ſtrange the *Jewiſh* Writers omit to mention it, which, ſo far as I can recollect, they never do. See *Wolfius* on this Text, and *Vitringa*, *Synag. Vet. pag.* 585.

(*d*) Even

Sect. 117. Luke XIII. 15.

one of you on the Sabbath looſe his Ox or *his* Aſs from the Stall, and lead *him* away to watering?

gogues among the reſt *(d)*, without any Scruple or Blame, *looſe his Ox or his Aſs from the Manger, and lead him away to drink on the Sabbath-Day*, as well as on any other; tho' the Work be more ſervile than what I have done, and the Occaſion far leſs important?

16 And ought not this Woman being a Daughter of Abraham, whom Satan hath bound, lo theſe eighteen Years, be looſed from this Bond on the Sabbath-day?

16 *Now* if you have ſuch a Regard to the Thirſt of one of your Cattle, *was it not* much more apparently *fit, that this* good *Woman, who is a* believing *Daughter of Abraham, whom Satan* by the Divine Permiſſion *has bound* in this cruel Manner, *lo*, for *theſe Eighteen Years* together, *ſhould be looſed from this Bond*, even *on the Sabbath-Day*, eſpecially when it might be effected in ſo eaſy a Manner, by a Word, and a Touch?

17 And when he had ſaid theſe Things, all his Adverſaries were aſhamed: and all the People rejoiced for all the glorious Things that were done by him.

17 *And when he had ſaid theſe Things, all his Oppoſers were aſhamed*, and perfectly confounded by the Strength of ſuch obvious and concluſive Reaſoning: *And all the Multitude* who were preſent, *rejoiced* in his Triumph; *for* they were greatly delighted with *all thoſe* wonderful and *glorious Things that were done by him*, in which there was ſo amiable a Diſplay of his Goodneſs, as well as his Power.

18 Then ſaid he, Unto what is the Kingdom of GOD like? and whereunto ſhall I reſemble it?

18 Now on this Occaſion, for the farther Encouragement of his Friends, and Confuſion of his Enemies, our Lord thought proper to intimate the great Increaſe of his Kingdom, notwithſtanding the malignant Oppoſition it ſhould meet with, which he illuſtrated by two Parables formerly delivered elſewhere: *And he ſaid, To what is the Kingdom of GOD like, or what ſhall I compare it to?* or how is it that I ſhall repreſent the Propagation

(*d*) Even the Phariſees and Rulers of Synagogues among the reſt.] Had not this been generally the Caſe, the Anſwer would not have been ſufficient for Conviction, in the preſent Circumſtance. Perhaps *this Ruler* might that very Day have been performing ſuch an Office for one of his Cattle, with his own Hands: I ſay, *with his own Hands*; for it was by no means eſſential to his being *a Ruler of the Synagogue*, that he ſhould be a Perſon of Wealth or Dignity in common Life: Tho' probably, in large and ſplendid Cities, (ſuch, for Inſtance, as *Capernaum* was,) ſuch Perſons might generally be choſen.——*Criticks* have collected Paſſages from *Rabbinical* Writers, in which they allow it to be lawful, to *feed* or *water* a Beaſt *on the Sabbath-Day*. See *Lightfoot's Hor. Hebr.* on this Text; where he ſhews they were expreſsly allowed, even to *draw Water* for their Beaſts; a much more laborious Work, than *leading them to it*. See alſo *Wotton's Miſcell. Tracts, Vol.* ii. *pag.* 41,—46.

Sect. 117. Luke XIII. 19. pagation of the Goſpel in the World? *It is like a Grain of Muſtard-ſeed, which a Man took and ſowed in his Garden; and* from ſo minute a Seed *it grew* to a prodigious Bulk, *and became ſuch a great Tree, that the Birds of the Air* came and *built their Neſts in its Branches.* So ſhall my Kingdom, which in its firſt Beginning ſeems to be contemptible, diffuſe itſelf in Time over the whole World, and the Inhabitants of diſtant Nations ſhall ſeek their Shelter in it. (Compare Mat. xiii. 31, 32. and Mark iv. 30,—32. Vol. i. pag. 412.)

19 It is like a Grain of Muſtard-ſeed, which a Man took, and caſt into his Garden, and it grew, and waxed a great Tree: and the Fowls of the Air lodged in the Branches of it.

20 *And again he ſaid, To what* elſe *ſhall I liken the Kingdom of GOD,* of which I have now been ſpeaking? or how ſhall I deſcribe the Efficacy of its Doctrine? *It is like* a little Quantity of *Leaven, which a Woman took, and covered up in* a Maſs of Dough, conſiſting of no leſs than *three Meaſures of Meal;* and yet it inſinuated and diffuſed itſelf throughout, *till the whole* Lump *was leavened.* So ſhall the Goſpel make its Way, and by a ſecret Influence ſhall ſpread its Efficacy thro' the Hearts of Men, till it has changed them into a Likeneſs to itſelf. (Compare Mat. xiii. 33. Vol. i. pag. 413.)

20 And again he ſaid, Whereunto ſhall I liken the Kingdom of GOD?

21 It is like Leaven, which a Woman took and hid in three Meaſures of Meal, till the whole was leavened.

22 *And* thus *he went thro'* all *the* principal *Cities and Villages* of Galilee, *teaching* them whereſoever he came, *and travelling on toward Jeruſalem;* to which he had now begun to ſteer his Courſe, as he intended to be there at the approaching Feaſt of the Dedication, (John x. 22. Sect. 134.) and to ſpend the little Remainder of his Time during his Continuance upon Earth, in that City, or the neighbouring Parts; no more returning to theſe Northern Regions, till he appeared here after his Reſurrection.

22 And he went through the Cities and Villages, teaching and journeying towards Jeruſalem.

IMPROVEMENT.

Luke xiii. 12. AGAIN do we ſee, in a very inſtructive Inſtance, the Power and Goodneſs of *Chriſt.* It wrought on a poor deſpiſed Creature; but

Ver. 16. *our Lord* conſidered her as *a Daughter of Abraham,* and honoured, even in her, whatever Traces of her Father *Abraham*'s Faith and Piety, his penetrating Eye might diſcern. Her Zeal for publick Worſhip brought

Ver. 11. her out, tho' ſhe *could not ſtand upright,* and had probably in that Reſpect a much

a much better Excuſe for ſtaying at Home, than many could make, who now often abſent themſelves from the much nobler Services of the *Chriſtian* Sanctuary. Sect. 117.

She met with *Chriſt* in the *Synagogue*, and returned with a *Cure*. And oh, how many, as the Effect of ſuch a pious Zeal, tho' they have not been *looſed from their Infirmities*, have at leaſt been greatly ſtrengthened to bear them! Ver. 10, 13.

Our Lord ſays, that *Satan had bound her*. That malignant Enemy to our Bodies and Souls, rejoices in any Opportunity of hurting either. But it is pleaſing to think, that his Power is always under the Controul of *Chriſt*; and therefore ſhall never be exerciſed on his People any farther, than their gracious *Redeemer* ſees it conſiſtent with their Good, and will take care to render it ſubſervient to it. Ver. 16.

How gravely does this *Ruler of the Synagogue* inſtruct the People in a Point of Ceremony, while his Heart was full of Enmity to *Chriſt*, and hardened againſt every Sentiment of Human Compaſſion! Juſtly was his *Hypocriſy* confounded and expoſed. Ver. 14. Ver. 15.

We ſhould with Pleaſure ſee this *Sun of Righteouſneſs*, thus victoriouſly breaking thro' thoſe Clouds, which Envy and Malice had raiſed to obſcure him, and diffuſing his ſacred Light from one End of the Heavens to the other. With Pleaſure ſhould we view the Accompliſhment of theſe *Parables*, which repreſent the Succeſs of *his Goſpel* as ſo great; and we ſhould daily pray, with increaſing Earneſtneſs, that all the remaining Nations and *Kingdoms of this World* may at length *become the Kingdoms of the Lord and of his Chriſt*; and ſincere Converts flock to him from every Side, even *as Doves to their Windows*. (*Rev.* xi. 15. and *Iſa.* lx. 8.) Ver. 18,-21.

SECT. CXVIII.

CHRIST *warns his Hearers of the Difficulty and Importance of entering into the Kingdom of Heaven; and is not intimidated by the Fear of* Herod *from purſuing his Work.* Luke XIII. 23, *to the End.*

LUKE XIII. 23.

THEN ſaid one unto him, Lord, are there few

LUKE XIII. 23.

AND as Jeſus was proceeding in his Journey towards Jeruſalem, where he deſigned to be preſent at the Feaſt of the Dedication *(a)*, being attended Sect. 118. Luke XIII. 23.

(*a*) Where he deſigned to be preſent at the Feaſt of the Dedication.] *Mr. Whiſton*, and ſome others, place the following Paſſages in a *different Order*, and introduce them *after this Feaſt:*

Sect. 118. Luke XIII. 23. attended by ſeveral of his Diſciples, in a pretty large Compaſs which he took by the Way, *one* of them *ſaid to him, Lord, are there* [*but*] *few that ſhall be ſaved?* Surely if thy Kingdom be ſo extenſive, as theſe Parables intimate, (ſee ver. 19, 21.) the Number muſt be very conſiderable.

few that be ſaved? And he ſaid unto them,

But he ſaid to them, Inſtead of amuſing yourſelves with ſuch curious Enquiries with relation to others, attend to what more nearly concerns you, and be ſolicitous to ſecure your own Safety:

24 And let me urge it upon you, that you *exert your utmoſt Strength to enter in at the ſtrait Gate (b)*, which I formerly mentioned as leading to Eternal Life, (Mat. vii. 14. Vol. i. pag. 263.) and ſtrain, as it were, every Nerve, to break your Way thro' thoſe Enemies, who are always ready to oppoſe your Paſſage: *For I* ſeriouſly *tell you*, the Time is coming, when *many will* importunately *ſeek to enter in (c)*, *and ſhall not be able* to do it.

24 Strive to enter in at the ſtrait Gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 And howſoever they may now deſpiſe and trifle with the Means of Grace, this will hereafter be the Caſe, even with the moſt ſtupid and negligent of Mankind, *as ſoon as ever the* great Lord and *Maſter of the Family ſhall*, as it were, *have riſen up* from his Seat, *and* with his own authoritative Hand ſhall *have ſhut*, and barred *the Door (d)*; *and you*, among the reſt, *ſhall begin to ſtand without, and to knock at the Door, ſaying* with

25 When once the Maſter of the Houſe is riſen up, and hath ſhut to the Door, and ye begin to ſtand without, and to knock at the Door, ſaying,

Feaſt: But it does not appear, that *Chriſt* was ever in *Galilee* before his Reſurrection, after this Journey. He was indeed at *Ephraim*, or *Ephrem*; (*John* xi. 54. *Sect.* 141.) but as that City lay on the Confines of the Tribe of *Benjamin*, at no great Diſtance from *Jeruſalem*, (*Lightfoot's Diſquiſit. Chorogr. in Joan. cap.* vii. §. 1.) the Argument which *Mr. Whiſton* draws from thence in favour of *his Order*, muſt be very inconcluſive. See *Whiſton's Harmony, pag.* 385, and 403.

(*b*) *Exert your utmoſt Strength to enter in at the ſtrait Gate.*] The original Word ἀγωνίζεσθε fully expreſſes this. It import the Act of *contending* in the moſt ardent and reſolute Manner, *with Antagoniſts* in Games, or in War: And may well intimate, that the *ſtrait Gate* is beſet with a Variety of *Enemies*, thro' which, if we aſpire to a Crown of Eternal Glory, we muſt *break* and *force our Way:* A Repreſentation equally juſt and awakening! Compare 1 *Cor.* ix. 25. *Col.* i. 29. 1 *Tim.* vi. 12. and 2 *Tim.* iv. 7.

(*c*) *Many will ſeek to enter in.*] The *Pruſſian Verſion* renders it, *ſhall try*, or *attempt:* But I apprehend from the Context, that it refers to importunate *Intreaties* when they were actually excluded, rather than to feeble *Attempts* now; tho' it is an awful Truth, that theſe likewiſe will be unſucceſsful.

(*d*) *The Maſter of the Family, &c.*] There is a Majeſty and Pathos in this Paſſage, as in many others, which no *Paraphraſe* can retain, in which the very Words of *our Lord* do not make a Part.

(*e*) *We*

ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

with great Earneſtneſs, *Lord, Lord,* we beſeech thee that thou wouldſt *open to us, and* receive us: Be aſſured, that *he,* who now ſo graciouſly invites and waits upon you, *ſhall* then *reply to you, I know you not,* who you are, or from *whence you are* come; but determine to treat you as Strangers, for whom I have no Friendſhip or Regard, and who have never been approved by me. Sect. 118. Luke XIII. 25.

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy Preſence, and thou haſt taught in our Streets.

Some of you may perhaps *then* plead an intimate Acquaintance and profeſſed Friendſhip, and urge the Privileges that you once enjoyed, and the conſpicuous Figure you made in his Church: But if any of you can carry it ſo far, as that *you ſhall begin to ſay,* Lord, *we have eaten and drank in thy Preſence,* in a familiar Manner (*e*), *and thou haſt* thyſelf lived among us, and often *taught in our Streets* and Houſes, ſo that thou canſt not ſure have forgot us: 26

27 But he ſhall ſay, I tell you, I know you not whence you are; depart from me, all ye Workers of Iniquity.

Nevertheleſs he will perſiſt in diſowning you, and *ſay, I tell you* again, *I know you not,* or I regard not, *whence you are*; all the former Relation to which you refer, is (as it were) blotted from my Remembrance, ſince your Hearts were ſtill inſincere, and your Lives unſuitable to your fair Profeſſions; and therefore *depart from me, all ye that* habitually *practiſe Iniquity*; for none of your Character ſhall ever be admitted here. (Compare Mat. vii. 22, 23. Vol. i. pag. 267.) 27

28 There ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of GOD, and you *yourſelves* thruſt out.

This awful Word, how little ſoever you may now regard it, ſhall wound you to the Heart, and throw you into Agonies of everlaſting Deſpair: And *there ſhall be* the bittereſt *weeping and gnaſhing of* the *Teeth* for Madneſs and Rage, *when you ſhall ſee* your holy Anceſtors *Abraham, and Iſaac, and Jacob, and all the Prophets* of the ſucceeding Ages, *in the Kingdom of GOD; and* ſhall find *yourſelves caſt out* with Contempt, and thruſt 28

(*e*) *We have eaten and drank in thy Preſence.*] Perhaps ſome of the *Nine Thouſand,* whom he had *fed by Miracle,* may at laſt be in this miſerable Number. (Compare *John* vi. 26.) ——*Brennius* refers it to their having *eaten the Sacrifices* preſented to GOD, according to the *Moſaic* Conſtitution.——But different Perſons may uſe this Plea in different Senſes; and they, who while their Hearts were hardened in Impenitence and Unbelief, have *profaned the Lord's Supper* by an unworthy Participation of it, will find a ſad Senſe peculiar to themſelves, tho' it might not be chiefly intended.

Sect. 118. Luke XIII. 29.

thruſt back with juſt Indignation. *Yea, they ſhall come* from the moſt diſtant Heathen Lands, even *from the Eaſt and the Weſt, and from the North and the South, and ſhall ſit down* in joyful Multitudes, at this Heavenly Banquet with your pious Anceſtors, *in the Kingdom of GOD*, while you are excluded from any Share in it. (Compare Mat. viii. 11, 12. and Note *(f)*, Vol. i. pag. 339.)

29 And they ſhall come from the Eaſt, and *from* the Weſt, and from the North, and *from* the South, and ſhall ſit down in the Kingdom of GOD.

30 *And behold*, this ſhall be the Caſe, not only of a few, but of great Numbers; for *there are* many, who are now *laſt* in point of religious Advantages, *that ſhall* then *be firſt* in Honour and Happineſs; *and there are* many who now appear *firſt*, *that ſhall* then *be* found *laſt*, and on Account of their abuſed Privileges, ſhall appear as the moſt infamous and miſerable of Mankind. (Compare Mat. xix. 30. and Mark x. 31. Sect. 137.)

30 And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 Theſe Things our Lord ſaid in his Journey thro' Galilee towards Jeruſalem; making many Pauſes in his Way, that in Conſequence of the Shortneſs of his Stages, he might have an Opportunity of greater Uſefulneſs. And it came to paſs *on that Day*, when he uttered theſe Diſcourſes, *ſome* of the *Phariſees came, and* that they might, if poſſible, intimidate, and drive him to a Diſtance, they *ſaid to him, Go forth, and depart from hence* with all poſſible Speed, into the Territories of ſome other Prince; *for Herod* the Tetrarch, who is Maſter here, *is* at this very Time *determined to kill thee (f)*, as he did John the Baptiſt, thy Friend and Aſſociate, and ſeeks but an Opportunity to effect it.

31 The ſame Day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

But

(*f*) *Herod is determined to kill thee:* θελει σε αποκτειναι.] For the Force of this *Phraſe*, compare *John* vii. 17. *pag.* 47. and *Note* (*a*) on *John* i. 43. *Vol.* i. *pag.* 127. It is very probable, conſidering both the wicked Character, and ſuſpicious Temper of *Herod*, that tho' he had a *Curioſity to ſee Chriſt*, (compare *Luke* ix. 9. xxiii. 8.) he was uneaſy at his ſpending ſo much Time in *Galilee*, leſt he ſhould occaſion him ſome Embarraſſment, either with regard to the *Jews*, or the *Romans*; yet fearing, after all the Anxiety which the Murther of *John the Baptiſt* had given him, to make any Attempt on his Life, he might think fit thus to endeavour to *terrify him* with an empty Threatening. In this View there would be a peculiar Propriety, in calling him *Fox*, rather than *Lion*, *Wolf*, or *Bear*; to which ſavage Beaſts the *Prophets* had ſometimes, with a Plainneſs becoming their Character, compared *wicked Princes*. Compare *Zeph.* iii. 3. *Ezek.* xxii. 27. and *Prov.* xvii. 12.

(*g*) *And*

Sect. 118. Luke XIII. 32.

32 And he ſaid unto them, Go ye and tell that Fox, Behold, I caſt out Devils, and I do Cures To-day and To-morrow, and the third Day I ſhall be perfected.

But Jeſus was ſo far from being at all alarmed at this Intimation, that *he ſaid to them* with great Steadineſs, *Go, and tell that Fox*, that crafty, wicked, and voracious Prince, *Behold, I caſt out Dæmons, and perform Cures* in thy Dominions *To-day and To-morrow*, and carry on my Work a little while longer, *and the Third Day I ſhall be perfected (g)*; the appointed Time will quickly come, when I ſhall finiſh my Courſe, and have done all that I intend here.

33 Nevertheleſs, I muſt walk To-day and To-morrow, and the Day following: for it cannot be that a Prophet periſh out of Jeruſalem.

In the mean while, he may well allow me a Licenſe to ſtay in his Territories ſo long, at leaſt on ſuch kind and gracious Deſigns: Or howſoever he may be unwilling to allow it, yet *neverthleſs I muſt go on* in this leiſurely Progreſs, (as I juſt now ſaid,) *To-day, and To-morrow, and the Third Day*, till the determined Seaſon comes, in which my Miniſtry ſhall be fulfilled: Nor do I fear the Effects of Herod's Malice; *for it cannot be ſuppoſed that a Prophet ſhould periſh*, or be put to Death, any where *out of Jeruſalem (h)*; that unhappy City, the Seat of the ſupream Court, challenging, as it were, to itſelf the ſad Prerogative of being the Slaughterhouſe of the Meſſengers of GOD. 33

34 O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are

And upon this, turning in Thought at leaſt towards Jeruſalem, tho' it lay at the Diſtance of ſo many Miles, he took up a moſt affectionate Lamentation over it, and ſaid, *Oh Jeruſalem, Jeruſalem*, thou guilty and miſerable City! *who* tho' thou haſt been diſtinguiſhed by Divine Favours beyond any Place on Earth, yet with the utmoſt Ingratitude and Cruelty *ſlayeſt the Prophets, and ſtoneſt* 34

(g) *And the Third Day I ſhall be perfected.*] Many ſuppoſe, and I think very reaſonably, that *our Lord* is not to be underſtood, as ſpeaking exactly of *Three Days*, but of a *little Period* of Time. See *Hoſ.* vi. 2. and compare the *Original* of *Gen.* xxxi. 2. *Exod.* iv. 10. *Deut.* xix. 4. *Joſh.* iii. 4. 1 *Sam.* xix. 7. and 1 *Chron.* xi. 2. in all which Places, *Yeſterday, and the Third Day*, ſignifies *lately*, or *a little while ago*.——On this Interpretation, the Word τελειωμαι, *I ſhall be perfected*, may refer to *Chriſt's finiſhing* the Work of Redemption, and being by Death *conſecrated* to his Office, as the great *High-Prieſt* and *Captain of our Salvation*; as the Word is uſed, *Heb.* ii. 10. v. 8, 9, 10. vii. 27, 28.

(h) *It cannot be ſuppoſed that a Prophet, &c.*] *John the Baptiſt* had lately *periſhed in Galilee*; ſo that the Expreſſion ουκ ενδεχεται can import no more, than *this Verſion* expreſſes, which *Elſner* has ſhewn to be its proper Senſe. (*Elſner. Obſerv. Vol.* i. *pag.* 242.)——*Druſius, Grotius, Knatchbull*, and many other eminent *Criticks*, refer this to the Right which the *Sanhedrim* alone had, to puniſh a Perſon as a *falſe Prophet*.

(i) *You.*

Sect. 118. Luke XIII. 34. *ſtoneſt* as the vileſt Malefactors *thoſe who are ſent unto thee* as the Embaſſadors of GOD! *How often would I have gathered thy Children* to myſelf, with all the Tenderneſs of Parental Love, and have ſheltered, comforted, and cheriſhed them, even *as a Hen* [*gathers*] *her* little *Brood* of Chickens *under her Wings? yet you* were ſtill regardleſs of the Offers of my Grace, and *would not* be perſuaded, to hearken to my Call, and to accept my 35 Favour. And now alas, *behold*, and remark the Prediction and Event, *your Houſe is left unto you deſolate*; and the Hour is juſt at hand, when your Children, whom I would have gathered to myſelf, ſhall periſh, and your Temple ſhall be utterly deſtroyed: *And* in the mean Time, *I aſſuredly ſay to you*, that I will quickly ceaſe my Labours among you, and retire in ſuch righteous Diſpleaſure, *that you ſhall ſee me no more, till the Time come, when*, taught by your Calamities, *you ſhall* be ready and diſpoſed to *ſay*, *Bleſſed* [*be*] *he that cometh in the Name of the Lord (i)*, and ſhall in vain wiſh for the Succour of him, whom you now deſpiſe. (Compare Mat. xxiii. 37,—39. Sect. 158.)

are ſent unto thee: how often would I have gathered thy Children together, as a Hen *doth gather* her Brood under *her* Wings, and ye would not?

35 Behold, your Houſe is left unto you deſolate: And verily I ſay unto you, Ye ſhall not ſee me, until the Time come when ye ſhall ſay, Bleſſed *is* he that cometh in the Name of the Lord.

IMPROVEMENT.

Luke xiii. 35. AND who would not *welcome* ſuch a *Saviour*, when he appears on ſo kind a Deſign! Who would not *bleſs him that cometh in the Name of the Lord*, to *gather* our Souls with the tendereſt Care, and to ſhelter us from Wrath and Ruin! that *Saviour*, whoſe *Bowels yearned over us*, and whoſe *Heart* poured forth its *Blood* for us! Too many *reject him*, and will not hearken to the kindeſt Calls of his compaſſionate Voice. Unhappy Creatures! *the Time will come*, when they too late will be convinced of their fatal Error.

Ver. 34.

Let

(i) *You ſhall ſee me no more, till——you ſhall ſay, Bleſſed be he that cometh in the Name of the Lord.*] Some ſuppoſing theſe Words refer to the *Congratulations*, which *Chriſt* received on his *Entrance into Jeruſalem*, (*Mat.* xxi. 9. *Mark* xi. 10. *Luke* xix. 38. and *John* xii. 13. *Sect.* 146.) urge them as a Reaſon for placing *this Section* after the ix*th* and x*th Chapters* of *John*, or between *the Feaſt of the Dedication*, and his *laſt Paſſover*. But as *our Lord* repeats this Expreſſion again, after *his triumphant Entry*, (*Mat.* xxiii. 39. *Sect.* 158.) they muſt be capable of another Interpretation, and therefore can afford no ſuch Argument; nor is there any Intimation of his Return into *Galilee* between theſe *Two Feaſts*.——It does not imply, they ſhould ever *ſee Jeſus* at all; but only, that they ſhould earneſtly *wiſh* for the *Meſſiah*, and in the Extremity of their Diſtreſs be ready to entertain any one, who might offer himſelf under that Character. Compare *Luke* xvii. 22, 23. *Sect.* 128.

Let each of us be ſolicitous for himſelf. Away with thoſe *vain Curioſities*, which ſerve only to amuſe, and diſtract our Thoughts. Let us call, and fix them down, to the great Concerns of our own Salvation: And if we would ſecure it, let us prepare to encounter Difficulties, and *ſtrive* as for our Lives, to break thro' all the Oppoſition of our Enemies, and reſolutely *to enter in at the ſtrait Gate.* How many have *ſought it*, when *the Door* has been *barred?* and how ſoon may the great *Maſter of the Houſe ariſe*, and *ſhut it* for ever, againſt thoſe who are yet trifling! Sect. 118. Ver. 23. Ver. 24. Ver. 25.

Let not *Hypocrites* truſt in vain Words. *The Workers of Iniquity* ſhall be *diſowned by Chriſt* at laſt, tho' they may have *eaten and drank in his Preſence.* But oh, who can expreſs the Diſappointment, the Rage, and Deſpair of thoſe, who fall from ſuch towering *Hopes*, and plunge, as from the very Gates of Heaven, into the loweſt Abyſs of Darkneſs and Horror! Their Hearts will endeavour to harden themſelves in vain; their doleful Cries ſhall be diſtinguiſhed in that Region of univerſal Horror; but they ſhall not penetrate the Regions of the Bleſſed, nor interrupt the Delight, with which even the deareſt of their *pious Relatives* ſhall *ſit down in the Kingdom of GOD.* Ver. 26, 27. Ver. 28, 29.

If we thro' Grace have more ſubſtantial Hopes, let us imitate the Zeal and Courage of our Divine Leader; and whatever *Threatenings* or *Dangers* may oppoſe us, let us *go on Day after Day*, till our Work be done, and our Souls at length *perfected in Glory.* But let us carefully diſtinguiſh between thoſe Things, in which *our Lord* meant himſelf as our *Pattern*, and thoſe which were peculiar to his Office, as *a Prophet ſent from GOD.* That extraordinary Office juſtified him, in uſing that *Severity of Language*, when ſpeaking of *wicked Princes* and *corrupt Teachers*, to which we have no Call; and by which we ſhould only bring Scandal on Religion, and Ruin on ourſelves, while we irritated, rather than convinced or reformed thoſe, whom we undertook ſo indecently to rebuke. Ver. 31, 33

SECT. CXIX.

Our LORD *being invited to dine with a* Phariſee, *cures a Man who had a* Dropſy, *cautions them againſt an Affectation of Precedence, and urges them to Works of Charity.* Luke XIV. 1,—14.

LUKE XIV. 1.

AND it came to paſs, as he went into the Houſe of

LUKE XIV. 1.

AND it came to paſs, that juſt *as* our Lord was finiſhing his Journey thro' Herod's Dominions, Sect. 119. Luke XIV. 1.

Sect. 119. Luke XIV. 1.

nions *(a)*, *he went into the Houſe of one of the chief Phariſees*, who was a Magiſtrate of great Diſtinction *(b)*, that had invited him *to eat Bread*, i. e. to dine with him, *on the Sabbath-Day*; and many of the Phariſees were preſent there, and, as their uſual Cuſtom was, *they were* narrowly *watching him*, to make the moſt invidious Obſervations on his Conduct.

of one of the chief Phariſees to eat Bread on the Sabbath-day, that they watched him.

2 *And behold, there was a certain Man before him, that had a Dropſy*, who having heard that Jeſus was to dine there, had conveyed himſelf thither, in Hope of a Cure *(c)*.

2 And behold, there was a certain Man before him, which had the Dropſy.

3 *And Jeſus anſwering* to the ſecret Reaſonings which he diſcerned in their Minds on this Occaſion, *ſaid to the Doctors of the Law, and* other *Phariſees*, who were then preſent, What do you think now of this Caſe? *Is it lawful to heal* a diſtempered Perſon *on the Sabbath-Day?* or can there be any Thing in ſo benevolent an Action, inconſiſtent with that ſacred Reſt which is required on that Day?

3 And Jeſus anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath-day?

4 *But they were ſilent*; as not being able with any Face to deny the Legality of the Action, and yet unwilling to ſay any Thing which might ſeem to authorize thoſe Cures, which Chriſt performed on the Sabbath-Day, as well as at other Times; and which in the general they had been known to cenſure.

4 And they held their Peace.

And Jeſus, when he found that they would make

(*a*) Juſt *as* our Lord was finiſhing his Journey thro' Herod's Dominions.] As all that follows from the *Beginning* of this xiv*th Chapter* to *Chap.* xvii. 10. is placed by *Luke* before the Account of *his Journey thro' Samaria to Jeruſalem*; and as I find no other Event in any of the *Evangeliſts* before the *Feaſt of Dedication*, to which I conclude *that Journey* refers; I am obliged (by the Rule I lay down to myſelf, of never *changing the Order* without apparent Reaſon,) to take all theſe Diſcourſes and Stories juſt as I find them; tho' I cannot pretend poſitively to ſay, that *Luke*, who no doubt has ſometimes *changed the Order* in his Narration, has exactly obſerved it here. It is however poſſible, that all recorded in theſe *Chapters* might happen within the Compaſs of a few Days; and ſo would be conſiſtent with interpreting *Chap.* xiii. 32, 33. in a more *literal* Manner, than is abſolutely neceſſary.

(*b*) A Magiſtrate of great Diſtinction.] If (as *Dr. Whitby* ſuppoſes,) the Perſon who gave the Invitation was indeed one of the *grand Sanhedrim*, he might nevertheleſs have a Country Seat in *Galilee*; as the higher Courts never fail of allowing ſome Receſs to their Members. So that *Grotius*'s Argument for tranſpoſing this Story, till *Chriſt*'s Arrival at *Jeruſalem*, ſeems inconcluſive.

(*c*) Had conveyed himſelf thither, &c.] I cannot think, (as ſome ſuppoſe,) that he was one of the Family; becauſe it is ſaid, that *Chriſt diſmiſſed*, or *let him go*, when he was cured; *ver.* 4.

(*d*) *Taking*

Peace. And he took *him*, and healed him, and let *him* go:

make him no Reply, extended his Compaſſion to the poor Man; *and taking him* [*by the Hand*] *(d)*, *he* miraculouſly *healed him* before them all, *and diſmiſſed him* perfectly well, and reduced in a Moment to his proper Shape and Bulk (*e*). Sect. 119. Luke XIV. 4.

5 And anſwered them, ſaying, Which of you ſhall have an Aſs or an Ox fallen in a Pit, and will not ſtraightway pull him out on the Sabbath-day?

5 *And* more fully to convince them how juſtifiable ſuch an Action was, even upon their own Principles, as he ſaw they were ſecretly cavilling at it, he *ſaid in Anſwer to them, Which of you, if he have* but *an Aſs or an Ox, that ſhall* happen to *fall into a Pit, will not immediately draw him out* whithout any Scruple, even *on the Sabbath-Day (f)*, tho' that is a much more laborious Action, and the Life of one of thoſe Animals is ſo much leſs important than the Health of a Man? And can you then without the greateſt Injuſtice condemn me for what I have now done?

6 And they could not anſwer him again to theſe Things.

6 *And they were* all confounded at the Force and Evidence of what he ſaid, and were *not able to anſwer him again to theſe Things*, tho' they had not the Candor to acknowledge themſelves convinced by them.

7 And he put forth a Parable to thoſe which were bidden, when he marked how they choſe out the chief Rooms; ſaying unto them,

7 *And he ſpake* what may, in one Senſe of the Word, be called *a Parable*, that is, a grave, conciſe, and memorable Sentence, (ſee Note *(b)*, Vol. i. pag. 394.) *to thoſe that were invited* to Dinner, *when he obſerved how they choſe* and contended for *the chief Seats* at the Table; *and* to reprove them for their Pride, and recommend Humility,

(d) Taking him by the Hand.] I know ſome have imagined, that *Chriſt led him aſide* to avoid Oſtentation: But the Words do not expreſs this; and as *our Lord* ſpeaks of *the Cure*, both immediately before, and after it, there can be no Room to imagine, he intended to conceal it. Probably the Circumſtance of *taking him by the Hand* is mentioned, as an Inſtance of his Condeſcenſion, and ſhews, that there was nothing in the Manner of the Cure, which could be objected to as a ſervile Work.

(*e*) Reduced to his proper Shape and Bulk.] If any aſk, How this could be? I anſwer, He that at once could *cure the Dropſy* with a Touch, could, if he pleaſed, annihilate the Exceſs of Water that cauſed it; and it is reaſonable to believe, *the Cure* was wrought in ſuch a Manner, as would make the Reality and Perfection of it immediately apparent.

(f) If he have but *an Aſs or an Ox, &c.*] *Our Lord* had uſed the ſame Reaſoning before, almoſt in the ſame Words, when vindicating the Cure of *the Man whoſe Hand was withered*; (*Mat.* xii. 11. *Vol.* i. *pag.* 310.) and at another Time had urged an Argument in effect the ſame, with regard to the Cure of *the Crooked Woman*: (*Luke* xiii. 15. *Sect.* 117. *pag.* 135.) Which may ſerve, among a Variety of other Inſtances, to vindicate ſeveral *Repetitions*, which muſt be ſuppoſed, if we deſire to aſſert the exact and circumſtantial Truth of the Sacred Hiſtorians.

Sect. 119. Luke XIV. 8.

Humility, he *said unto them:* There is one Thing I would, on this Occasion, address to every one in the Company, namely, *When thou art invited by any* Friend *to a Wedding Feast*, or any other great Entertainment, remember the Hint which Solomon has given, (Prov. xxv. 6, 7.) and *do not sit down in the uppermost Place; lest another* of *more honourable* Rank in Life *than thee,*

9 *should* happen to *be invited by him. And he that invited you both, should come and say to thee,* Thou must *give Place to this Person; and thou shouldst then,* to avoid a second Disgrace of this Nature, *begin with Shame to take the* very *lowest Place,* as conscious how much thou hast exposed thyself, by so haughty and foolish a Be-

10 haviour. *But* rather, on the contrary, *when thou art* thus *invited, go and sit down* at first *in the lowest Place* thou canst find *(g)*; *that when he that invited thee comes* into the Room, *he may say to thee,* My *Friend, go up higher: Then* shall thy Modesty be followed with a distinguishing Regard, and *thou shalt* thus *have Honour in the Sight,* both of the Master of the Feast, and *of* all *them that sit at Table with thee,* as having assumed nothing to thyself, but rather been contented to

11 stoop to thine Inferiors. *For* this may be laid down as a certain Maxim in Life, and happy is the Man that attends to it, *Every one who exalts himself* beyond his proper Rank and Circumstances, *shall be* proportionably *humbled* and mortified; *but he that humbles himself, shall be exalted* and honoured, as well as beloved, both by God and Man. (Compare Mat. xxiii. 12. and Luke xviii. 14.)

12 *Then said he also to him that invited him,* If you desire to improve what you have to the best Advantage, spend it in Charity, rather than in Magnificence and Luxury: And *when thou makest a Dinner or a Supper, invite not* so much *thy rich Friends, or thy Brethren, or thy Kindred, or Neigh-*

8 When thou art bidden of any Man to a Wedding, sit not down in the highest Room: lest a more honourable Man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this Man Place; and thou begin with Shame to take the lowest Room.

10 But when thou art bidden, go and sit down in the lowest Room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have Worship in the Presence of them that sit at Meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bade him, When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor *thy* rich Neigh-

(g) *Sit down* at first *in the lowest Place.*] It is most probable, that *Christ* himself, as illustrious a Person as he was, had accordingly done thus, and *sate down* among them *in the lowest Place* at the Table.

(h) *Invite*

Neighbours; leſt they alſo bid thee again, and a Recompence be made thee.

Neighbours (b); leſt they ſhould *alſo invite thee again, and* ſo *that ſhould be* all *thy Recompence,* to receive one Banquet for another; which would introduce an Habit of high Living, at a great Expence both of Money and Time, and would occaſion the Diſorder of your reſpective Families. Sect. 119. Luke XIV. 12.

13 But when thou makeſt a Feaſt, call the Poor, the Maimed, the Lame, the Blind:

But rather, *when thou wouldſt make an Entertainment*, which ſhould turn to the ſureſt Account, let it be plain and frugal, and *invite* to it *the Poor, the Diſabled, the Lame,* [*and*] *the Blind (i)*, who are incapable of taking Care of themſelves: Let theſe come to thy Houſe frequently, to receive thine Alms; or "ſend Portions to "them," when they cannot come. (Neh. viii. 10.) 13

14 And thou ſhalt be bleſſed; for they cannot recompence thee: for thou ſhalt be recompenced at the Reſurrection of the Juſt.

And this will afford thee a much nobler Satisfaction than Banquets can give; and I may truly ſay, *thou ſhalt be happy, in that they are not capable of making thee* ſuch *a Requital; for* their Prayers ſhall deſcend in Bleſſings on thy Head; and beſides all the Pleaſure a generous Heart will find in the very Exerciſe of ſuch Bounties, *thou ſhalt be* abundantly *recompenced at the Reſurrection of the Juſt* (*k*), if they proceed from a real Principle of Piety and Faith. (Compare Note (*a*), Vol. i. pag. 331.) 14

(*b*) *Invite not* ſo much *thy rich Friends,——or Neighbours.*] Probably (as *Mr. Reading* well conjectures,) he obſerved in the *Phariſees* a Humour of making *Magnificent Feaſts*, (on the *Sabbath-Days*, and on other Occaſions,) and of treating *Great Perſons*, chiefly out of Pride, Ambition, and Oſtentation; which might render this Advice peculiarly proper, eſpecially if he who now gave this Entertainment was, as many of his Brethren certainly were, very deficient in Works of *Charity*. (See *Reading's Life of Chriſt, pag.* 256.)—— It is plain, the Word *Rich*, (as *Grotius* well obſerves,) refers not merely to *Neighbours*, but to the *Kindred*, and the other Perſons that are mentioned with them; for if *theſe* were in low Circumſtances, their being *related* to them was an Argument, why they ſhould be regarded, rather than neglected.

(*i*) *The Diſabled, &c.*] We render ἀναπηρους, *the Maimed*; but the Signification of the Word is much more extenſive, and indeed takes in both *the Lame*, and *the Blind*, afterwards mentioned; and may alſo include thoſe, whom the Infirmities of Age have rendered *helpleſs*.——*Grotius* thinks, *this Scripture* was the Foundation of the *Agapæ*, or *Love-Feaſts*, among the primitive *Chriſtians*; but it is not evident. *Pliny* has a fine parallel Paſſage. See *Plin. Epiſt. lib.* ix. *epiſt.* 30.

(*k*) *At the Reſurrection of the Juſt.*] It is not ſo evident, as *Dr. Clarke* ſuppoſes, that δικαιων muſt here ſignify *charitable Men*; it rather ſeems to me, a ſtrong and awakening Intimation, that none who neglect *Works of Charity*, ſhall have their final Lot among *the Righteous*; which is evident from the many hundred *Scriptures*, which indiſpenſably require *Mercy*, as well as *Juſtice*. (Compare *Mat.* i. 19. *Note* (*a*), *Vol.* i. *pag.* 38.)

IMPROVEMENT.

Sect. 119. HOW happy were they, who had frequent Opportunities of conversing with *Christ*, whose Discourses were always so wise, and so useful! How well did he repay all the Entertainments he received, in the Advantages which he gave for religious Improvement! In vain might his
Luke xiv. 1. Enemies *watch* for Occasions against him. *In his Tongue was the Law of Wisdom*, as well as of *Kindness*. *(Prov.* xxxi. 26.*)* And surely *the Lips* of his *Ministers* and *Disciples* would *feed many* to their everlasting Benefit, were this blessed Model to be more carefully traced. *(Prov.* x. 21.*)*

Ver. 8,--11. Let us particularly observe, what he here says concerning a *modest* and *humble Deportment*, which is indeed the surest Way to be *honoured* and respected. And let us take great heed, that *that good Breeding*, which consists so much in the Expressions of *Humility*, and a Readiness to prefer others to ourselves, do not degenerate into a mere Form, and prove, as it too often does, the Cloak of *Arrogance* and *Pride*; but that it have its Foundation in a lowly Opinion of ourselves, and an habitual Disposition to submit even to our Inferiors, when we may do it without breaking in upon the Duties and Decencies of Life, and injuring those to whom it may be exercised, by an *Indulgence*, which they know not how to understand, or improve.

Ver. 12, 13. Let us hearken to these Exhortations to *Charity*, from the Mouth of our Charitable *Saviour*, who *gave himself for us*. And as *Christ pleased not himself*, *(Rom.* xv. 3.*)* let us not allow ourselves to squander away great Quantities of Money, in what may gratify our own Senses, or make a gaudy Shew in the Eyes of the vainer Part of Mankind; but let us be willing to spare from the Luxuries and Superfluities of Life, that we may bestow it on the *Poor*, and the *Distressed*. And indeed, whatever our Circumstances and Possessions be, we must expect that the Stream of our *Bounty* will soon be dried up, if it be not supplied from the Fountain of a prudent *Frugality*. This *Self-denial* may now in some Instances be
Ver. 14. painful; but it will be amply *recompenced at the Resurrection of the Just*. May we then meet with many, whom our Liberality has fed and clothed, whom our Knowledge and Zeal have instructed, and whom our holy Examples have edified and quickened! Here will be a Foundation laid for the Endearments of an *eternal Friendship*; when that which has been formed upon a Partnership in Vice, or animal Pleasure, shall be for ever forgotten, or be remembered with mutual Horror.

SECT.

SECT. CXX.

Our LORD *foretells, in the* Parable *of the* Great Supper, *the Rejection of the* Jews, *and the Calling of the* Gentiles. Luke XIV. 15,—24.

LUKE XIV. 15.

AND when one of them that ſat at Meat with him, heard theſe Things, he ſaid unto him, Bleſſed *is* he that ſhall eat Bread in the Kingdom of GOD.

LUKE XIV. 15.

AND while Jeſus was thus diſcourſing, *one of the Gueſts* at the Phariſees Table, *hearing theſe* uſeful *Things*, and willing to keep up ſo good a Spirit of Converſation, *ſaid to him, Happy* indeed *is he, who ſhall* be honoured ſo far, as to *eat Bread (a) in the Kingdom of GOD:* Bleſſed Man, who ſhall live in the Time of the Meſſiah, and ſhare the Entertainments he will prepare for his People, when theſe Virtues of Humility, Condeſcenſion, and Charity ſhall flouriſh in all their Glory! Sect. 120. Luke XIV. 15.

16 Then ſaid he unto him, A certain Man made a great Supper, and bade many:

On this natural Occaſion, our Lord thought it proper to remind him and the Company, that many, who on miſtaken Notions of this Kingdom profeſſed to deſire it, were under the Force of ſuch carnal Prejudices on this Head, that they would in Fact ſlight and reject it. *And* to this Purpoſe *he* uttered the following Parable, and *ſaid to him* that had expreſſed ſo high a Notion of the Entertainments of his Kingdom, *A certain Man made a great Supper, and invited many* Gueſts; 16

17 And ſent his Servant at Supper-time to ſay to them that were bidden, Come, for all Things are now ready.

And he ſent out *his Servant at the Hour of Supper, to ſay to thoſe that were invited,* as they delayed their Coming, My Maſter deſires you would *come* away as ſoon as poſſible; *for all Things* prepared for the Entertainment *are now ready.* 17

18 And they all with one *Conſent* began to make Excuſe.

And they all began with one [*Conſent*] *(b)*, as if by mutual Agreement they had 18

(*a*) *Shall eat Bread.*] It is well known, that the Phraſe, *to eat Bread*, ſignifies *making a Meal*; and this not merely at a *common Table*, but ſometimes at a *Feaſt*, where the Proviſion is very ſumptuous. So perhaps it might be, at the *Table* of this noble *Phariſee*, *ver.* 1. (See 2 *Sam.* ix. 7, 10. xii. 17, 20. and *Prov.* ix. 5.) Compare *Note* (*e*), *Vol.* i. *pag.* 518.

(*b*) *With one* Conſent; *απο μιας.*] Of all the various Methods, which Learned Men have taken, to ſupply the *Elliptis* here, (which may be ſeen at large in *Wolfius, Obſerv. vol.* ii. *pag.* 682, 683.) it ſeems to me moſt natural, to *underſtand* the Word *γνωμης*, i. e. *with one Conſent*; which Suppoſition is maintained by *Beza*. The Variety of their Excuſes render *γνωμης, with one Voice*, leſs proper.

(*c*) If

Sect. 120. Luke XIV. 18. had all contrived to put a Slight on the Entertainment, *to excuſe themſelves* on one Pretence or another. *The firſt ſaid to him* that was ſent, *I have* juſt now *purchaſed a Field, and I am under a Neceſſity of going to ſee it; I intreat thee* therefore

19 to *make my Excuſe.* *And another ſaid, I have* juſt *bought Five Yoke of Oxen, and I am going to try them,* that I may ſee how they will draw; *I beſeech thee* therefore to *make my Excuſe,* and aſſure thy Maſter that it is important Buſineſs

20 that prevents me (*c*). *And another ſaid, I have* very lately *married a Wife, and therefore* you will eaſily perceive *I cannot come* to attend your Maſter's Feaſt, and neglect my own (*d*).

21 *And that Servant returning told his Lord* all *theſe Things. Then the Maſter of the Houſe,* who had made the Entertainment, *was* very *angry,* as he reaſonably might be, too ſee ſuch an Affront put upon his ſplendid Preparations, and ſuch an ungrateful Return made for the peculiar Kindneſs and Reſpect he had ſhewn in ſending for theſe Gueſts; *and* therefore he *ſaid to his Servant, Go out directly into the Streets and Lanes of the City* (*e*), *and bring in hither the Poor, and the Diſabled, and the Lame, and the Blind,* that they may come and partake of the Entertainment; for I had rather ſee my Houſe filled with ſuch

22 Gueſts, than empty, as it now is. *And the Servant* quickly came back, and *ſaid, Sir, what thou*

cuſe. The firſt ſaid unto him, I have bought a Piece of Ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a Wife, and therefore I cannot come.

21 So that Servant came and ſhewed his Lord theſe Things. Then the Maſter of the Houſe being angry, ſaid to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.

22 And the Servant ſaid, Lord, it is done as thou haſt com-

(*c*) *I beſeech thee, make my Excuſe,* &c.] It is a beautiful Circumſtance, that *our Lord* here repreſents both theſe *Bargains* as already made; ſo that *going to ſee the Farm,* and *to prove the Oxen,* that Evening, rather than the next Morning, was merely the Effect of Rudeneſs on the one hand, and of a fooliſh impatient Humour on the other; and could never have been urged, had they eſteemed the *Inviter,* or his *Entertainment.* Accordingly it is commonly found in Fact, that Men neglect the Bleſſings and Demands of the *Goſpel,* not for the moſt important Affairs in Life, with which they ſeldom interfere; but to indulge the Caprice and Folly of their own Tempers, and to gratify the Impulſe of preſent Paſſions, ſometimes excited on very low Occaſions.

(*d*) *I cannot come,* &c.] As the Proceſs of the *Parable* repreſents a wiſe and good Man offended with *this Excuſe* among the reſt, we muſt ſuppoſe ſomething in the Circumſtance of receiving the *Invitation,* or of appointing the Time of his own *Marriage,* which implied a rude Contempt of the *Inviter,* and made the Reply indecent. It was not neceſſary to deſcend to ſuch Particulars.

(*e*) *Into the Streets and Lanes of the City.*] This ſeems the true *Diſtinction* between πλατειας and ῥυμας; the former of which ſignifies *a Broad,* and the latter *a Narrow Way,* in which laſt the *Alleys* may be included.

(*f*) *Into*

commanded, and yet there is Room.

thou didſt pleaſe to *command, is done*; theſe poor diſtreſſed People are come in, and ſate down at the Table; *and ſtill there is Room* for more Gueſts, and Entertainment enough provided to feaſt many others. Sect. 120. Luke XIV. 22.

23 And the Lord ſaid unto the Servant, Go out into the Highways and Hedges, and compel them to come in, that my Houſe may be filled.

And the Lord ſaid to the Servant, 23 *Go out* then *into the Roads* without the City, and rather than fail, look for the pooreſt and moſt helpleſs Travellers, who are ſheltering themſelves under Trees *and Hedges (f)*; *and* if Importunity be neceſſary to ſuch, *preſs them* that you find there by the moſt earneſt Invitation *to come in* (*g*), *that my Houſe may be* well *filled.*

24 For I ſay unto you, that none of thoſe Men which were bidden, ſhall taſte of my Supper.

For I ſay 24 *unto you, that none of thoſe Men who were invited,* if they ſhould now be ever ſo deſirous of it, *ſhall* be admitted ſo much as to *taſte of my Supper*; ſince they have ſo rudely and ungratefully ſlighted it. And all this was as if he had ſaid, Let me tell you, that ſuch will the Divine Conduct be, with regard to the Goſpel. GOD ſends his Meſſengers in the moſt importunate Manner to invite you Jews, to come and partake of its rich Entertainment; but you neglect it on the meaneſt Pretences; and one is too buſy, and another too idle, to attend to it. But he will ſeverely reſent the Affront, and tho' it may ſeem to you as unaccountable a Conduct, as that which I have repreſented in

(*f*) *Into the Roads and Hedges.*] Any groſs and abandoned Sinners might be repreſented as in this wretched Condition. See *Eph.* ii. 12,——17. But it ſeems an exceſſive Refinement of *Brennius*, to ſuppoſe, *the Hedges* here mentioned, refer to the Ceremonial Law as *a Partition*; as it likewiſe is, to explain the *firſt Clauſe*, as relating to the *Proſelytes of the Gate*, and the *ſecond* to the *Idolatrous Gentiles*. One might as well infer from *ver.* 24. that no *Jews* ſhould be ſaved: And it argues a wrong Taſte in *Criticiſm*, to torture every Circumſtance into a fancied Reſemblance.

(*g*) *Preſs them* by the moſt earneſt Invitation *to come in.*] Nothing can be more apparently weak, than to imagine with *St. Auguſtin*, and many others, that theſe Words can juſtify the Uſe of *Compulſion* and Force *in Religious Matters*; the *Abſurdity and Iniquity* of which, I have repreſented at large in my *Sermon* on that Subject. It is certain, the Word ἀναγκάζω is often uſed to expreſs an *Importunity* where there could be no *ſecular Terrors*; *Mat.* xiv. 22. *Mark* vi. 45. *Gal.* ii. 3, 14. vi. 12. (as is likewiſe the Word παραβιάζομαι, *Luke* xxiv. 29. and *Acts* xvi. 15.) and ſeveral Inſtances are produced by *Elſner*, in which the Word ſignifies *preſſing Perſuaſion. (Obſerv. vol.* i. *pag.* 244, 245.) And here, as it would be moſt indecent to imagine Perſons *forced* to an Entertainment, ſo it would have been quite impracticable for a ſingle Servant to have *compelled* a Multitude in this Senſe. There is an *Ambiguity* in the *Engliſh* Word [*preſs*,] which much more exactly anſwers to that in the *Original*, than the Word *our Tranſlators* uſe: And it ſeems to me the Part of a faithful *Tranſlator*, eſpecially of the *Sacred Writings*, to preſerve the *Ambiguities* of the *Original*; tho' a *Paraphraſe*, which ſpeaks only a Man's own Sentiments, may ſometimes venture to determine them.

Sect. 120. Luke XIV. 24. in the Parable, will call in the poor, ignorant, and wretched Gentiles, who were wandering in the moſt helpleſs Circumſtances, in the Ways of Idolatry and Wickedneſs; and his Church ſhall be filled with them, while you, who reject his Goſpel, ſhall in righteous Judgment be yourſelves rejected by him, and periſh for Want of thoſe Mercies which you now deſpiſe.

IMPROVEMENT.

Luke xiv. 24. MAY the infinite Mercy of GOD forbid, that this ſhould ever be our Condition! The *Goſpel Feaſt*, like the ſumptuous Banquet of *Ahaſuerus*, (*Eſth.* i. 3, 4.) is of a very *long ſtanding:* Not only from Ver. 21, 22. Week to Week, but from Age to Age, GOD is ſending to *invite new Gueſts*; and after all the Millions that have been regaled by it, and nouriſhed up to everlaſting Life, *there is yet Room* for more. Still are *his Servants* ſent from one Time to another, with all the Fervor of the moſt affectionate Perſuaſion, to *urge Sinners* to accept of theſe deſirable Bleſ- Ver. 23. ſings; (for ſuch only is the *Compulſion*, that becomes a Feaſt, and ſuits the Nature of reaſonable Creatures.) May we not *receive the Grace of GOD in vain!* May we not *periſh*, as Thouſands before us have done, by *making light of the Goſpel!*

Ver. 18,-20. It has often been obſerved from this *Parable*, that they were *lawful Occaſions*, which theſe unhappy People pleaded as their *Excuſe* for neglecting the Invitation. And how many periſh by what is indeed *lawful!* But the Care of our *Eſtates* or *Cattle*, our *domeſtic Affairs*, and our deareſt *Relatives*, will be deſtructive to us, if they be minded as our *main Care*, and our Hearts be ſo attentive to them, as to forget the *one Thing needful.*

Ver. 21. Are we of the Number of thoſe, who tho' once blinded, impoveriſhed, and enfeebled by Sin, are now brought as welcome Gueſts to the *Table*, which Divine Love has ſpread? Let us adore the Grace, which *opened the Door* to us, and *opened our Hearts* to comply with the Call; by its ſtrong and powerful, tho' rational and gentle Influence, *compelling us to come in.* Let the *Servants* employed in the Meſſage *urge it* with a becoming Earneſtneſs; as well knowing, how much the Heart of their *great Maſter* is in it, and how much the Happineſs of *Souls* depends on their accepting it. *Lord!* may we ſee thy *Table furniſhed with Gueſts*, and ourſelves be ſo *happy* as finally to partake of thoſe Bleſſings, to which we are now *com-* Ver. 15. *manded* to *invite others!* For *bleſſed* indeed *are they, that ſhall eat Bread in the Kingdom of GOD!*

SECT.

SECT. CXXI.

Our LORD *urges upon his Diſciples the Neceſſity of conſidering the Difficulties of Religion, before they take up a Profeſſion of it.* Luke XIV. 25, *to the End.*

LUKE XIV. 25.

AND there went great Multitudes with him: and he turned, and ſaid unto them,

LUKE XIV. 25.

AND as great Multitudes attended Chriſt *(a)*, and *went with him* in this his Journey toward Jeruſalem, *he turned* about *and ſaid to them,* You now attend me from Place to Place with ſome Tokens of Regard; but ſeriouſly conſider how much it will coſt you, to approve yourſelves my faithful Followers. Sect. 121. Luke XIV. 25.

26 If any Man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple.

If any Man comes to me to be inſtructed in my Religion, and to obtain the Bleſſings of my Kingdom, *and does not* prepare himſelf, on a proper Occaſion, to act as if he did even *hate his Father and Mother, and* his very *Wife and Children, and Brethren and Siſters, yea, and his own Life too (b)*, that is, if he be not willing to abandon all theſe, rather than to forſake me, *he cannot* really *be my Diſciple*, whatever he may pretend. 26

27 And whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple.

And whoſoever does not ſtedfaſtly reſolve even to *bear his Croſs, and* to *come after me*, whenever he is called to tread the painful Steps that I am taking, in the Way to Crucifixion and Death, *he cannot be my Diſciple:* And therefore, as I gave theſe Things in Charge to my Apoſtles, (Mat. x. 38. Vol. i. pag. 470.) I repeat them to you, as Matters of univerſal 27

(*a*) *Great Multitudes* attended Chriſt.] Perhaps the *Cure* of the Man who had the *Dropſy*, and ſome Expectations as to the Event of *Chriſt's Viſit* to this *Phariſee*, might cauſe *a Croud* near his Houſe; and what follows might be ſpoken *the ſame Sabbath*, on *our Lord*'s coming out from thence: But as the *Evangeliſt* does not ſo expreſsly connect the Paſſages, I was not willing to aſſert it in the *Paraphraſe*.

(*b*) To act as if he did even *hate his Father and Mother, &c.*] Strictly ſpeaking, *to hate* our neareſt *Relatives*, and our own *Lives*, would be unnatural Wickedneſs, and equally contrary to the Dictates of Humanity, and the Genius of the Goſpel. But it is well known, that one Thing is ſaid to be *loved*, and another *hated* in Scripture, when the *former* is much preferred; and eſpecially, when out of Regard to it, the *latter* is *neglected* and forſaken. Compare *Gen.* xxix. 31. *Deut.* xxi. 15,—17. *Mal.* i. 3. *Rom.* ix. 13. and *Mat.* vi. 24.

Sect. 121. univerſal Concern, which require your moſt attentive Conſideration.

Luke XIV. 28. And it is neceſſary to dwell on the Thought; *for which of you, if he* be a Perſon of common Prudence, and *intend to build a Tower* (*c*), or any other Edifice, *does not firſt* deliberately *ſit down and compute the Expence*, and compare it with his own Circumſtances, that he may judge *whether he has* a Stock of Wealth [*ſufficient*] *to finiſh it?*

28 For which of you intending to build a Tower, ſitteth not down firſt, and counteth the Coſt, whether he have *ſufficient* to finiſh *it?*

29 *Leſt when he hath laid a Foundation, and is not able to compleat* [*the Work,*] for Want of Money to finiſh it, *all who ſee it*, as they paſs by, ſhould

30 *begin to deride him, Saying* in Contempt, *This* muſt be ſurely a wiſe *Man*, who thus *began to build, and was not able to finiſh* his Plan; and here his imperfect Work ſtands, a laſting Monument of his great Diſcretion.

29 Leſt haply after he hath laid the Foundation, and is not able to finiſh *it*, all that behold *it*, begin to mock him,

30 Saying, This Man began to build, and was not able to finiſh.

31 *Or what* wiſe *King*, if he was *marching out to encounter another King in War, does not firſt ſit down and conſider, whether he* has any ſuch Advantage as to Arms, Strength, or Situation, as that *with Ten thouſand Men* he *is able to meet* and oppoſe *him that cometh againſt him with Twenty thouſand?*

31 Or what King going to make War againſt another King, ſitteth not down firſt, and conſulteth whether he be able with Ten thouſand to meet him that cometh againſt him with Twenty thouſand?

32 *And if* he find he has *not, while he* that comes with this ſuperior Force againſt him *is yet at a Diſtance, he ſends an Embaſſy and deſires Terms of Peace* (*d*), and plainly confeſſes his Readineſs to ſubmit to ſome Things which may be diſagreeable, for the Preſervation of his Dominions, and perhaps of his Life.

32 Or elſe, while the other is yet a great Way off, he ſendeth an Ambaſſage, and deſireth Conditions of Peace.

33 *So then* do you conſider, whether you think it worth your while to adhere to me on theſe Terms; for I aſſure you, I will admit you on no other, and *every one of you, that does not* ſtedfaſtly reſolve

33 So likewiſe, whoſoever he be of you, that forſaketh not

(*c*) *If he intend to build a Tower.*] This Phraſe naturally ſuggeſts to *us*, the Idea of a more magnificent *Edifice*, than *our Lord's Hearers* might probably think of on this Occaſion. It is plain, that *Towers* were frequently run up, probably of ſome ſlight Materials, to lodge thoſe who had the Care of *keeping Vineyards*, or *Flocks*; and they were built pretty *high* in Proportion to their *Baſis*, that they might command the larger Proſpect. Compare 2 *Chron.* xxvi. 10. *Mic.* iv. 8. *Iſa.* v. 2. *Mat.* xxi. 33. and *Mark* xii. 1.

(*d*) *Deſires Terms of Peace:* ερωτα τα προς ειρηνην.] This repreſents the feebler Perſon, as *begging a Peace:* A proper Emblem of the Humility and Reſignation, with which *Peace* is to be ſought from an *offended GOD*, who is poſſeſſed of a *Strength*, not (as in the Caſe ſuppoſed here,) merely *double*, but infinitely ſuperior to ours.

not all that he hath, he cannot be my Diſciple.

resolve to *give up all his Poſſeſſions*, whenever he is called to it on my Account, he *cannot be* owned by me as *my Diſciple* indeed. Sect. 121.

34 Salt *is* good: but if the Salt have loſt his Savour, wherewith ſhall it be ſeaſoned?

And if you are not Diſciples indeed, your Outward Profeſſion will be very inſignificant; for tho' *Salt* in general *is a* very *good Thing*, and my Servants, as I formerly intimated, (Mat. v. 13. Vol. i. pag. 223.) are the Salt of the Earth; *yet* I muſt again add, *if the Salt be grown inſipid, with what can it be ſeaſoned?* or what can recover thoſe, whom my Goſpel will not influence and reclaim? Luke XIV. 34.

35 It is neither fit for the Land, nor yet for the Dunghil; *but* Men caſt it out. He that hath Ears to hear, let him hear.

And as inſipid Salt is ſuch a vile and worthleſs Thing, that *it is neither fit* to be uſed as Manure of itſelf *for the Land*, *nor* even *for* a Place on *the Dunghill*, to be there mixed with other Dung; [*but*] *it is thrown out of Doors*, and trampled under Foot like Mire in the Streets: You alſo will be no leſs uſeleſs and contemptible, if under the Advantages and Obligations of a Chriſtian Profeſſion, you are deſtitute of a ſincere Principle of Integrity and Piety, and will be utterly abandoned and rejected as unprofitable Servants. *He* therefore *that hath Ears to hear*, *let him hear* it attentively; for it is a Point, in which not only the Honour of my Kingdom, but the Salvation of your own Souls is concerned. 35

IMPROVEMENT.

MAY our moſt ſerious *Attention* be fixed on ſo important a Truth; and may this plain and candid Declaration of *our Lord* be duly regarded by us; as ever we deſire to find the Advantage of that Relation to him, in which we are ſo ready to glory! If we would not be *caſt out* with Diſdain, and *trampled under Foot* as worthleſs and vile, let us be ſolicitous that there may be *the Salt* of Divine Grace in our Hearts; and let us undertake a religious Profeſſion with that deliberate *Conſideration*, which becomes a Matter of ſuch great Importance. A haſty Purpoſe will never bear us thro' the Difficulties we muſt expect to encounter; and raſh Vows, and thoughtleſs Adventures in this Caſe, will only expoſe us to the *Deriſion of others*, and the keener Remorſe of our own Minds. *Luke* xiv. 35. Ver. 34, 35. Ver. 28, 32.

Nor is the Nature and Evidence of *Religion* ſuch, as to have any Reaſon to fear the ſevereſt Examination. The Demands of *Chriſt* are indeed high; that the neareſt *Relatives* ſhould be abandoned, and even *Life itſelf* ſacri- Ver. 26.

Sect. 121. ficed *for his Sake*; that we be at leaſt *Martyrs* in Reſolution, and have ſo much of a reciprocal Affection for him, as ſhall, like his *Love* to us, be *ſtronger than Death.* Yet how reaſonable is the Demand! Did he leave *his Father's Boſom* for us, and ſhall we ſcruple to abandon our *Houſes*, and our *Kindred* for him? Did he expire on *the Croſs* for us, and ſhall not we be ready to *take up our Croſſes, and follow him?* Shall it not be delightful to us, to trace his moſt painful Steps, and by the moſt coſtly Sacrifices to approve our Gratitude, and our Duty?

Ver. 33.

Ver. 27.

Bleſſed *Jeſus, lead us!* and by thy Grace *we will follow thee*, whatever be the Path, whatever be the Burthen, whatever the Terror of the Way; knowing that if we partake with thee in *thy Sufferings*, we ſhall at length ſhare with thee in thy Conſolation, and *thy Glory!* (2 *Tim.* ii. 12.)

SECT. CXXII.

Publicans *and* Sinners *flock round our* LORD, *and he vindicates his Readineſs to receive them by the* Parable *of the* loſt Sheep, *and* Piece of Money. Luke XV. 1,---10.

LUKE XV. 1.

Sect. 122. THUS our Lord addreſſed himſelf to the Multitude, and eſpecially to his Diſciples, on the Sabbath-Day, as he came out from the Houſe of the noble Phariſee with whom he had dined: And it happened, as it was *then* a Seaſon of Leiſure, and he appeared in publick teaching the People, that *all the Publicans* in that Place, *and* ſome other notorious *Sinners*, who might not eaſily have been admitted into the Phariſee's Houſe, *drew near to hear him* preach *(a)*, being charmed with

Luke XV. 1.

LUKE XV. 1.

THEN drew near unto him all the Publicans and Sinners for to hear him.

(a) *All the Publicans and Sinners drew near to hear him.*] Some ſuppoſe, they came by a particular Appointment from all the neighbouring Parts. As *Luke* goes on in the Story, without any Intimation of a *Change*, either in the *Time*, or the *Scene* of it, I am inclined to think, theſe Diſcourſes might be delivered the ſame Day, that *Chriſt* dined with the *Phariſee*, (*Sect.* 119.) which being the *Sabbath-Day*, would give the *Publicans*, on other Days employed in their Office, a more convenient Opportunity of attending. Some have concluded, (I could never conjecture for what Reaſon,) that this happened in *Galilee of the Gentiles* beyond *Jordan*, from whence, they ſay, *Chriſt* went up to *Jeruſalem.* (*Luke* xvii. 11.) But that the chief Part of this Aſſembly were *Gentile Idolaters*, can never be proved; and if it could, it would be no ſufficient Proof of *Chriſt's* being now on the *other Side of Jordan.* Yet I acknowledge it highly probable, that ſome *Idolatrous Gentiles* might join with the *Multitude*, who, if they underſtood *theſe Parables*, might juſtly draw great Encouragement from them.

(b) *In*

with the Condeſcenſion which allowed of their Acceſs. Sect. 122.

2 And the Phariſees and Scribes murmured, ſaying, This Man receiveth Sinners, and eateth with them.

And Jeſus, moved with Compaſſion for them, uttered ſome remarkable Diſcourſes, admirably calculated for their Encouragement, and that of others, who had lain under the moſt aggravated Guilt. But *the* proud *Phariſees and Scribes*, who were preſent, *murmured* when they ſaw ſuch a Croud around him, *and ſaid*, *This Man*, while he ſets up for a religious Teacher, unaccountably *gives Acceſs to* the moſt profligate *Sinners*, *and* ſometimes *eats with them*, and makes no Scruple to accept of Invitations to their Houſes. (Compare Mark ii. 16. Vol. i. pag. 434.) Luke XV. 2.

3 And he ſpake this Parable unto them, ſaying,

But [*Jeſus*] for the Encouragement of theſe poor Penitents, as well as to rebuke the cenſorious and uncharitable Phariſees, *ſpake to them this Parable*, *and ſaid*, 3

4 What Man of you having an hundred Sheep, if he loſe one of them, doth not leave the ninety and nine in the Wilderneſs and go after that which is loſt, until he find it?

What Man is there *of you*, *that has* a Flock of *an Hundred Sheep*, who *will not*, *upon loſing one of them*, immediately *leave the Ninety-nine* that were feeding *in* the Paſtures of *the Deſart (b)*, *and go* from Place to Place *after that which was loſt*, *till he find it?* 4

5 And when he hath found *it*, he layeth *it* on his Shoulders, rejoicing.

And having at length *found it*, *he lays it on his Shoulders*, *rejoicing*, as a Man in ſuch a Circumſtance naturally would; 5

6 And when he cometh Home, he calleth together *his* Friends and Neighbours, ſaying unto them, Rejoice with me, for I have found my Sheep which was loſt.

And coming Home, *calls together his Friends and Neighbours*, *and ſays unto them*; My Friends, you may now *rejoice with me*; *for* my Labour and Search have not been in vain; but *I have found my loſt Sheep.* 6

7 I ſay unto you, that likewiſe Joy ſhall be in Heaven, over one Sinner that repent-

And as he thus is more delighted with the Recovery of the Sheep that he had loſt, than with the Safety of the reſt, that had not wandered; *ſo*, *I ſay to you*, *that greater* and more ſenſible *Joy will be in Heaven*, among the bleſſed and benevolent Spirits that dwell there *(c)*, *over one penitent Sinner*, *than over Ninety-* 7

(*b*) *In* the Paſtures of *the Deſart.*] Uncultivated Ground, uſed merely as *Common of Paſture*, was called *Wilderneſs*, or *Deſart*, by the *Jews*, in Diſtinction from *arable* or incloſed Land. Compare *Joſh.* xv. 61. 1 *Kings* ii. 34. 2 *Kings* iii. 8. *Mat.* iii. 1. and *Mark* vi. 31. (Compare alſo *Note (c)* on *Mat.* xviii. 12. *pag.* 26.)

(*c*) *Greater Joy will be in Heaven*, &c.] Alluding, ſays *Monſ. L'Enfant*, (a little too coldly,) to the Style of the *Jews*, who repreſent the *Angels*, *weeping* for the Corruption of Men, and *rejoicing* at their Converſion. But it ſeems very unwarrantable, to ſuppoſe *Chriſt* thus aſſerting a Thing, merely becauſe the *Jews* uſed thus to repreſent and conceive of it. We

Sect. 122. *Ninety-nine righteous Perſons, who do not need* ſuch deep *Repentance (d)*, or ſuch an univerſal Change of Mind and Character.

repenteth, more than over ninety and nine juſt Perſons, which need no Repentance.

Luke XV. 8. *Or*, to illuſtrate the Matter by another obvious Similitude, that it may ſtrike your Minds yet more powerfully, *what* poor *Woman having Ten Pieces of Silver* Money, tho' they were but each of them the Value of a Drachma, *if ſhe loſe one of them* out of her Purſe, *will not* preſently *light a Lamp, and* take the Pains to *ſweep* out *the Houſe, and ſearch carefully* in all the Corners, *till ſhe find*

8 Either what Woman having ten Pieces of Silver, if ſhe loſe one Piece, doth not light a Candle, and ſweep the Houſe, and ſeek diligently till ſhe find *it?*

9 *it? And when ſhe has found it, ſhe* joyfully *calls her* Female *Friends and Neighbours together (e)*, to acquaint them with her good Succeſs; *and* concluding it will be agreeable News to them, ſhe *ſays, Rejoice with me; for I have found the*

9 And when ſhe hath found *it*, ſhe calleth *her* Friends and *her* Neighbours together, ſaying, Rejoice with me, for I have found the Piece which I had loſt.

10 *Piece* of Money *which I had loſt.* And *ſo I ſay unto you, that there is* in like manner a peculiar *Joy* in Heaven, *among the Angels of GOD, over one repenting Sinner.* Do not therefore wonder, if I labour to promote their Joy on this Account,

10 Likewiſe I ſay unto you, There is Joy in the Preſence of the Angels of GOD, over one Sinner that repenteth.

We may rather conclude from *ver.* 10. that, at leaſt in ſome extraordinary Caſes, the *Angels* are, either by immediate Revelation, or otherwiſe, informed of the Converſion of Sinners, which muſt to thoſe benevolent Spirits be an Occaſion of *Joy*; nor could any thing have been ſuggeſted more proper, to encourage the humble *Penitent*, to expoſe the repining *Phariſee*, or to animate *all* to Zeal in ſo good a Work, as endeavouring to promote the *Repentance* of others.

(*d*) *Than over Ninety-nine righteous Perſons, &c.*] It cannot be *our Lord*'s Meaning here, that GOD eſteems *One penitent Sinner*, more than *Ninety-nine* confirmed and eſtabliſhed *Saints*; (who are, undoubtedly, the Perſons ſpoken of, as *needing no Repentance*, i. e. no univerſal Change of Heart and Life, in which Senſe the Word μετανοια is commonly uſed;) for it would be inconſiſtent with the Divine Wiſdom, Goodneſs, and Holineſs to ſuppoſe this. But it is plainly as if he had ſaid, "As *a Father* peculiarly *rejoices*, when an *extravagant* "*Child* is reduced to a Senſe of his Duty, and one whom he had conſidered as utterly ruined "by his Follies, and perhaps as *dead*, returns with Remorſe and Submiſſion; or as *any other* "*Perſon*, who has recovered what he had given up for gone, has *a more ſenſible Satisfaction* "in it, than in ſeveral other Things equally valuable, but not in ſuch Danger: So do the "holy *Inhabitants of Heaven* rejoice in the Converſion of the moſt abandoned Sinners, and "the great *Father of All* ſo readily forgives and receives them, that he may be repreſented "as having Part in the Joy."——Tho' by the Way, when *Human Paſſions* are aſcribed to *GOD*, it is certain they are to be taken in a *figurative Senſe*, entirely excluſive of thoſe Senſations, which reſult from the Commotions of Animal Nature in ourſelves.

(*e*) *She calls her* Female *Friends*, [τας φιλας,] *and Neighbours together.*] It might ſeem hardly worth while to aſk the *Congratulation* of *her Friends*, on ſo ſmall an Occaſion, as finding *a Drachma*; (for that is the *Piece of Coin* here mentioned, in Value not above *Nine-pence*;) but it is repreſented as the *Tenth Part* of her little Stock, and the impreſſible and ſocial Temper of the *Sex* may be perhaps thought of, as adding ſome Propriety to the Repreſentation.

count, and condeſcend to familiar Converſe with thoſe, whom you proudly deſpiſe as unworthy your Regard. Sect. 122. Luke XV. 10.

IMPROVEMENT.

HOW graceful and lovely does *our Lord* appear, while thus opening his compaſſionate Arms, and Heart, to theſe wretched *Out-caſts, for whoſe Souls no Man cared!* Who can chuſe but *rejoice* at this *Jubilee*, which he proclaimed among them, and at the chearful *Attention* which they gave to theſe *glad Tidings of great Joy?* May we, who are his Followers, never *deſpiſe* the meaneſt, or the worſt of Men, when they ſeem diſpoſed to receive religious Inſtruction; but rather exert ourſelves with a diſtinguiſhed Zeal, as knowing that *the Joy* of the *Heavenly* World in their Recovery will be, in ſome meaſure, proportionable to the Extremity of their former Danger. *Luke* xv. 1. Ver. 10.

Let us often recollect the Charity and Goodneſs of thoſe *perfected Spirits*, who look down from their own Glory with Compaſſion, on Mortals wandering in *the Paths of the Deſtroyer*, and who ſing Anthems of Thankfulneſs and Joy, when by Divine Grace they are reclaimed from them. Let every Sinner be touched with a generous Deſire, that he who has been in ſo many Inſtances the Offence and *Burthen of the Earth*, may become the *Joy of Heaven* by his ſincere Converſion. And let the *Solicitude* with which the little Poſſeſſions of *this World* are ſought, when they are *loſt* by any Accident, engage us more earneſtly to ſeek what is infinitely more valuable, our own *Salvation*, and that of the immortal Souls of others. May we in our different Stations labour ſucceſsfully for their *Recovery*; that we may another Day ſhare in that higher *Joy*, which *Angels* and glorified *Saints* ſhall expreſs, when they ſee them not only reduced to the Paths of Virtue and Happineſs, but fixed in Abodes of eternal Glory! Ver. 7. Ver. 4,--6. Ver. 8, 9.

SECT. CXXIII.

Our LORD *farther purſues the Deſign of the preceding* Parables, *by that of* the Prodigal Son. Luke XV. 11, *to the End.*

LUKE XV. 11.

AND he ſaid, A certain Man had two Sons:

LUKE XV. 11.

WITH the ſame Deſign, of vindicating himſelf in converſing with Publicans and Sinners, of reproving the Envy of the Phariſees, and of Sect. 123. Luke XV. 11.

Sect. 123. Luke XV. 18. the Conſequence of it, I am reſolved, that I will ſit no longer in this miſerable Condition; but *I will* immediately *ariſe, and go to my Father*, if all my little remaining Strength can carry me ſuch a Journey; *and* without vainly attempting an Apology, I *will ſay to him*, Oh my dear injured *Father*, I humbly confeſs, that *I have ſinned againſt* the Great GOD of *Heaven (e)* by a long Courſe of Vice and Wickedneſs, *and* have been guilty alſo of the vileſt Behaviour *before thee*, in abuſing thy Goodneſs, and grieving thee by my unnatural

my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee,

19 Rebellion; *And* in Conſequence of this I *am no more worthy to be called thy Son*, nor can I expect the Favour of being admitted into thy Family on ſuch Terms again; nevertheleſs, do not ſuffer me to periſh, but rather *make me as one of thine hired Servants (f)*, and I will be contented for the future to labour, and to fare as they do, ſo I may but live in thy Sight.

19 And am no more worthy to be called thy Son: make me as one of thy hired Servants.

20 *And* accordingly *he aroſe* at that very Inſtant, *and* ſet forward on his long Journey, paſſing thro' all the Stages of it with a firm Reſolution, Providence taking Care for his Subſiſtence, tho' he was obliged to beg his Way; and at length he *came to* the Neighbourhood of the Houſe, in which *his Father* dwelt.

20 And he aroſe, and came to his Father.—

But while he was yet at a conſiderable Diſtance, his Father, who happened to be then looking that Way, *ſaw him*, and preſently knew him, diſguiſed as he was; *and his Bowels yearned over him*, to ſee him in ſo wretched a Condition: *And* immediately, as if he had forgot the Dignity of his Character, and all the Injuries he had received, *he ran* to his Child, *and fell on his Neck* with an eager Embrace, *and* tenderly *kiſſed him* with Tears of

—But when he was yet a great Way off, his Father ſaw him, and had Compaſſion, and ran, and fell on his Neck, and kiſſed him.

21 Joy. *And the Son* began to make his humble

21 And the Son ſaid unto him,

(e) *Sinned againſt* the Great GOD of *Heaven.*] This was, as *Dr. Goodman* obſerves, (*Parable of the Prodigal, pag.* 207.) an Acknowledgment, that *his Father's Yoke* had been ſo *eaſy*, that his throwing it off had been an Act of Rebellion *againſt GOD*: And itſhewed alſo, that his Heart was touched with a Senſe, not only of the Folly, but the Guilt of his Conduct, and that the Fear of GOD began to take hold of him.

(f) *Make me as one of thine hired Servants.*] He mentions this, not becauſe *ſuch Servants* fared worſe than *Slaves*; but becauſe he was himſelf *an hired Servant*, and therefore naturally compared his own Condition, with thoſe of that Rank in his Father's Family.

(g) *The*

him, Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son.

ble Acknowledgments, as he before had purpoſed, and *ſaid unto him*, Oh *Father*, I am aſhamed to appear in thy Preſence; for ſuch has been my Vileneſs, that *I have ſinned againſt* the God of *Heaven, and before thee, and am no more worthy to be called* and owned as *thy Son*, or to receive any Token of thy favourable Regards. Sect. 123. Luke XV. 21.

22 But the Father ſaid to his Servants, Bring forth the beſt Robe, and put *it* on him, and put a Ring on his Hand, and Shoes on *his* Feet.

But before he could make an End of *the* Speech he intended, his compaſſionate *Father* turned, and *ſaid to his Servants* who were now gathered round them, Go immediately into the Houſe, and *bring out the beſt Robe* that is there *(g)*, *and clothe him with it, and put a Ring on his Hand, and Sandals on his Feet*, that my dear Child may appear like himſelf: 22

23 And bring hither the fatted Calf, and kill *it*; and let us eat and be merry.

And let others of you run to the Stall, and *bring hither the fatted Calf* that is there, *and kill it (h)*; *and let us eat and be chearful.* 23

24 For this my Son was dead, and is alive again; he was loſt, and is found. And they began to be merry.

For I eſteem this as one of the happieſt Days of my Life, and more joyful than the Birth-day of one of my Children; ſince *this my Son, that was* ſo long conſidered by me as *dead, is reſtored to Life (i)*; *and he who was* concluded to be irrecoverably *loſt, is found*, ſo that I have renewed Hope of Comfort in him. *And they* accordingly ſate down to the Banquet, and *began to be chearful.* 24

25 Now his elder Son was in the Field: and as he came

But in the mean time *his elder Son was* out *in the Field*; *and as on his Return he approached the* 25

(g) *The beſt Robe.*] *Ferrarius* (*de Re Veſtiar. lib.* iii. *cap.* 24.) obſerves, that the στολη, or *long Robe*, was a Garment which *Servants* never wore; ſo that his Father's ordering any ſuch Garment, and eſpecially *the beſt*, to be brought, was declaring in the moſt moving Manner that can be imagined, how far he was from intending to treat him like *a Servant*. —His mentioning *the Ring*, and *Shoes*, ſpake the ſame Language; as many learned Writers have obſerved. See *Wolfius in loc.*

(h) *The fatted Calf, and kill it.*] *Elſner* would render the Word θυσατε, *ſacrifice it*; truly urging, that it was cuſtomary to *offer a Sacrifice* at the *Birth*, and ſometimes at the unexpected *Recovery* of a Child. (See *Elſner. Obſerv. pag.* 249, 250.) But no ſuch *Sacrifice* was appointed *among the Jews*, nor could any have been lawfully offered but at *Jeruſalem*, which does not appear to have been the Scene of this *Parable*; ſo that I can ſee no juſt Reaſon for ſuch a Rendering.

(i) *That was dead, is reſtored to Life.*] It is by a very common and beautiful *Emblem*, that vicious Perſons are repreſented as *dead*, both by *Sacred* and *Profane* Authors; (compare 1 *Tim.* v. 6. *Eph.* ii. 1. v. 14. and *Wolfius in loc.*) and the *natural Death* of their Children would be leſs grievous to pious Parents, than to ſee them abandoned to ſuch a Courſe, as this young Sinner took. But to ſuppoſe an *Alluſion* here to that *Statute*, (*Deut.* xxi. 18,—21.) which condemned a diſobedient and *rebellious* Son to *Death* on the Proſecution of *his Parents*, is here moſt unnatural, and utterly ſpoils the Tenderneſs and Grace of this Speech.

Sect. 123. Luke XV. 26.

the Houſe, he heard the Sound of *Muſick and Dancing*, and was ſurprized at the Diſcovery of ſuch unuſual Joy. *And calling one of the Servants, he enquired* of him, *what was the Meaning of theſe Things*, and what could have occaſioned this extraordinary Rejoicing? *And he ſaid*

27 *to him*, It is becauſe *thy* younger *Brother is come* Home; *and thy Father* is ſo tranſported with Joy at his unexpected Return, that he *has killed the fatted Calf*, and made a very ſplendid Entertainment, *becauſe he has received him in good Health* again, and found him happily recovered to a

28 Senſe of his Duty. *And he was* very *angry* at the kind Reception of his Brother, *and* reſolved that he *would not go in.*

His Father therefore, hearing he was there, and being told he had diſcovered ſome Uneaſineſs, *came out* with great Condeſcenſion, *and* calmly *intreated him* to be pacified, and to join with them in the Feſtivities of the Day.

29 *But* inſtead of rejoicing on ſo happy an Occaſion, and running to embrace his penitent Brother, *he* was ſtill full of Envy and Reſentment, and *replied to his Father, Behold, I have ſerved thee theſe many Years*, and even to this Day am as careful of thy Affairs, as if thou waſt my Maſter, rather than my Father; *nor* canſt thou ſay, I *have at any time* departed from my Duty, or *tranſgreſſed thy Command*; *and yet thou haſt never given me* ſo much as *a Kid, to make an Entertainment with* a few of *my* ſelect *Friends*:

30 *But as ſoon as* ever *this thy* favourite *Son was come, who has*, as much as in him lay, *devoured thy Subſtance with Harlots* Abroad, in a long Courſe of ſcandalous Debaucheries, to his own Ruin, and the Infamy of the Family, *thou haſt killed for him the fatted Calf*, and made him as welcome, as if he had been the moſt dutiful Child upon Earth.

31 *And* tho' his Father juſtly might have taken Offence at his unbecoming Reply, yet with great Gentleneſs *he ſaid to him, Son, thou art always with me, and* art every Day receiving ſome Token of my Kindneſs; yea, *all that I have is* in a manner

came and drew nigh to the Houſe, he heard Muſick and Dancing.

26 And he called one of the Servants, and aſked what theſe Things meant.

27 And he ſaid unto him, Thy Brother is come; and thy Father hath killed the fatted Calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in:—

—Therefore came his Father out, and intreated him.

29 And he anſwering, ſaid to *his* Father, Lo, theſe many Years do I ſerve thee, neither tranſgreſſed I at any time thy Commandment, and yet thou never gaveſt me a Kid, that I might make merry with my Friends:

30 But as ſoon as this thy Son was come, which hath devoured thy Living with Harlots, thou haſt killed for him the fatted Calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

ner *thine*, as thou art Heir to the Bulk of my Estate *(k)*: *But* surely, on farther Consideration, thou must acknowledge, that *it was fit we should feast and rejoice* To-day; *for this thy* poor *Brother (l)*, *who was* but lately looked upon as *dead*, *is* as it were miraculously made *alive again*; *and he who was lost* to us all, *is* now happily *found*; and it will much better become thee, to join with us in Joy for his Return, than thus peevishly to quarrel with my Indulgence to him. Sect. 123. Luke XV. 32.

32 It was meet that we should make merry, and be glad: for this thy Brother was dead, and is alive again; and was lost, and is found.

Now you, who have heard this Parable, will easily see, how indecent this Conduct was, and how ungracious a Figure this elder Brother makes in my Story. And I will assure you, that when you Pharisees murmur at the Kindness shewn to the Publicans, or even the Gentiles themselves *(m)*, on their sincere Repentance, you act with as ill a Grace, and are the Objects of still greater Blame, in Proportion to the Degree in which Men's Eternal Interests are more important, than those that relate merely to the present State.

(k) All that I have is thine.] This is a material Intimation, and suggests a strong Reason against *murmuring* at the Indulgence shewn to *great Sinners:* For as the joyful Welcome that the *Father* gave this *younger Son*, did not incline him to disinherit the *elder Brother*; so neither will GOD, out of a partial Fondness for remarkable *Penitents*, raise them to a State of Glory, superior to that of those, who have on the whole made a greater Progress in Holiness, and done him more constant and faithful Services.

(l) This thy Brother.] There is a lovely Opposition between *this*, and the 30*th Verse*: The *elder Son* had there indecently said, *This thy Son*; the *Father* in his Reply tenderly says, *This thy Brother.* And it is a moving Intimation, that the best of Men ought to look on the most abandoned Sinners, as in some respect *their Brethren* still; and should especially remember the *Relation*, when there appears any Inclination to return.

(m) To the Publicans, or even the Gentiles themselves.] Many *Commentators* have considered *this Parable*, in a View of peculiar *Application* to the *Jews* and *Gentiles*; and have observed, that the *Murmurs* of the *Jews* against the *Apostles*, for preaching the Gospel to the *Gentiles*, (see *Acts* xiii. 42,——50. xxii. 21, 22. and 1 *Thes.* ii. 16.) are represented by the Conduct of the *elder Brother.*—— This was certainly a Case comprehended in *our Lord's* Design; but he undoubtedly had something more in his Intention. He meant to shew, that had the *Pharisees* been as eminently good, as they themselves pretended to be, yet it had been very unworthy their Character, to *take Offence* at the kind Treatment, which any sincere *Penitent* might receive. Thus does he here, and in many parallel Texts, condemn their Conduct on their own Principles; tho' elsewhere, on proper Occasions, he shews the Falshood of those Principles, and plainly exposes their Hypocrisy and Guilt.—— Thus the judicious *Calvin* states the Matter; and it is strange, so many learned Writers should have puzzled themselves, and their Readers, in so clear a Case.

IMPROVE

IMPROVEMENT.

Sect. 123. LET us here behold, with all due Attention, the moving Repreſentation which our gracious *Redeemer* makes of the *Folly of Sinners*; and the *Compaſſions of GOD*; Compaſſions, which he deſcribes, as one who himſelf felt them, and who in this Reſpect, as well as others, was *the expreſs Image of his Father.*

We have before us in this *Parable*, a lively Emblem of the Character and Condition of *Sinners* in their fallen State. They are thus impatient
Luke xv. 12. of the moſt neceſſary *Reſtraints*; thus fondly conceited of their *own Wiſdom*; and thus, when enriched by the Bounties of the great common *Father*, do they ungratefully run from him, and ſay unto GOD, *Depart from us, for we deſire not the Knowledge of thy Ways.* (*Job* xxi. 14.)
Ver. 13. Senſual *Pleaſures* are eagerly ſought; and perhaps, all their Earthly Poſſeſſions and Hopes are quickly paid, as the Price of them. While the
Ver. 14. Means of obtaining theſe Pleaſures continue, not *a ſerious Thought* of GOD can find a Place in their Minds: And then, perhaps, *Afflictions*, heavy and complicated Afflictions, come upon them; yet even under
Ver. 15, 16. that Preſſure, they will often make very *hard Shifts*, before they will be perſuaded to think of a *Return*; till at length Divine Grace, working in Concurrence with Providence, brings them to a better Temper.
Ver. 17. When they ſee themſelves naked and indigent, inſlaved and undone; when they *come to themſelves*, and recover the Exerciſe of their Reaſon, improving it to the only Purpoſes for which it would have been worth while to have received it;—then they feel the Pangs of *penitential Remorſe*; then they remember the *Bleſſings* they have loſt, and attend to
Ver. 18, 19. the *Miſery* they have incurred. And hereupon they are diſpoſed humbly to confeſs their Folly, and to proſtrate themſelves in the Preſence of their *Heavenly Father*: They put the Reſolution immediately into Practice; *they ariſe, and go* unto him.
Ver. 20. But oh, let us behold with Wonder and Pleaſure, the *gracious Reception* they find from Divine injured Goodneſs. He *ſees them afar off*; he
Ver. 21. *pities*, he *meets*, and *embraces* them; he interrupts their Complaints and Acknowledgments, with Tokens of his returning Favour. *Is Ephraim my dear Son? is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: Therefore my Bowels are troubled for him; I will ſurely have Mercy upon him, ſaith the Lord.* (*Jer.* xxxi. 20.) Thus does GOD welcome the humble *Penitent*; thus does he open the Arms of his Love to embrace him, and the Treaſures of his Bounty to enrich him.
Ver. 22, 23. He arrays him with *the Robe* of a *Redeemer's Righteouſneſs*, dreſſes him in the Ornaments of *ſanctifying Grace*, honours him with the Tokens of *adopting Love*, and inveſts him with the glorious Privileges and Immunities

nities of his *Children*. And all this he does, with unutterable *Delight*: *He rejoices over him with Joy; he reſts in his Love*, and, as it were, *rejoices over him with Singing*; (*Zeph.* iii. 17.) and this is the joyful Language of the Song, My Children *that were dead, are alive again*; and tho' they *were loſt*, they *are found*. Sect. 123. Ver. 24.

Let Heaven and Earth unite in the *Joy*, and echo back the Song. Let no *Elder Brother* murmur at the *Indulgence*, with which theſe *Prodigals* are treated; but rather welcome them back into the Family, and even encourage every Thing that looks like a Diſpoſition to return to it. And let thoſe, who have been thus received, wander no more; but rather let them emulate the ſtricteſt Piety of thoſe, who for *many Years* have *ſerved* their *Heavenly Father*, without having in any notorious Inſtances *tranſgreſſed his Commandments*. Ver. 25,-32.

SECT. CXXIV.

CHRIST *delivers the* Parable *of the* unjuſt Steward, *and reproves the* Phariſees *for their Covetouſneſs and Hypocriſy*. Luke XVI. 1,---18.

LUKE XVI. 1.

AND he ſaid alſo unto his Diſciples, There was a certain rich Man which had a Steward; and the ſame was accuſed unto him, that he had waſted his Goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an Account of thy Stewardſhip; for thou mayeſt be no longer Steward.

LUKE XVI. 1.

OUR Lord then ſpake another Parable, by which he intended to convince his Hearers of the Neceſſity of making a right Uſe of their Worldly Enjoyments; *and* having before rebuked the Phariſees for their envious and uncharitable Temper, *he ſaid alſo to his Diſciples*, that were about him, *There was a certain Rich Man, who had a Steward*, in whom he had long put great Confidence; *and he was* at laſt *accuſed to him, as having waſted his Goods*, which had been intruſted to his Care. *And calling him, he ſaid unto him*, *What is this* ſtrange Account *that I hear of thee?* Can it be true, that thou haſt acted ſo baſe a Part? *Give an* immediate and exact *Account of thine Adminiſtration* and Management in this Office; *for thou canſt be no longer Steward*, with any Honour to thyſelf, or Satisfaction to me, while thou continueſt under ſuch Imputations and Suſpicions as theſe. Sect. 124. Luke XVI. 1. 2.

And

Sect. 124. Luke XVI. 3.

And upon this, as might be well imagined, *the Steward* was much alarmed, and *ſaid within himſelf*, in the Reaſonings of his own Mind, *What ſhall I do*, in this unhappy Situation of my Affairs? *for my Lord is taking away my Stewardſhip*, and with it I ſhall loſe my Subſiſtence. *I am not able to dig*, or to apply myſelf to any other laborious Work of Huſbandry (*a*); nor can I expect, under this Load of Infamy, to be truſted by another in the Buſineſs I have been accuſtomed to; [*and*] *I am* utterly *aſhamed to beg* my Bread, after having lived ſo handſomely in the World thus long. And after a Pauſe he added, *I* have at length bethought myſelf, and now *know what I will do*; an Expedient offers itſelf to my Mind, by which I may ſecure myſelf Friends, ſo *that when I am removed from my Office, they may receive me into their Houſes.*

3 Then the Steward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the Stewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the Stewardſhip, they may receive me into their Houſes.

And in purſuance of this Scheme, *having called every one of his Lord's Debtors to him*, whom he could hope to oblige by ſo fraudulent a Propoſal, *he* determined to lower the ſeveral Articles in his Book, which ſtood chargable to the Account of each; and *ſaid*, for Inſtance, *to the firſt, How much oweſt thou to my Lord? And he ſaid, An hundred Baths of Oil* (*b*): *And he ſaid to him, Take thy Bill*, in which thou haſt acknowledged the Receipt

5 So he called every one of his Lord's Debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord?

6 And he ſaid, An hundred Meaſures of Oil. And he ſaid unto him, Take thy Bill,

(*a*) *I am not able to dig*, or to apply myſelf to ——Huſbandry.] *Raphelius*, (*Annot. ex Xen. pag.* 104, 105.) and *Elſner*, (*Obſerv. vol.* i. *pag.* 251.) have ſhewn, that the Word σκαπτειν ſignifies in general, *to cultivate the Land*, and eſpecially *to prepare it for Seed*; which was one of the moſt laborious Parts of the Huſbandman's Work, in which *Day-Labourers* were employed; and conſequently, moſt fit to be mentioned by *this Steward*, who having been uſed to a delicate and luxurious Way of living, would naturally think of ſuch a Change of Life in the moſt diſcouraging View. The Expreſſion, ουκ ισχυω, *I am not able*, or ſtrong enough, to do it, has alſo a peculiar Beauty in this View, which is loſt in *our Tranſlation*, and in moſt others.

(*b*) *An hundred Baths of Oil.*] The *Greek* Word βατος, is evidently derived from the *Hebrew* בתים, which we render *Baths* in the *Old Teſtament*. (1 *Kings* vii. 26. 2 *Chron.* ii. 10. *Ezra* vii. 22.) According to *Biſhop Cumberland*, it contained about *Seven Gallons, Two Quarts, and Half a Pint*. Compare *Joſeph. Antiq. lib.* viii. *cap.* 2. §. 9.——The *Meaſure of Wheat*, κορος, mentioned in the *next Verſe*, is the כור, *Cor*, or *Homer* of the *Hebrews*, containing about *Eight Buſhels and an Half*, *Wincheſter* Meaſure. The Word *Homer* being familiar to an *Engliſh* Ear, I have retained it in the *Verſion*. This *Homer* contained *Ten Ephahs*, or *Baths*; (*Ezek.* xlv. 11. 14.) and each of theſe latter *Ten Omers*. (*Exod.* xvi. 36.) *Twenty Homers*, which he allowed the Debtor to deduct, were above *Twenty Quarters of Wheat*, and might be as valuable as *Fifty Baths of Oil*; ſo that the Obligation conferred on both theſe Debtors might be equal.

(*k*) *Take*

Bill, and ſit down quickly, and write fifty.

Receipt of it *(c)*, *and ſit down directly, and write* another, in which thou ſhalt acknowledge the Receipt of but *fifty*, and I will alter my Book agreeable to that. Sect. 124.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred Meaſures of Wheat. And he ſaid unto him, Take thy Bill, and write fourſcore.

Then he ſaid to another, And how much doſt thou owe? And he ſaid, An hundred Homers of Wheat. And he ſays to him, Take thy Bill back, *and write* down an Acknowledgment of but *fourſcore*; and remember how eaſy I have made thine Account. Luke XVI. 7.

8 And the Lord commended the unjuſt Steward, becauſe he had done wiſely: for the Children of this World are in their Generation wiſer than the Children of Light.

And when *the Maſter* heard of it, tho' he could not but be ſenſible, that it was an Act of great Injuſtice, yet he *praiſed the unjuſt Steward, as having done prudently* however, and found out an ingenious Expedient for his Subſiſtence, by making Friends, who might ſhelter him for the preſent, and perhaps recommend him to ſome new Truſt, in hopes of ſharing again in the Spoils of his Diſhoneſty. And *thus*, ſaid the Bleſſed Jeſus, when he had concluded the Parable, *the Children of this World are wiſer in their* Way and *Generation (d)*, i. e. they generally act a more prudent Part with reſpect to their ſecular Intereſts, *than* even thoſe who may be called *the Children of Light*, or than Good Men themſelves, who are enlightened by GOD to ſee where their true Happineſs lies, do with reſpect to theirs; (compare John xii. 36. 1 Theſ. v. 5. and Eph. v. 8.) for they ſeldom appear ſo thoughtful and active in the great Concerns of Religion, as Worldly Men are in Purſuit of the momentary and precarious Poſſeſſions of this preſent Life. 8

9 And I ſay unto you, Make to yourſelves Friends of

And I alſo *ſay to you*, Endeavour to *make yourſelves* ſure *Friends with* theſe Riches, which may not improperly be called *the unrighteous* or deceitful 9

(c) *Take thy Bill*, in which thou haſt acknowledged the Receipt of it.] This *Bill* probably was ſomething equivalent to *a Note under his Hand*, acknowledging the *Receipt* of ſo much *Oil*, and promiſing Payment for it. The *Alteration* of this plainly ſhews, how much *Dr. Clarke* is miſtaken, in ſuppoſing *the Steward* did no Wrong to *his Maſter* in this Affair, but only gave the *Debtors* the Value of what he ſet off out of his own Stock, he undertaking to pay *his Lord*. (See *Dr. Clarke's Sermons*, *Vol.* iii. *pag.* 285.) For not to ſay how improbable it is, that this Bankrupt ſhould be able or willing to make ſuch a conſiderable Preſent, it is plain that if he had intended it, he would have let the Account remain *unaltered*. But by the *Exchange of Bills*, he cunningly made each of the *Debtors* an Accomplice with him, in defrauding *his Lord*, and thereby provided againſt a Diſcovery.

(d) *In their Generation.*] It here ſignifies *Affairs* or *Actions*; as *Gen.* vi. 9. xxxvii. 2.

Sect. 124. Luke XVI. 9.

ceitful *Mammon* (*e*), (as ſo little Confidence can be repoſed in them;) *that when you fail*, and die out of this World (*f*), *they may receive you into everlaſting Habitations*, and you may for ever enjoy the Reward of your pious Charity and Love, in an everlaſting Friendſhip with all thoſe truly worthy Perſons who have been relieved by it.

of the Mammon of Unrighteouſneſs; that when ye fail, they may receive you into everlaſting Habitations.

10 Let this Exhortation be regarded, not only by thoſe that abound in Wealth, but by all others: For *he*, *who* acting on ſtrict Principles of Integrity and Piety, *is faithful in the ſmalleſt* [*Truſt*,] *is*, and would in Fact appear to be, *faithful alſo in* one of *much* greater Importance, if it were committed to him; *and he who is unjuſt in the leaſt* Matter, *is*, if he can attempt it with Views of Impunity, *unjuſt alſo in much*.

10 He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 *If therefore* it appears, that *you have not been faithful in the unrighteous* or deceitful *Mammon*, as I before called thoſe precarious Treaſures, *who* 12 *will intruſt you with the true* [*Riches?*] *And* I repeat it again, *if you have not been faithful in what was* but *another's*, and only was committed to your Care and Management for a little while; *who* do you think *will give you* [*that which ſhall be*] *your own* by an unalienable Right and eternal Poſſeſſion (*g*)? You cannot ſure expect ſo high a Re-

11 If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your Truſt the true *Riches?*

12 And if ye have not been faithful in that which is another Man's, who ſhall give you that which is your own?

(*e*) *The unrighteous* or deceitful *Mammon.*] Nothing can be more contrary to the whole Genius of the *Chriſtian* Religion, than to imagine, that *our Lord* would exhort Men to lay out their *ill-gotten Goods* in Works of *Charity*, when *Juſtice* ſo evidently required they ſhould make Reſtitution to the utmoſt of their Abilities.——*Mammon*, or *Wealth*, is here called *unrighteous* or *deceitful*, on Account of its being ſo apt to fail the Expectation of the Owners; and in that View is oppoſed to *true Riches*, *ver.* 11.——*The Mammon of Unrighteouſneſs* is plainly ſuch a *Hebraiſm*, as the *Steward of Unrighteouſneſs*, *ver.* 8. and *the Judge of Unrighteouſneſs*, *chap.* xviii. 6. *Gr.* which *our Tranſlators* have with perfect Fidelity changed into the *unjuſt Steward*, and the *unjuſt Judge*; and had they taken the ſame Liberty in many other Places, they had made many *Scriptures* plainer, than they now appear to an *Engliſh* Reader.——See *Elſn. Obſerv. Vol.* i. *pag.* 252. where he ſhews, that *adikia* ſignifies *Unfaithfulneſs*, on which Account it is often oppoſed to *Truth*. Compare *Rom.* i. 18. ii. 8. and *Deut.* xix. 19. *Mic.* vi. 12. *Hebr.*

(*f*) *That when you fail*, and die out of this World.] It is with apparent Propriety, that *our Lord* ſuggeſts the Thoughts of *Death*, as an Antidote againſt *Covetouſneſs*. Strange it is, that ſo many on the very Borders of the Grave, ſhould be ſo inſlaved to that wretched Paſſion!

(*g*) *If you have not been faithful in what was another's*, *&c.*] This is well expreſſed, tho' not exactly rendered, in the *Verſion* of 1727. *If you have embezzled what another gave you in Truſt*, *how can he give you an Eſtate in Perpetuity?* It probably alludes to a Cuſtom, of rewarding *faithful Stewards*, by giving them ſome Part of the Eſtate they have managed.

(*h*) *They*

a Reward, without a Behaviour correſpondent to it. Sect. 124.

13 No Servant can ſerve two Maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon.

But as I formerly have ſaid, I tell you now again, *No Domeſtick* whatever *can ſerve Two* different *Maſters*; *for he will* ſurely *either hate* and deſpiſe *the one, and love the other*; *or elſe he will* at leaſt *adhere to* the Commands of *the one, and neglect* thoſe of *the other*; And ſo in like Manner *you cannot* faithfully *ſerve GOD, and* yet at the ſame Time be the Servants of *Mammon* too, having your Hearts engroſſed by Worldly Intereſts and Purſuits. (Compare Mat. vi. 24. Vol. i. p. 253.) Luke XVI. 13.

14 And the Phariſees alſo, who were covetous, heard all theſe Things: and they derided him.

And the Phariſees alſo, who were extreamly *covetous*, ſtood by and *heard all theſe Things*; *and they derided him (b)* as a poor Viſionary, who did not underſtand human Life, or only appeared to deſpiſe the World, becauſe (as they ſuppoſed) it was out of his Reach. 14

15 And he ſaid unto them, Ye are they which juſtify yourſelves before Men; but God knoweth your Hearts: for that which is highly eſteemed amongſt Men, is Abomination in the Sight of God.

And he ſaid to them, You Phariſees *are they that juſtify yourſelves before Men*, and find out a great many plauſible Excuſes for poſſeſſing and purſuing the World as you do; *but GOD knows your Hearts*, and knows that it is not by Love to him, but to yourſelves, that you are animated, even in the moſt ſpecious and pompous of your Actions: *For that which is highly eſteemed among Men, is* in many Inſtances *an Abomination before GOD*, who obſerves the vile Purpoſes from which it often proceeds, and cannot be impoſed upon by any glittering Miſrepreſentation or Diſguiſe. (Compare 1 Sam. xvi. 7.) 15

16 The Law and the Prophets *were* until John: ſince that Time the Kingdom of God is preached, and every Man preſſeth into it.

But a Diſpenſation is now opening upon the World, which will put you to deſerved Shame; for *the Law and the Prophets* [*were*] the only Divine Revelation among you, *until John* the Baptiſt appeared; but *from that Time the Kingdom of GOD is* publickly and plainly *preached, and every one forces his Way into* 16

(*b*) *They derided him.*] The Word ἐξεμυκτήριζον might more exactly be rendered, *they ſneered*. There was a Gravity and Dignity in *our Lord*'s Diſcourſe, which, inſolent as they were, would not permit them to *laugh out*; but by ſome *ſcornful Air* they hinted to each other their mutual Contempt: And they have, no doubt, ſeriouſly anſwered for it, as others of their Temper and Character will.

Sect. 124. *into it (i)*; conſiderable Numbers, notwithſtanding all your Sophiſtry, ſtand well diſpoſed to receive it, and are willing to ſecure its Bleſſings at any Rate. (Compare Mat. xi. 12, 13. Vol. i. pag. 353, 354.)

Luke XVI. 16.

17 *Yet* I would not be underſtood, as if I intended by what I ſay, to put any Slight on former Revelations; for I rather eſtabliſh and vindicate them, and again declare it to you as a moſt ſolemn Truth, that *it is* much *eaſier for Heaven and Earth to paſs away*, and the whole Syſtem of created Nature to be deſtroyed, *than for one Tittle of the Law* of GOD *to fail*, or the leaſt Precept of it to be ſet aſide as faulty.

17 And it is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fail.

18 (See Mat. v. 18. Vol. i. pag. 227.) And far from doing any Thing to leſſen or abate the Force of it, I rather aſſert it, in its utmoſt Extent and Spirituality; inſomuch that you know I have before declared, in ſpight of all your boaſted, but dangerous Traditions, that *whoſoever puts away his Wife, and marries another*, unleſs it be on Account of a Breach of the moſt fundamental Article of the Marriage-Covenant, *commits Adultery*; *and whoſoever marries her that is put away from her* former *Huſband* for any leſs important Cauſe, *commits Adultery* with her, as the firſt Contract ſtill continues in Force, by which ſhe is the Wife of another. (Compare Mat. v. 32. Vol. i. pag. 235.)

18 Whoſoever putteth away his Wife, and marrieth another, committeth Adultery: and whoſoever marrieth her that is put away from *her* Huſband, committeth Adultery.

IMPROVEMENT.

Luke xvi. 8. MAY *the Wiſdom* of *the Children of this World* in their comparatively trifling Concerns, excite a holy Emulation in *the Children of Light!* Is it not much better worth our while, to employ all the Attention of our Thoughts in obſerving Opportunities for the Good of our Souls, and to exert all the Force of our Reſolutions in improving them; than to *labour* merely for the *Meat which periſhes*, for that *deceitful Mammon*, that treacherous *Friend*, which will at beſt only amuſe us for a few Years, and will for ever forſake us in our greateſt Extremity?

Ver. 9.

Let

(*i*) *Forces his Way into it*, εις αὐτὴν βιαζεται.] Some think this intimates, that thoſe who ſhould have been readieſt to *open the Door*, rather attempted to *keep them out*: It certainly implies, that there were *ſtrong Obſtacles* in the Way.

Let us take Occaſion from *this Parable*, to think, how ſoon we muſt part with all our preſent Poſſeſſions; how ſoon we muſt *give an Account* of our reſpective *Stewardſhips*, as thoſe who muſt be *no longer Stewards*. Let us therefore manage them in ſuch a Manner, as may moſt effectually promote the great Purpoſes of our everlaſting Happineſs. To this End let us remember, how abſolutely neceſſary it is, that we abound in Works of *Charity* and *Benevolence*, and that we endeavour to abſtract our Hearts from an over-eager Attachment to theſe *lying Vanities*; for ſurely the Trifles of Earth are no better. Let us not imagine, that our particular Addreſs can find out the Secret of *ſerving GOD and Mammon*; ſince *Chriſt* repreſents it as an Impoſſibility and Contradiction. Sect. 124. Ver. 1, 2. Ver. 13.

May we be found *faithful* in what GOD hath committed to us, whether it be *little* or *much*; and govern ourſelves, not by the Maxims of this vain World, but by thoſe of the Goſpel! And if the ſame Temper, that led the *covetous Phariſees* to *deride our Lord*, engage the Children of this World to pour Contempt upon us as *Viſionaries* and *Enthuſiaſts*, we have much greater Reaſon to be grieved for them, than for ourſelves. Their Cenſures can be Matter of but little Account to us, when we conſider, that the Things which are *highly eſteemed by Men*, are often *an Abomination in the Sight of GOD*. His *Law* is ſacred, and the Conſtitutions of his Kingdom are *unalterable*: May the Temper of our Minds be ſo altered and diſpoſed, as may ſuit it! for another Day, and another World, will ſhew, that real *Chriſtianity* is the only *Wiſdom*; and that all the Refinements of human Policy without it, are but ſpecious *Madneſs*, and laborious *Ruin*. Ver. 10,-12. Ver. 14. Ver. 15. Ver. 16, 17.

SECT. CXXV.

Our LORD, *to inforce the preceding Admonitions, delivers the* Parable *of the* Rich Glutton *and* Lazarus. Luke XVI. 19, *to the End.*

LUKE XVI. 19.

THERE was a certain Rich Man, which was clothed in Purple and fine Linen,

LUKE XVI. 19.

THAT his Hearers might be more effectually diſſuaded from addicting themſelves to worldly Purſuits and carnal Pleaſures, Jeſus added another Parable, which might have been ſufficient to convince the covetous Phariſees, of their Madneſs in deriding what he had before ſaid. And he addreſſed himſelf to them in Words to this Effect: *There was a certain Rich Man, who* lived in the greateſt Elegance and Pomp; for he Sect. 125. Luke XVI. 19.

wore

Sect. 125. Luke XVI. 20.

wore Robes of *Purple, and* Veſts of *fine Linnen, and daily feaſted in a* very *ſplendid* and luxurious *Manner. And there was* in the ſame Place *a certain poor Man, named Lazarus* (*a*), a Perſon indeed of eminent Piety, but in the utmoſt Indigence and Diſtreſs; *who* being unable to labour, or ſo much as to walk, *was laid* down *at his Gate*, to beg the Rich Man's Charity; and all his Body being *full of* Sores and *Ulcers*, he was a moſt

21 miſerable Spectacle; *And* being almoſt famiſhed with Hunger, *he* earneſtly *deſired to be fed*, if it were but *with the Crumbs, which fell from the Rich Man's Table*; *yea*, he was in ſo expoſed and abandoned a Condition, that *the* very *Dogs came and licked his Sores* (*b*), which lay uncovered in the open Air.

22 *But ſo it was, that* in a little Time, *the* poor *Beggar*, worn out with the Load of ſo great a Calamity, *died*; *and* being a Favourite of Heaven, notwithſtanding all his Diſtreſs on Earth, he *was carried by Angels into Abraham's Boſom*, the Abode of happy Spirits in a ſeparate State (*c*): *The*

Linen, and fared ſumptuouſly every Day.

20 And there was a certain Beggar, named Lazarus, which was laid at his Gate full of Sores,

21 And deſiring to be fed with the Crumbs which fell from the Rich Man's Table: moreover, the Dogs came and licked his Sores.

22 And it came to paſs that the Beggar died, and was carried by the Angels into Abraham's Boſom: the Rich

(*a*) *A certain poor Man, named Lazarus.*] An exceeding proper *Name*, which ſeems (as *Lud. Cappellus* obſerves,) to be derived from לא עזר, *Lo azer*, and ſignifies *a helpleſs Perſon*; an *Etymology* on all Accounts much more natural, than that ſo generally followed, which derives it from *Eliezer*, *GOD is my Helper*.——Some have imagined, from the Name of *Lazarus*, and the particular Detail of Circumſtances, that this was an *Hiſtory*, rather than a *Parable*; but this muſt be a groundleſs Suppoſition, as it is plain the Incidents are *Parabolical*. But the Criticiſm of *Lemeirus*, who explains it as a myſtical Repreſentation of the *Jewiſh* and *Gentile Church*, is far more extravagant.——*Dr. Lightfoot*, and others, have ſhewn, that the *Jews* in their *Gemara* have *a Parable* much to the ſame Purpoſe.

(*b*) *Yea, the Dogs came and licked his Sores.*] Had the Connection in the *Original* been attended to, I think there could have been no Debate among *Commentators*, whether this were mentioned as an Alleviation, or an Addition to his Calamity. For however lenient and healing the *Tongue* of a *Dog* may be in ſuch Caſes, the Words αλλα και ſhould be rendered *yea*; as *Eraſmus*, *Beza*, *Schmidius*, and *Calvin* contend, and above all, *Raphelius* abundantly proves. (*Annot. ex Xen. pag.* 106, 107.) The Circumſtance is ſurely recorded, to ſhew that *his Ulcers lay bare*, and were not (as *Iſaiah* in another Caſe expreſſes it, *chap.* i. 6.) *either cloſed, or bound up, or mollified with Ointment*.——Some *Verſions* add, that *no Man gave unto him*; which *Grotius* thinks is intimated, in his *wiſhing to be fed with the Crumbs* which *the Dogs* uſed to gather. (*Mat.* xv. 27.) If ſo, it was with ſingular Propriety, that he who denied *a Crumb*, is repreſented as unable to obtain *a Drop*; but as it is not expreſſed in the *Greek*, either here, or in *Abraham*'s Reply, I did not chuſe to inſert it.——*Giving Alms* will be no Security to thoſe that live a ſenſual Life.

(*c*) *Carried by Angels into Abraham's Boſom.*] The *Jews* aſſign this Office to *Angels*, (ſee *Druſius in loc.*) and, no doubt, with the utmoſt Propriety, conſidering how ſuitable it is to their benevolent Natures, and to the Circumſtances of a *departed Spirit*. The *Greeks* (as *Eiſner*, *Obſerv. Vol.* i. *pag.* 255. and many others, have obſerved,) aſſign *Guides* to the *Souls*

of

Rich Man also died, and was buried.

The Rich Man also died quickly after him; for all his Riches were not sufficient to procure the least Continuance of his Life; *and* he *was buried*, with great Funeral Solemnity and Pomp. But observe the Difference of their Circumstances beyond the Grave. This poor sensual Creature was by GOD's righteous Vengeance condemned to everlasting Misery; *and in the unseen World (a), being in* the midst of *Torments*, aggravated by all the Indulgence and Delicacy of his former Life, *he lifted up his* weeping and despairing *Eyes, and saw Abraham from afar, and* the poor despised *Lazarus* lying *in his Bosom*, as a newly received Guest at the heavenly Banquet, placed next the Father of the Faithful himself. Sect. 125. Luke XVI. 23.

23 And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom.

24 And he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.

And calling out with the greatest Earnestness and Importunity, *he said, Oh Father Abraham, have Compassion upon me*, a poor unhappy Descendant of thine, *and send Lazarus*, not to reach out to me any of the Dainties of Heaven, for I presume not to ask so great a Favour, but only to bring me a little Water; and if I may not have a Draught of it, I should be thankful if he might be permitted *to dip the Tip of his Finger in Water, to refresh my Tongue (e)*, tho' it were but for a Moment; 24.

of the Dead, to conduct them to their respective Seats.——It is strange, any should render τον κολπον τυ Αβρααμ, *Abraham's Bower*, or (with *Jac. Cappellus*,) *Abraham's Haven*. Our Translation is in all Respects much more just. It alludes to the Way of representing the *Entertainments* of *Heaven*, by sharing a magnificent *Banquet* with *Abraham*, and the other *Patriarchs*: (Compare *Mat.* viii. 11. and *Luke* xxii. 30.) And nothing can better describe the Honour and Happiness of *Lazarus*, who had *lain* in so wretched a Condition *before the Glutton's Gate*, than telling us that he was placed next to *Abraham*, and so *lay in his Bosom*. (Compare *John* xiii. 23.) Thus *Casaubon* and *Grotius* well explain it.——As for *the Rich Man's seeing him there*, *Mr. L'Enfant* thinks, the *Jews* borrowed this Manner of speaking from the *Greeks*, who described the *Seats of the Blessed* as *separated* from those of *the Damned* by a great impassable *River*, from the opposite Banks of which they might converse. Many of them also expressly speak of *a great Chasm* interposed. See *Elsner. Observ. Vol.* i. *pag.* 256, 257. and *Grotius in loc.*

(*d*) *In the unseen World.*] This seems generally the Sense of the *Greek* Word, αδης, as was observed before, *Vol.* i. *pag.* 546. *Note (f)*. Both the *Rich Man*, and *Lazarus*, were in *Hades*, tho' in different Regions of it. See *Grotius*'s learned and judicious *Note* here.

(*e*) *Dip the Tip of his Finger in Water, &c.*] The *Hebrews* drank their *Wine* mingled with *Water*; and large Quantities of *Water*, on one Occasion or other, were used at their *Feasts*: (See *John* ii. 6.) There seems therefore in this Petition, a proper *Allusion* to that.——*Archbishop Tillotson* observes, with his usual Vivacity, that this is the only Instance we meet with in *Scripture*, of any thing that looks like *a Prayer* put up to a *glorified Saint*; (*Tillotf. Works, Vol.* ii. *pag.* 142.) and even here the Application was in vain, and no Relief was *the Saint* capable of giving.——It is observable, the *Rich Man* speaks, as *knowing Lazarus*,

Sect. 125. Moment; *for I am* ſo *tormented in this Flame*, that it excites an intolerable Thirſt, which is continually raging and preying on my very Soul.

Luke XVI. 25. *But Abraham ſaid*, with awful and inflexible Severity, *Son, remember* the former Days, when thou and Lazarus were upon Earth; *that thou didſt* then *in thy Life-time receive thy good Things*, which thou waſt ſo fooliſh as to chuſe, in the Neglect of GOD, and of thy Soul; *and likewiſe Lazarus* then received [*his*] *evil Things*, of which thou waſt Witneſs: *But now* the Scene is changed, ſo that *he* in his Turn *is comforted, and thou art* juſtly *tormented*; and neither his Joy, nor thine Anguiſh, can admit of any End or Interruption.

25 But Abraham ſaid, Son, remember that thou in thy Life-time receivedſt thy good Things, and likewiſe Lazarus evil Things: but now he is comforted, and thou art tormented.

26 *And beſides all this*, as to the Favour thou deſireſt from the Hand of Lazarus, it is a Thing impoſſible to be granted; for *between us and you there is a great Chaſm fixed*; a vaſt unmeaſurable Void is interpoſed; *ſo that they who would go from hence to you*, if any ſhould be ſo compaſſionate as to deſire to help you, *cannot*; *neither can they who are there, come unto us*; but we are ſtill to continue at an unapproachable Diſtance from each other.

26 And beſides all this, between us and you there is a great Gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

27 *Then* the Rich Man, as *he* perceived that his own Caſe was irretrievable, *ſaid* unto Abraham, There may however be a Paſſage from you to the other World, as it is plain there is from thence to you; *I beſeech thee therefore*, oh *Father, that thou wouldſt* pleaſe to *ſend him to my Father's Houſe*, 28 on an Errand of the utmoſt Importance; *For I have* there *five Brethren*, thoughtleſs young Creatures like myſelf, who are now revelling on thoſe Poſſeſſions which were once mine *(f)*, and are likely e'er long to fall into the ſame Miſery with me: I earneſtly intreat thee therefore, *that he may*

27 Then he ſaid, I pray thee therefore, Father, that thou wouldeſt ſend him to my Father's Houſe:

28 For I have five Brethren; that he may teſtify unto

Lazarus, and as ſuppoſing, (*ver.* 28.) that *his Brethren* might *know him*, if he appeared to them.

(f) I have five Brethren, &c.] As no Mention is made of any ſurviving *Wife* and *Children*, but *his five Brethren* are deſcribed as living ſtill together in his *Father's Houſe*, one would imagine that *our Lord* intended, to repreſent this wretched Creature as *a young Man*, who (unhappily for himſelf, like many *modern Rakes*,) coming early to the Poſſeſſion of his Eſtate, ſoon broke his Conſtitution by Debauchery, and ſo left his Riches to the younger Children of the Family, having *no other Heirs*.

(g) If

unto them, leſt they alſo come into this Place of Torment.

may be ſent, to *teſtify to them* the Reality and Importance of this Inviſible World, *that they* may be awakened to avoid thoſe Evil Courſes that have been my Ruin, and *may not alſo come into this Place of Torment.* Sect. 125. Luke XVI. 28.

29 Abraham ſaith unto him, They have Moſes and the Prophets; let them hear them.

But *Abraham ſaid* in Reply *to him*, Thou knoweſt *they have* an excellent Divine Revelation in the Writings of *Moſes and the Prophets*; *let them* but *hearken to* the Warnings and Inſtructions that are given by *them*, and they have Means ſufficient to ſecure them from that Danger. 29

30 And he ſaid, Nay, Father Abraham: but if one went unto them from the Dead, they will repent.

And when the poor tormented Creature found, this alſo was objected to, *he* pleaded ſtill in their Behalf, and *ſaid*, *Nay*, *Father Abraham*, they will ſlight theſe, as I fooliſhly did; *but* ſurely *if one go to them from the Dead*, *they* cannot withſtand ſo awful a Meſſenger, but *will* undoubtedly *repent*, and reform their Lives. 30

31 And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſuaded, tho' one roſe from the Dead.

But Abraham put an End to the Diſcourſe, with an Aſſurance of the Fruitleſsneſs of any ſuch extraordinary Means for their Conviction; and *he ſaid to him*, The Evidences of the Divine Revelation are ſuch, that *if they hearken not to Moſes, and the Prophets, neither will they be perſuaded* to a thorough Repentance and Reformation, *tho' one ſhould ariſe from the Dead* to viſit them (*g*). For tho' it might indeed alarm them for a Time, the ſame Prejudices and Luſts, which led them to deſpiſe thoſe Methods of Inſtruction that GOD has given them, would alſo lead them e'er long to ſlight and forget ſuch an awful Apparition, as you deſire they might ſee. 31

(*g*) *If they hearken not to Moſes, &c.*] It is true, *Moſes* no where expreſsly aſſerts *a future State of Rewards and Puniſhments*; yet the Facts recorded by him ſtrongly inforce the natural Arguments in Proof of it; and *the Prophets* ſpeak plainly of it in many Places. See *Pſal.* xvi. 9, 10, 11. xvii. 15. xxiii. 6. xlix. 14, 15. lxxiii. 17, & *ſeq. Prov.* xiv. 32. *Eccleſ.* iii. 17, 21. xi. 9. xii. 7, 13, 14. and *Ezek.* xviii. 19, 20, 21.——*Biſhop Atterbury* has excellently ſhewn the Juſtice of *Abraham's Aſſertion* here, in his incomparable Diſcourſe on *this Text.* (See his *Sermons*, *Vol.* ii. *Serm.* 2.) The Impenitence of many, who *ſaw* another *Lazarus raiſed from the Dead*, (*John* xi. 46.) and the Wickedneſs of the *Soldiers*, who were *Eye-witneſſes* to the *Reſurrection of Chriſt*, and yet that very Day ſuffered themſelves to be *hired* to bear a *falſe Teſtimony* againſt it, (*Mat.* xxviii. 4, 15.) are moſt affecting and aſtoniſhing Illuſtrations of this Truth: For each of thoſe *Miracles* was far more convincing, than ſuch an *Apparition*, as is here referred to, would have been.

IMPROVEMENT.

Sect. 125. *Luke* xvi. 19,--21.

MOST evidently may we learn from *this Parable*, that it is impossible to *know either Love or Hatred by any Thing that is before us under the Sun. (Eccles.* ix. 1.) Who that had seen the Pomp and Plenty of this *Rich Sinner*, and compared it with the Indigence and Misery of *Lazarus*, would have imagined, that the latter had been *the Child*, and the former *the Enemy of GOD?* But let us *judge nothing before the Time. (1 Cor.* iv. 5.) Our *Lord Jesus Christ* shews us the *Period* of all the Prosperity of the Wicked, and of all the Calamities with which Good Men may be exercised.—And what availed the *Luxuries of Life*, or the Mag-
Ver. 23, 24. nificence of *Burial*, to a Wretch *tormented in Flames?* Surely the Fierceness of those *Flames* would be proportionable to the *Luxury* in which he had formerly lived, and the Sense of his *Torment* be heightened by the *Delicacy* he had once indulged. May GOD awaken those unhappy Persons, whatever their Rank in the present Life may be, who place their Happiness and their Glory, in being *clothed in Purple and fine Linnen, and faring sumptuously every Day!* May they *lift up* their enchanted deluded *Eyes*, and see that pointed *Sword* of the Divine Vengeance, which is suspended over them by so weak a Thread; and, may they take this Warning from one *greater than Moses and the Prophets*, from one that *came from the Dead* to inforce it, that they pass not *into that Place of Torment!*

Ver. 22. Let *poor afflicted Saints* take Comfort in what has now been read, tho' they may be despised and slighted by Men. The Time will shortly come, when those *Angels*, that now descend in an invisible Form to *minister to*
Ver. 23. *them*, will appear as their *Guard* to convoy them to the Regions of Glory. *Abraham's Bosom* will be opened to them, and the Dainties of Heaven be set before Multitudes, who, perhaps, while on this Side the Grave, hardly knew how to procure even the Necessaries of Life.

May we never view those *Seats of Glory*, as this wretched *Sensualist* did, at an *unapproachable Distance!* Let us think seriously of his deplorable Circumstances, when he asked *a Drop of Water* from *the Tip of Lazarus's*
Ver. 25. *Finger*, and yet was *denied.* Dreadful Representation! yet made by *Christ* himself, who surely knew how to describe the Case with the utmost Propriety. Behold, oh our Souls, this *Son of Abraham* in that flaming Prison, in all the restless Agonies of Torment and Despair; and we may judge what Dependance to place on a *Descent from pious Ancestors*, or a Participation of external Privileges.

We enquire not curiously into the *Motives*, which engaged him to
Ver. 27, 28. request, that so extraordinary a *Warning* might be sent to *his Brethren*; whether it might proceed from a Remainder of natural Affection, from a Fear of meeting them in the same Misery, or from a Mixture of both.

It

It is enough to obſerve, how, and upon what Principles, it was denied. Sect. 125.
If they hear not Moſes and the Prophets, neither will they be perſuaded, tho' one roſe from the Dead. Let none vainly excuſe themſelves, from believing Ver. 31.
the Evidence of the *Revelation* GOD has given, on a Pretence that *if they ſaw Signs and Wonders, they would believe.* The Heart of Man may be Ver. 30.
hardened againſt the moſt ſenſible and immediate Miracles; but if that Evidence were irreſiſtible, it would ill become us to dictate to GOD, when, and to whom, it ſhould be given. Let us examine, and acquieſce in Ver. 29.
ſuch, as he has ſeen fit to afford; and paſs thro' our various Scenes of Life, as thoſe that have Eternity in View, and are perſuaded we muſt each of us, in a few Years at fartheſt, be with *Lazarus in Abraham's Boſom*, or with *the Rich Man in that* tormenting *Flame.*

SECT. CXXVI.

CHRIST *repeats his Exhortations to an inoffenſive Conduct, and a forgiving Temper; and warns his Diſciples not to arrogate any Merit to themſelves.* Luke XVII. 1,—11.

LUKE XVII. 1.

THEN ſaid he unto the Diſciples, It is impoſſible but that Offences will come: but Wo *unto him* thro' whom they come.

LUKE XVII. 1.

OUR Lord alſo about this Time repeated to the numerous Attendants who were *then* around him, ſeveral Things which *he* had formerly *ſaid* in a more private Way *to the Diſciples*; and particularly addreſſed them in Terms like theſe, Conſidering the general Corruption of Human Nature, the Snares of the World, and the Temptations of Satan, *it is impoſſible but* one Way or other *Offences ſhould come*; many profeſſing my Religion will, no doubt, act unworthy of themſelves, and diſgrace the holy Name they bear: *Nevertheleſs, Woe* [*be to him*] *by whom they come*; and let me warn you therefore, as you love your own Souls, to guard againſt the Guilt and Danger of being a Stumbling-block to others. For I 2
aſſure you, *it were better* for ſuch a one, even *for him* that by an immoral Life proves a Reproach to my Cauſe, *that* he ſhould die by the Hand of Violence, and ſuffer the moſt ſhocking Execution; yea, that *a huge Mill-ſtone ſhould be hanged about his Neck, and he* ſhould *be thrown*

Sect. 126. Luke XVII. 1.

2 It were better for him that a Milſtone were hanged about his Neck, and he caſt into

Sect. 126. Luke XVII. 2.

into the Sea, than that he ſhould offend and inſnare *one of theſe Little ones* that believe in me, ſo as to draw the meaneſt of them into Sin and Ruin. (See Mat. xviii. 6, 7. and the Notes there, Sect. 93. pag. 20, 21.)

into the Sea, than that he ſhould offend one of theſe Little ones.

3 *Take heed to yourſelves* therefore (*a*), that you may govern all your Paſſions aright, and particularly your Reſentments, by which otherwiſe much Sin may be occaſioned, both to yourſelves and others. *And if thy Brother treſpaſs againſt thee*, do not lay up a ſecret Grudge againſt him for it, but plainly and faithfully *rebuke him*, endeavouring to convince him of the Evil he has committed; *and if he* appear to *repent* of his Fault, *forgive him* immediately, without inſiſting on any rigorous Satisfaction. 4 *And if he treſpaſs againſt thee* again and again, even tho' he ſhould repeat his Fault *ſeven Times in a Day*, (compare Pſal. cxix. 164.) *and ſeven Times in a Day return to thee*, ſeriouſly *ſaying*, *I repent* of my Folly, and am heartily ſorry for the Injury I have done thee; *thou ſhalt forgive him* even theſe repeated Offences. (Compare Mat. xviii. 21, 22. pag. 31.)

3 Take heed to yourſelves: If thy Brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven Times in a Day, and ſeven Times in a Day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 *Then the Apoſtles ſaid unto the Lord*, Lord, we are ſenſible, that in this Inſtance, as well as in ſeveral others, we have Need to pray, thou wouldſt *increaſe our Faith* (*b*): Oh quicken our Apprehenſion of the Reality and Importance of the Motives by which all thy Commands are inforced, and of the Authority by which they are dictated; that we may not ſcruple to ſubmit even to ſuch Precepts as theſe, how hard ſoever they may bear upon Fleſh and Blood.

5 And the Apoſtles ſaid unto the Lord, Increaſe our Faith.

6 *And the Lord ſaid, If you had* ever ſo little *Faith*, tho' it were but *as a Grain of Muſtard-ſeed*, yet (as I formerly told you,) it would conquer

6 And the Lord ſaid; If ye had Faith as a Grain of Muſtard-ſeed, ye might ſay unto

(*a*) *Take heed to yourſelves.*] This contains a ſtrong and important Intimation, how much Sin, and Scandal is occaſioned, by a ſevere quarrelſome Temper in the Diſciples of *Chriſt*; as it not only ſtirs up the Corruptions of thoſe with whom they contend, but leads others to think meanly of a Profeſſion, which has ſo little Efficacy, to ſoften, and ſweeten the Tempers, of thoſe who maintain it.

(*b*) *Increaſe our Faith.*] *Wolzogenius* himſelf acknowledges, that their applying to *Chriſt* to ſtrengthen their *Faith*, ſhews that they believed he had a Divine Influence over the Spirits of Men. See *Whitby, in loc.*

(*c*) *You*

unto this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it ſhould obey you.

quer the greateſt Difficulties; ſo that *you might*, as it were, be able to *ſay to this Sycamore-tree, Be thou rooted up, and planted in the Sea; and it ſhould* preſently *obey you (c)*. Sect. 126. Luke XVII. 6.

7 But which of you having a Servant plowing, or feeding Cattle, will ſay unto him by and by, when he is come from the Field, Go and ſit down to Meat?

Endeavour therefore to live in the Exerciſe of this noble Grace, and in a Series of ſuch Services as it will naturally dictate: *But* in the midſt of all, be careful to maintain the deepeſt Humility, as in the Preſence of GOD your Heavenly Maſter: For *who* is there *of you, that* if he *has a Servant ploughing* his Ground, *or feeding his Flock, will ſay to him, as ſoon as he comes in from the Field, Come in (d), and ſit down at the Table* with me? 7

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken; and afterward thou ſhalt eat and drink?

Or will he not rather ſay to him, if it was a Part of that Servant's Buſineſs to do it, *Make ready my Supper, and gird up thy Garments* cloſe about thee *(e)*, *and wait upon me, while I am eating and drinking; and afterwards thou ſhalt eat and drink* thyſelf? 8

9 Doth he thank that Servant becauſe he did the Things that were commanded him? I trow not.

And ſuppoſe he ſhould obſerve his Orders with the greateſt Diligence, *does he* think himſelf obliged to *thank that Servant, becauſe he hath done what was commanded him? I apprehend* he does *not*, becauſe he has an Authority over the Servant, and may juſtly claim his Obedience as Matter of Debt. 9

10 So likewiſe ye, when ye ſhall have done all thoſe Things which are commanded you, ſay, We are unprofitable Servants: we have done

Now apply this to your own Services; and *ſo likewiſe ye, when you have* faithfully *done all that was commanded you* in the exacteſt Manner, yet ſtill *ſay, Surely we are* worthleſs and *unprofitable Servants (f)*, who cannot pretend to have merited any Thing from the Hand of our Maſter; *for we have done* no more than *what* 10

(c) *You might ſay to this Sycamore-tree, &c.*] I do not apprehend *this Text* to be entirely *parallel* to *Mat.* xvii. 20. *pag.* 12. In this Connection the Expreſſion ſeems *Proverbial*, and to be as if he had ſaid, As the leaſt Degree of *miraculous Faith* will (as I ſaid before,) produce the greateſt Effects, ſo the leaſt Degree of true *ſincere Piety* will finally bear a Man above all Oppoſition, and enable him to conquer the World.

(d) *Come in.*] *Raphelius* proves, that παρελθων has often this Senſe. Compare *Luke* xii. 37. and *Acts* xxiv. 7. See *Raphel. Annot. ex Herod. pag.* 263, and eſpecially *Annot. ex Xen. pag.* 108.

(e) *Gird up thy Garments* cloſe about thee.] Compare *Luke* xii. 37. *pag.* 120.——That Servants uſed to be *girded* while waiting on their Maſters, is well ſhewn by *Elſner. Obſerv. Vol.* i. *pag.* 258, 259. See *Note (b)* on *Luke* xii. 35. *pag.* 119.

(f) *Unprofitable Servants.*] The Word αχρειοι ſometimes ſignifies *wicked*; (*Rom.* iii. 12. *Mat.* xxv. 30.) but in this Connection it cannot have that Senſe. I entirely agree with *Heinſius*, that here, and 2 *Sam.* vi. 22. *Septuag.* it ſignifies *mean*, or *inconſiderable*, as the beſt of Men certainly are.

Sect. 126. Luke XVII. 10. *what we were* by Virtue of our Relation to GOD, and Dependance upon him, indiſpenſably *obliged to do*, as much as any purchaſed Slave is obliged to ſerve his Maſter. And aſſure yourſelves, that no Services will be ſo pleaſing to GOD, as thoſe that are performed with ſuch an humble Spirit.

done that which was our Duty to do.

11 Theſe Diſcourſes, and thoſe above-mentioned, happened in our Lord's Journey to the Feaſt of the Dedication; *and as he went to Jeruſalem* to attend it *(g)*, *he paſſed thro' the Midſt of Samaria and Galilee*, taking thoſe Parts of Samaria in his Way, that lay next to Galilee.

11 And it came to paſs, as he went to Jeruſalem, that he paſſed thro' the Midſt of Samaria and Galilee.

IMPROVEMENT.

Luke xvii. 1, 2. LET us renew our Guard againſt every Thing in our Conduct, which might *give Offence* to the Meaneſt and *Weakeſt*; and againſt every Thing, which might by a bad Example miſlead others, or furniſh the Enemies of Religion with Matter of Reproach and Accuſation againſt it.

Ver. 3, 4. Let us imbibe the *forgiving* Spirit of the Goſpel, and bearing in Mind the numberleſs Inſtances in which GOD has forgiven us, tho' we have ſinned againſt him *not only ſeven Times, but ſeventy Times ſeven*; let us *arm ourſelves* in ſome Degree *with the ſame Mind*, and endeavour to *forbear, and forgive one another, even as GOD for Chriſt's Sake has* freely *forgiven us. Eph.* iv. 32. and *Col.* iii. 13.

Ver. 5. In a Senſe of the Weakneſs of our *Faith*, let us pray to *Chriſt* to *increaſe* it; and then thoſe Duties will be diſcharged with Eaſe and Delight, which appeared moſt difficult in a diſtant Proſpect. Yet when

Ver. 7,--10. *Faith* and *Patience* have had their moſt *perfect Work*, when our Maſter's Will has been borne with the moſt entire Submiſſion, and done with the moſt zealous Diſpatch, let us not pretend to place any *Merit* in our own Actions or Sufferings; but let us think of ourſelves as the *Servants* of GOD, yea, as *unprofitable Servants*, whoſe *Goodneſs extendeth not* to our Great Maſter: And to the Riches of his Grace let us aſcribe it, that our feeble Powers are ſtrengthened to the Performance of our Duty; and that our worthleſs Services are accepted, and the numberleſs Deficiencies of them mercifully excuſed.

(g) *As he went to Jeruſalem.*] As *Luke* has related the *two little Hiſtories* contained in the *next Section* at ſome Diſtance from each other, it is very difficult, (as the attentive Reader will obſerve,) to place them together without ſome *Tautology*. I have therefore inſerted the Introduction to one of them, at the End of *this Section*; leaving out the Word ἐγένετο, *it came to paſs*, which is a mere *Expletive*; or if it ſignify any thing, only implies, that what is mentioned in the Context *happened in this Journey*; or it may refer to the Diſcourſes *Chriſt* had before delivered, as we have obſerved in the *Paraphraſe*.

SECT.

SECT. CXXVII.

CHRIST *travelling thro'* Samaria *rebukes the intemperate Zeal of* James *and* John, *againſt thoſe who refuſed to grant him Entertainment; and heals* Ten Lepers. Luke IX. 51,---56. XVII. 12,---19.

LUKE IX. 51.

AND it came to paſs, when the Time was come that he ſhould be received

LUKE IX. 51.

IT was obſerved in the Cloſe of the former Section, that our Lord was now on his Journey from Galilee, near the Feaſt of the Dedication *(a)*: *And it came to paſs, that as the Days were* now almoſt *fulfilled, in which* he knew *he ſhould be received up* to Heaven again *(b)*, having diſpatched

Sect. 127. Luke IX. 51.

(a) Near the Feaſt of the Dedication.] Taking it for granted, that the following Word αναλημψεως, refers to *Chriſt's Aſcenſion*, (the Reaſons for which I ſhall give below,) I think this the *only Place*, where *this little* Story can properly come in. Moſt *Harmonizers* place it juſt before the *Feaſt of Tabernacles*; (of which we had an Account in the *Seventh* and *Eighth Chapters* of *John*, from *Sect.* 98. to 105.) and chiefly on their Authority, without a critical Examination, I had mentioned it in that Connection in my *Sermon againſt Perſecution*, *pag.* 3. But I am now convinced, *that* could not be the Time; not only as it would increaſe the Difficulty, by ſuppoſing *Luke* then to ſay, that *the Time of his being received up was fulfilled*, tho' it muſt have been above *Half a Year* before his Death; but chiefly, becauſe *that* was not the *laſt Journey* he made from *Galilee* to *Jeruſalem*, and becauſe, (as we obſerved on *John* vii. 10. *Note (b)*, *pag.* 44.) he made *that Journey* with all poſſible *Secrecy*; whereas *here* he had a Train of Attendants.——No *Commentators* (on our Interpretation of αναλημψεως) have, for the obvious Reaſon hinted above, thought of placing it *higher*; and *lower* I think it cannot be brought: For tho' I was once ſtrongly inclined to take the Words in their *moſt literal Senſe*, and to conclude *this happened* when *Chriſt* was going from *Galilee* to *Jeruſalem* juſt before his *Aſcenſion*, after having manifeſted his *Reſurrection* by his Appearance to the *Five hundred Brethren*, 1 *Cor.* xv. 6. (compare *Mat.* xxviii. 7, 16,—18.) I have been obliged to give up *that Hypotheſis*, conſidering that he never *after his Reſurrection* appeared ſo *publickly* as in this Story, (compare *Acts* i. 3. x. 40, 41.) and that he had then *no Difficulties* to expect at *Jeruſalem*, againſt which he ſhould *ſtedfaſtly ſet his Face*.—— And as for his Journey to *Jeruſalem* juſt before the *Paſſover* at which he ſuffered, he went from *Ephraim near the Wilderneſs*, (*John* xi. 54.) and *paſſed thro' Jericho*: (*Luke* xix. 1.) So that *Samaria* did not lie in his Way. Nor is there, that I can find, any Proof that he ever went back to *Galilee*, between the *Feaſt of Dedication*, and his Death; which I think ſufficiently accounts for the Uſe of the Phraſe, of *the Days* or Time *being fulfilled*, &c.

(b) As the Days were fulfilled, in which he ſhould be received up: εν τω συμπληρουσθαι τας ημερας της αναλημψεως αυτου.] In all the Reaſonings of the former *Note*, I have taken it for granted, that αναλημψεως here ſignifies *Chriſt's* being *taken up to Heaven*: And this is ſo generally the Signification of the Word, that I wonder any learned Men ſhould have interpreted it in a different Manner.——*Sir Iſaac Newton*, merely to ſuit with his *Hypotheſis* of preſerving the *Order of Matthew* unvaried, ſtrangely ſuppoſes, that this Occurrence happened in the *firſt Year* of *Chriſt's* Preaching; (*Newt. on the Prophecies*, *pag.* 153.) and interprets the Paſſage before us, as if αναλημψις were the ſame with αναδοχη, *a renewed Entertainment*; which

Sect. 127. Luke IX. 51. diſpatched the Miniſtry which he was to diſcharge on Earth; notwithſtanding all the painful Scenes thro' which he was yet to paſs, his Heart was ſo animated with a Regard to his Father's Honour, and the Salvation of Men, and ſo cheared with the Views of his own approaching Exaltation and Glory, that in Defiance of all his moſt inveterate Enemies, *he reſolutely ſet his Face to go* up *to Jeruſalem*, tho' he knew it was the laſt Journey he ſhould take from Galilee thither, and that
52 Tortures and Death awaited him there. *And* as he was travelling thro' Samaria, being a Stranger there, *he ſent Meſſengers before his Face, who in their Progreſs entered into a Village of the Samaritans, to prepare Entertainment for him*; and only deſired to take a Lodging there, and pay
53 for their Accommodation. *But* the Samaritans had ſuch a National Grudge againſt the Jews, that *they would not receive him*, nor grant him the common Rites of Hoſpitality due to any Stranger, *becauſe his Face was directed towards Jeruſalem*; and they knew by the Seaſon of the Year, that he intended that Viſit as a peculiar Honour to the Temple there *(c)*.

ceived up, he ſtedfaſtly ſet his Face to go to Jeruſalem,

52 And ſent Meſſengers before his Face: and they went, and entred into a Village of the Samaritans to make ready for him.

53 And they did not receive him, becauſe his Face was as though he would go to Jeruſalem.

And

which would make it no exact *Date* at all, but might indifferently be applied to any other Feaſt.——*Heinſius* confounds it with ὑψωσις, and interprets it of his being *lifted up* on the Croſs; tho' it is certain, the Ideas of being *lifted up* to a State of Suſpenſion, and *taken*, or *received up*, are extreamly different.——A learned Friend, for whoſe Judgment I have juſtly a great Regard, obſerving that ληψις ſometimes ſignifies a *Seizure*, ingeniouſly conjectures, that αναλημψις may ſignify *Chriſt's being ſeized again*; imagining it may refer to a former Seizure at *Nazareth*, *Luke* iv. 29. urging farther, that αναλαμβανω ſignifies to *take again*, and referring (I think without ſufficient Evidence,) to *Acts* xx. 13, 14. xxiii. 31. compared with *ver.* 10. and *Eph.* vi. 13. compared with *ver.* 11. in Proof of it. But I beg Leave with all due Deference to obſerve, that συλλαμβανω is the Word which *Luke* uſes for *taking*, in the Senſe this worthy Perſon ſuppoſes, as denoting *to ſeize*; (compare *Acts* i. 16. and *Luke* xxii. 54.) in which he is ſupported by the Authority of *Ariſtotle*, *Euripides*, and the beſt *Greek Claſſicks*. And therefore ſince the Word is plainly uſed with Reference to *Chriſt's Aſcenſion*, *Mark* xvi. 19. *Acts* i. 2, 11, 22. 1 *Tim.* iii. 16. as alſo to that of *Elijah*, 4 *Kings* ii. 10, 11. *Septuag.* and ſince in all the Places referred to above, it may be rendered by *taking up*, (ſee *Grotius* on *Mark* xvi. 19.) I ſcruple not at all, with the moſt *antient Verſions*, and the Generality of *Criticks*, to follow the uſual Interpretation, which refers αναλημψις to *Chriſt's Aſcenſion*; eſpecially ſince no conſiderable Difficulty would be removed by admitting any of the preceding different Interpretations.——That the Word *Days* ſignifies no more than *Time*, and ſometimes is uſed to expreſs what paſſes in an Inſtant, is very evident from 3 *Kings* ii. 1. and *Gen.* xxv. 24. *Septuag.*

(c) As a peculiar Honour to the Temple there.] None of the *Feaſts* obſerved at *Jeruſalem* could be more remarkable in this View, as this was kept in Commemoration of the *Temple's* being purified, after it had been polluted by *Antiochus Epiphanes*, to whoſe idolatrous Impoſitions

54 And when his Diſciples, James and John, ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as Elias did?

And when his Diſciples, James and John, who attended him *(d), ſaw it, they ſaid, Lord, wilt thou that we ſpeak for Fire to come down from Heaven to deſtroy them, as Elijah did* with regard to his Enemies? (2 Kings i. 10, 12.) for ſurely one Word in ſuch a Caſe will do it, and the Artillery of Heaven will be much more ready to avenge ſuch an Affront offered to thee, who art ſo much ſuperior to any of the Prophets. Sect. 127. Luke IX. 54.

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of Spirit ye are of.

But [*Jeſus*] *turning* ſhort upon them, *rebuked them* with a becoming Severity, *and ſaid, Ye know not what Kind of Spirit ye are of*; you neither conſider the Genius of the Goſpel, ſo much more gentle than that of the Law, nor do you ſufficiently know your own Hearts; and if you were more diligently to examine them, you would ſoon find, that there is a great deal of perſonal Reſentment and Oſtentation mingled with all that Zeal for me, which you ſo warmly expreſs on this Occaſion. 55

56 For the Son of Man is not come to deſtroy Men's Lives, but to ſave *them*. And they went to another Village.

But I reject your Motion, as abſolutely unfit to be complied with; *for the Son of Man came not* into the World, to erect his Kingdom by military Force, or by any other Method *to deſtroy Men's Lives, but to ſave them*; and therefore will exert his miraculous Power in Works of Mercy and Benevolence, and not of Terror and Vengeance. *And they* departed from that Place, and *went on* till they came *to another Village.* 56

Luke XVII. 12. And as he entred into a certain Village, there met him Ten Men that were Lepers, which ſtood afar off:

And as he entered into a certain neighbouring *Village, there met him Ten Men who were Lepers,* and who on that Account were ſhut out from the Towns to which they belonged; and as in this miſerable State they could have no Society with any but themſelves, both Jews and Samaritans Luke XVII. 12.

ſitions the *Samaritans* had willingly offered to ſubmit; as was obſerved on *John* iv. 9. *Note (g), Vol.* i. *pag.* 172. *Joſephus* obſerves, (*Antiq. lib.* xx. *cap.* 6. (al. 5.) §. 1. *& Bell. Jud. lib.* ii. *cap.* 12. (al. 11.) §. 3.) that the *Jews* going from *Galilee* to *Jeruſalem* at their publick Feaſts, took *Samaria* in their Way; and it might be reſented as ſomething of an Affront, conſidering the Antipathy of the two Nations.

(*d*) *James and John,* who attended him.] That theſe Diſciples, ſo remarkably diſtinguiſhed by their *Lord*'s Favour, ſhould have ſome diſtinguiſhed Zeal and Faith, may ſeem leſs wonderful, than that a Perſon of ſo ſweet a Diſpoſition as *John* ſhould make ſo ſevere a Propoſal. (Compare *pag.* 36.)—The Affinity which *this Story* has to the others, with which *Luke* has connected it, is (as *Grotius* juſtly obſerves,) a ſufficient Reaſon for his having thus tranſpoſed it.

Sect. 127. ritans converſed promiſcuouſly together. *And ſtanding afar off*, leſt they ſhould pollute Paſſengers who might come too near them, *they lifted up their Voice, and ſaid* with great Earneſtneſs, having heard of the Fame of Chriſt, *Jeſus Maſter*, we beſeech thee to *have Mercy upon us*, as thou haſt already extended it to others in theſe deplorable Circumſtrnces. *And ſeeing them, he ſaid unto them, Go, ſhew yourſelves to the Prieſts*; intimating that the Cure ſhould be performed by the Way. *And it came to paſs, that as they were going* on, *they were* all miraculouſly *cleanſed* by the Power of Chriſt, operating at a Diſtance, as well as near. *And one of them, perceiving he was healed*, was ſo affected with it, that he immediately *returned, glorifying GOD with a loud Voice*, and made a free and open Acknowledgment of ſo ſignal a Mercy. *And* preſenting himſelf before Jeſus, *he fell down on his Face at his Feet, giving* the moſt affectionate *Thanks unto him*; *and* it is remarkable, that *he was a Samaritan. And Jeſus* obſerving it, *anſwered and ſaid, Were there not Ten* Lepers *cleanſed? but where* [*are*] *the* other *Nine*, of whom it might have been expected, as they were Jews, that they ſhould have expreſſed a greater Senſe of Piety, and have been more ready to thank GOD for their Deliverance? How is it, that of all that were cleanſed, *none are found who have returned to give Glory to GOD, but this* poor *Stranger* to the Commonwealth of Iſrael? *And he ſaid to him, Ariſe, go thy Way*; this *thy Faith* in my Power *has ſaved thee*, i. e. it has been the Means of thy Cure; and while thou perceiveſt theſe grateful Sentiments in thine Heart, thou mayeſt conclude it comes in Mercy.

Luke XVII. 13.

13 And they lifted up *their* Voices, and ſaid, Jeſus Maſter, have Mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the Prieſts. And it came to paſs, that as they went, they were cleanſed.

15 And one of them, when he ſaw that he was healed, turned back, and with a loud Voice glorified GOD;

16 And fell down on *his* Face at his Feet, giving him Thanks: and he was a Samaritan.

17 And Jeſus anſwering ſaid, Were there not Ten cleanſed? but where *are* the Nine?

18 There are not found that returned to give Glory to GOD, ſave this Stranger.

19 And he ſaid unto him, Ariſe, go thy Way; thy Faith hath made thee whole.

IMPROVEMENT.

Luke ix. 53. WHO would not have imagined, that the Bleſſed *Jeſus* ſhould have been moſt cordially welcome, where-ever he came, when there was Grace in all his Words, and Benevolence in all his Actions? Yet

Yet theſe *Samaritans would not receive him*, becauſe he was a *Jew*. And thus do unhappy Prejudices, taken up on imaginary Grounds, againſt Men, and Things in the general, ſometimes injure the beſt of Men, and prove much more hurtful to the Perſons themſelves by whom they are entertained. Sect. 127.

The raſh *Diſciples* would have *called for Fire from Heaven*; and let us obſerve how *Chriſt* treated the Propoſal. He treated it like himſelf; like the kind compaſſionate Friend of Human Nature; and alſo like one, who well *knew what was in Man*, (*John* ii. 25.) and how little Human Terrors and Severities can do towards producing a real Converſion. Yet *Fire from Heaven* might have carried along with it ſome rational Ground of Conviction, which penal Laws and ſanguinary Executions can never produce. What then would *Chriſt* have ſaid to theſe *Diſciples*, if they had themſelves propoſed to *ſmite with the Sword*, or to *caſt Fire-brands* into the Houſes of theſe unhoſpitable Men? Little do they *know their own Spirit*; little do they underſtand, either the true Genius, or the true Intereſt of the Goſpel, who have Recourſe to ſuch Methods as theſe, to extirpate Hereſy, and to propagate Truth. Let us bleſs GOD, that neither the Guilt, nor the Miſery of ſuch a Conduct, is ours. Ver. 54. Ver. 55.

Let us learn to *ſearch our own Hearts*, that we may form a thorough Acquaintance with ourſelves; which will greatly promote, both the Comfort, and Uſefulneſs of Life. Eſpecially let us attend to our Aims and Intentions, and be greatly jealous over our own Hearts, leſt we indulge our irregular Paſſions under Religious Pretences, and ſet up the Standards of Malice and Pride *in the Name of the Lord.*

From the Story of the *Ten Lepers* let us learn, importunately to ſeek the Influences of *Chriſt*, to purge us from that far more odious and fatal Diſeaſe, which Sin has ſpread over our whole Nature; and after the Example of the *Samaritan*, let us *own the Mercy* we have received. Have we not Reaſon to fear, that of the Multitudes who are indebted to the Divine Goodneſs, there is *not One in Ten* who has a becoming Senſe of it? Let us labour to impreſs our Hearts deeply with ſuch a Senſe. Let us remember what it is that GOD expects of us; and let us farther conſider, that as the Exerciſe of *Gratitude* towards ſuch a Benefactor is moſt reaſonable, ſo alſo in Proportion it is moſt delightful to the Soul; it is indeed (as One well expreſſes it,) like the *Incenſe* of the *Jewiſh Prieſt*, which while it did an Honour to GOD, did likewiſe regale with its own Fragrancy the Perſon by whom it was offered. *Luke* xvii. 12,---16. Ver. 17, 18.

SECT. CXXVIII.

Our LORD *cautions the* Jews, *againſt expecting a pompous Kingdom of the* Meſſiah, *and warns them of the approaching National Deſtruction, which would be the Conſequence of rejecting him.* Luke XVII. 20, *to the End.*

LUKE XVII. 20.

Sect. 128. Luke XVII. 20.

THUS our Lord went on in his Journey, and at length came to Jeruſalem. *And* it was about this Time, that *being aſked by* ſome of *the Phariſees (a), when the Kingdom of GOD,* which he had ſo often mentioned as approaching, *ſhould* actually *come*; *he anſwered them, and ſaid, The Kingdom of GOD cometh not with* that external Pomp and *Obſervation* of Men which you

21 expect. *Neither ſhall they* point to this, or that remarkable Place, and *ſay, Behold* [*it is*] *here, or, behold* [*it is*] *there. For behold,* and obſerve it attentively, *the Kingdom of GOD is* already *among you (b)*; tho', becauſe it is an inward and ſpiritual Kingdom, erected in Men's Hearts, and not attended with outward Grandeur, you overlook it as unworthy your Regards.

22 *And he* afterwards *ſaid to the Diſciples* apart, Tho' you do indeed undergo ſome preſent Difficulties, in Conſequence of your Adherence to me, yet you have ſo much greater Extremities before you, that *the Time will come, when you ſhall wiſh to ſee one of theſe Days of the Son of Man, and ſhall not ſee it*; and the whole Jewiſh Nation having rejected Me the true Meſſiah, ſhall yet long for the Appearance of him, whom they expect under that Character, and eagerly liſten to every one that

LUKE XVII. 20.

AND when he was demanded of the Phariſees, when the Kingdom of GOD ſhould come; he anſwered them, and ſaid, The Kingdom of GOD cometh not with Obſervation.

21 Neither ſhall they ſay, Lo here, or, lo there: for behold, the Kingdom of GOD is within you.

22 And he ſaid unto the Diſciples, The Days will come when ye ſhall deſire to ſee one of the Days of the Son of Man, and ye ſhall not ſee *it*.

(*a*) *Being aſked by* ſome of *the Phariſees.*] I pretend not to ſay, whether this was at *Jeruſalem*, or ſome neighbouring Place; nor is it any way material to determine it.

(*b*) *The Kingdom of GOD is among you.*] So I render ἐντὸς ὑμῶν, referring the Reader to thoſe exact *Criticks* in the *Greek* Language, *Beza*, and *Raphelius*, (*Annot. ex Xen. pag.* 109, 110.) for a more particular Vindication of it. It is certain, *our Lord* could not properly ſay, the Kingdom of GOD was *in* the *Phariſees* to whom he ſpoke, whoſe Temper was entirely alienated from the Nature and Deſign of it.

(*c*) In-

Sect. 128. Luke XVII. 23.

23 And they ſhall ſay to you, See here, or, ſee there: go not after *them*, nor follow *them*.

that pretends to it. *And* accordingly, *they ſhall ſay to you, Behold* [*he is*] *here, or, behold* [*he is*] *there*; [*but*] *do not you go out* to ſeek him, *nor* join to *follow* [*them*] in any of their vain deluſive Schemes.

24 For as the Lightning, that lightneth out of the one *Part* under Heaven, ſhineth unto the other *Part* under Heaven: ſo ſhall alſo the Son of Man be in his Day.

24 For he will indeed come, but in a different Manner from what they expect; even to execute upon them a ſudden and unavoidable Deſtruction: *For as the Lightning which lightens from one* [*Part*] *under Heaven, ſhines* in a Moment with the greateſt Swiftneſs *to the other* [*Part*] *under Heaven*; *ſo alſo* in as ſwift, and terrible a Manner *ſhall* the Coming of *the Son of Man be in his Day*, when he appears to plead the Cauſe of that Goſpel, which has been ſo generally deſpiſed. (Compare Mat. xxiv. 23, 27. Sect. 161.)

25 But firſt muſt he ſuffer many Things, and be rejected of this Generation.

25 *Nevertheleſs, he muſt firſt ſuffer many Things, and be* yet more opprobriouſly and ſolemnly *rejected by this Generation* of Men, who ſhall by this publick and national act of Impiety and Rebellion fill up the Meaſure of their Iniquities. (Compare Luke xxiii. 8,—21. John xix. 15. Acts iii. 13,—15.)

26 And as it was in the Days of Noe, ſo ſhall it be alſo in the Days of the Son of Man.

26 Then ſhall impending Vengence fall upon them at once: *And as it was in the Days of Noah* which preceded the Flood, *ſo alſo ſhall it be in the Days of the Son of Man*, or in thoſe Days when he ſhall come, in the Manner I have now deſcribed, for the Deſtruction of his Enemies.

27 They did eat, they drank, they married Wives, they were given in Marriage, until the Day that Noe entred into the Ark: and the Flood came, and deſtroyed them all.

27 For notwithſtanding the expreſs Predictions of Divine Judgments approaching, they went on with their uſual Courſe of Buſineſs, and of Pleaſure; *they eat, they drank, they married Wives,* [*and*] their Daughters *were given in Marriage*, and with a confident Security perſiſted in the Buſineſs, Entertainments, and Luxuries of Life, *till the* very *Day in which Noah entered into the Ark*; *and* then *the Deluge came* with irreſiſtible Fury, ſo that it overbore *and deſtroyed them all* at once. (Gen. vi. 13. vii. 21.)

28 Likewiſe alſo as it was in the Days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

28 *Likewiſe alſo as it was* at Sodom *in the Days of Lot, they eat and drank, they bought and ſold, they planted* Vineyards, *and built* magnificent Houſes, and never thought themſelves more ſecure, or their pleaſant Country more like to flouriſh:

29 But the ſame Day that Lot went out of Sodom, it rained Fire and Brimſtone from

29 And thus it continued, *till the* very *Day when Lot went out of Sodom*; *and* then *Fire and Brimſtone was rained down*

Sect. 128. Luke XVII. 30.

down by the Lord *from Heaven, and deſtroyed them all.* (Gen. xix. 14, 24.) *Even ſo ſhall it be in the Day when the Son of Man is revealed*, and his Power ſenſibly diſplayed in the Deſtruction of this ſinful People: The Jewiſh Nation ſhall be as careleſs and confident, as if there was not the leaſt Danger, indulging themſelves in all Kinds of Luxury and Extravagance (*c*), till they ſee Ruin ſurrounding them on every Side, from which it will be as impoſſible for them to eſcape, as it was for the Sinners of the Old World, or the Inhabitants of Sodom and Gomorrah. (Compare Mat. xxiv. 37,—39. Sect. 163.)

from Heaven, and deſtroyed them all:

30 Even thus ſhall it be in the Day when the Son of Man is revealed.

31 *In that Day, if any one ſhall be* taking the Air *on the Houſe-Top*, or be retired thither for any other Purpoſe, *and his* beſt Dreſs and *Furniture be in the Houſe, let him not come down* into the Houſe *to take it away (d)*; but let him flee the readieſt Way, by thoſe Steps which go down on the Outſide of the Building: *And he that is* at work *in the Field*, ſtripped of his upper Garment, *let him likewiſe not return back*, tho' it be but a few Steps, to take it. (Compare Mat. xxiv. 17, 18. Sect. 161.)

31 In that Day, he which ſhall be upon the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away: and he that is in the Field, let him likewiſe not return back.

32 But *remember* the awful Example of *Lot's Wife*, with the dreadful Iſſue of her Delay, and looking back; (Gen. xix. 26.) and take heed leſt, like her, you periſh in that ſudden Vengeance, which ſhall overtake your former Abode, if you allow yourſelves to linger in it, or turn back for the ſake of any Thing you have left there.

32 Remember Lot's Wife.

33 For in that Day, *he that ſhall ſeek to preſerve his Life* by retiring into ſome fortified City, and eſpecially into that, where one would imagine he ſhould be ſafeſt, *ſhall loſe it; but he that ſhall* ſeem to take the

33 Whoſoever ſhall ſeek to ſave his Life, ſhall loſe it: and whoſoever ſhall loſe his Life, ſhall preſerve it.

(*c*) Indulging themſelves in all Kinds of Luxury and Extravagance.] It is not unſeaſonable for *Great Britain* to recollect, that when a pompous and *luxurious Way of Living* has come to its Height in many of the moſt conſiderable antient and modern Nations, there has been a very ſudden Tranſition to the loweſt State of *Servitude* and *Ruin*. All Hiſtories abound with Inſtances of this Kind; and GOD grant, that our own Age may not add one to the Number!

(*d*) *Let him not come down* into the Houſe *to take it away.*] This ſhews, beyond all Controverſy, that this Diſcourſe refers not to the *final Judgment*, from which there can be *no Eſcape*; but to the *Deſtruction of Jeruſalem*, from which it is well known that many *Chriſtians* were preſerved by this Caution. See *Grotius, in loc.*——The *Jewiſh Houſes* were built with a *flat Roof*, and had Stairs without to go down from the Top. Compare *Luke* v. 19. *Vol.* i. *pag.* 277.)

(*e*) *The*

the ready Way to *loſe his Life, ſhall preſerve it*; for they who regard my Admonitions, and retire, however their Conduct may be cenſured as imprudent, ſhall ſurvive the general Ruin. Sect. 128. Luke XVII. 33.

34 I tell you, in that Night there ſhall be two Men in one Bed; the one ſhall be taken, and the other ſhall be left.

I tell you, in that Night, that gloomy calamitous Time, the Providence of GOD ſhall be ſtrangely ſeen, in delivering ſome of my Diſciples, when others in the very ſame Places and Circumſtances ſhall periſh in the common Calamity: *There ſhall*, for Inſtance, *be Two Perſons* lying *in the ſame Bed*; and *the one ſhall be taken* by the Enemy (*e*), *and the other diſmiſſed.* 34

35 Two Women ſhall be grinding together; the one ſhall be taken, and the other left.

And *Two Women ſhall be grinding together* at the ſame Mill; *the one ſhall be taken, and the other diſmiſſed.* 35

36 Two Men ſhall be in the Field; the one ſhall be taken, and the other left.

And *Two Men ſhall be* working or walking together *in the Field*; *the one ſhall be taken, and the other diſmiſſed.* (Compare Mat. xxiv. 40, 41. Sect. 163.) 36

37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Wherefoever the Body is, thither will the Eagles be gathered together.

And they anſwered and ſaid to him, Where, Lord, and to whom, ſhall this Deſtruction happen (*f*)? *And he ſaid to them*, Your Proverb is applicable to the preſent Occaſion, *Whereſoever the Carcaſe is, there will the Eagles be gathered together* (*g*); where-ever the impenitent and unbelieving Jews are, the Vengeance of GOD will purſue them, and the Roman Eagles ſhall (as it were) fly upon them as a helpleſs Prey; and ſo, where their Numbers are the largeſt, there the Deſtruction will be greateſt and moſt terrible. (Compare Mat. xxiv. 28. Sect. 161.) 37

IMPROVEMENT.

MAY our Minds be formed to a true Taſte and Reliſh for the *Kingdom of GOD!* and may we learn, wherein it *conſiſts*; not, like the Kingdoms of this World, in External Pomp and Splendor, but *in Righte-* *Luke* xvii. 20.

(*e*) *The one ſhall be taken* by the Enemy.] That this is the Senſe of the Word παραλημφθησεται, and that αφεθησεται in the latter Clauſe ſhould be rendered *diſmiſſed*, or *let go*, I think *Elſner* has abundantly proved. *Obſerv. vol.* i. *pag.* 262, 263.—— He has likewiſe ſhewn there, how cuſtomary it was for *Women* to *grind at the Mill.* See alſo *Bos, Exerc. pag.* 30.

(*f*) *Where, Lord*, &c.] I have ſeen few *Paraphraſes*, which do not ſuperſede this Queſtion: I have forbore mentioning *Jeruſalem* above, that I might leave Room for it.

(*g*) *Where-ever the Carcaſe is*, &c.] *Dr. Clarke* has explained the general Senſe of this *Proverb* with great Judgment. (See his *Seventeen Sermons, pag.* 381, & *ſeq.*) It is, as if it had been ſaid, *The like Cauſes will produce the like Effects.* But it ſeems to ſuggeſt ſo proper an Alluſion to the *Roman Standards*, and to the Carnage they made of the *Jews*, that I could not forbear introducing the Mention of it.

Sect. 128. *Righteouſneſs, Peace, Joy in the Holy Ghoſt*, and that Inward Subjection of Soul to the Divine Government, which is the Eſſence of Religion, and the grand Security and Felicity of our Natures! Many are like the
Ver. 21. *Phariſees*, talking of it, and expecting it, while it is *among them*, and they know it not; and, perhaps, deſpiſe the humble Chriſtians *in whom* it reſides, and moſt eminently triumphs. May they who think moſt lightly of it, never have Cauſe to *wiſh* at laſt, for the Return of thoſe
Ver. 22. *Days of the Son of Man*, which are now their Burthen, rather than their Pleaſure, while they hear vital and inward Religion in vain recommended and inforced!

Ver. 26,-30. What *our Lord* ſays of *his Coming* to the Deſtruction of *Jeruſalem*, may be applied, as it is elſewhere, to his *Appearance* at the *final Judgment*, of which the former was a Figure. Thus ſhall the Men of *that Generation* be immerſed in Buſineſs and Pleaſure; and that tremendous *Day* ſhall *come upon them*, even *as a Thief in the Night*; ſo that they ſhall find themſelves overwhelmed with irrecoverable Ruin, while they cry, *Peace and Safety*. (1 *Theſ.* v. 2, 3.) And thus doth the awful *Hour of Death*, which conſigns Men over to Judgment, *ſurprize* the Generality of Mankind, amidſt all the ſolemn Warnings of it, which they daily receive. May we ever be in a prepared Poſture, and daily live, as on the Verge of Eternity!

Ver. 32. And if once we are engaged in a Courſe of ſerious Preparation, let us *remember Lot's Wife*, and take heed, that we *turn not back* again. We
Ver. 31. *flee* as *for our Lives*; let us not *look behind us*. Whatever is to be *left*, whatever is to be *loſt*, it is enough if our *Life be given us as for a Prey*.

Ver. 34,-36. If we have any juſt Hope, that it will ſo be given us, we have a great deal of Reaſon to own and adore the Riches of Divine Grace to us, of that diſtinguiſhing Grace, which has *taken us*, when others are *left*; ſome, perhaps, employed in the *ſame Buſineſs*, and dwelling in the *ſame Place*; and, may not I add, ſome lying in the *ſame Bed* too.

In a Word, let all ſeriouſly bethink themſelves, and *flee from the Wrath to come*. GOD *ſpared not Judea*, that favourite Country, when they rejected his Goſpel, and his Son: *Let us fear, leſt he alſo ſpare not us.*
Ver. 37. *(Rom.* xi. 20, 21.) In this Reſpect alſo, *whereſoever the Carcaſe is, there will the Eagles be gathered together*, The ſame Cauſes will produce the ſame Effects; and when we, in particular, of theſe happy, but ſinful Nations, conſider our numerous and aggravated Provocations, we ſhall ſee much greater Reaſon to wonder, that the *Judgments of GOD* have been ſo long delayed, than that they ſhould at laſt fall upon us with an inſupportable Weight.

SECT.

SECT. CXXIX.

CHRIST *preſſes his Diſciples to Perſeverance in Prayer, by the* Parable *of the* Importunate Widow; *and recommends Humility, by that of the* Phariſee *and* Publican. Luke XVIII. 1,—14.

LUKE XVIII. 1.

AND he ſpake a Parable unto them, *to this End*, that Men ought always to pray, and not to faint;

LUKE XVIII. 1.

THUS our Lord diſcourſed with his Diſciples of the approaching Deſtruction of Jeruſalem by the Romans; *and* for their Encouragement under thoſe Hardſhips, which they might in the mean Time expect, from their unbelieving Countrymen, or others, *he ſpoke a Parable to them*; which was intended to inculcate upon them this great Truth, *that* how diſtreſſed ſoever their Circumſtances might be, *they ought always to pray* with Faith and Perſeverance, *and not to faint* under their Trials. Sect. 129. Luke XVIII. 1.

2 Saying, There was in a City a Judge, which feared not GOD, neither regarded Man.

For this Purpoſe he diſcourſed to them in the following Manner, *ſaying*, *There was a Judge in a certain City, who neither feared GOD, nor reverenced Man*; but was wicked enough to ſet light by all Regards to both, and to make his own Humour, and ſecular Intereſt, the only Rule of his Actions. 2

3 And there was a Widow in that City, and ſhe came unto him, ſaying, Avenge me of mine Adverſary.

And there was a Widow in that City, who had ſuſtained ſome Injury from an Enemy more powerful than herſelf; *and* having no other Way to obtain Redreſs, *ſhe came to him*, at a Place and Time when ſhe could not be denied Acceſs, *and ſaid*, I come to put myſelf under the Protection of the Law, and to demand thine Aſſiſtance as a Magiſtrate, to *do me Juſtice againſt mine Adverſary* (*a*), that I may not ſink under his oppreſſive Attempts. 3

4 And he would not for a while: but afterward he ſaid

This was her Caſe *and* Plea; yet as ſhe brought no Preſent in her Hand, *he would not, for a* conſiderable *Time*, take 4

(*a*) *Do me Juſtice againſt mine Adverſary.*] This is the undoubted Import of the Phraſe ἐκδίκησόν με: and Care ſhould have been taken to expreſs it ſo, as not to ſuggeſt the Idea of *Revenge*.

Sect. 129. take any Notice of it: *But* as ſhe ſtill perſevered in her Petition, *he afterwards ſaid within himſelf, Tho'* indeed *I neither fear GOD, nor reverence Man*, and therefore care not what becomes of this Cauſe, or who has the Right, or the Wrong of it; *Yet becauſe this* importunate *Widow gives me Trouble* by her continued Application, *I will do her Juſtice, leſt* by her *coming perpetually* to me with this Petition, *ſhe* even ſtun and *weary me out* with her Cries (*b*).

Luke XVIII. 4.

5 6 7 8

And the Lord ſaid, Hear, and obſerve, *what the unjuſt Judge ſaith* upon this remarkable Occaſion, and how he owns himſelf to be prevailed on by the continual Cries of one, whom otherwiſe he would not have regarded. *And* if the earneſt Importunity of a poor Widow thus prevailed on an unrighteous Perſon, *ſhall not* a righteous *GOD* much more be moved to *vindicate his own Elect*, his choſen and dearly beloved People, *that cry to him Day and Night*, under the cruel Oppreſſion of their inſulting Enemies, even *tho' he* may ſeem to *bear long with them*, to give them Space for Repentance (*c*)? Yes, *I ſay unto you, He will* certainly *vindicate them*; and when he once undertakes it, he will do it *ſpeedily* too; and this Generation of Men ſhall ſee, and feel it, to their Terror. *Nevertheleſs, when the Son of Man*, having been put in Poſſeſſion of his glorious Kingdom, *comes* to appear for this important Purpoſe, *will he find Faith in the Land (d)?* The Perſecution

ſaid within himſelf, Tho' I fear not GOD, nor regard Man;

5 Yet becauſe this Widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear what the unjuſt Judge ſaith.

7 And ſhall not GOD avenge his own Elect, which cry Day and Night unto him, tho' he bear long with them?

8 I tell you, that he will avenge them ſpeedily. Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?

(*b*) *She* even ſtun and *weary me out.*] The Word ὑπωπιάζῃ is very emphatical, and ſignifies *to ſtun*, or *beat down* by violent and repeated Blows on the Head. Compare 1 *Cor.* ix. 27.

(*c*) *Tho' he* may ſeem to *bear long with them*, &c.] The learned *Elſner* ſuppoſes μακροθυμεῖ, with a ſmall Alteration in the *Accent*, to correſpond to βοήσωσιν, and would render it, *Shall he not avenge his Elect, who cry to him, and wait patiently for it*, i. e. for his Appearance in their Favour? (*Elſner. Obſerv. Vol.* i. *pag.* 265, 266.) But as I cannot think the Words will naturally bear ſuch a Conſtruction, or that the Authorities he produces are ſatisfactory, I chuſe to retain *our Verſion*. Nor can I, on this Interpretation, perceive any Inconſiſtency between *ver.* 7. and 8. ſince it is plain, GOD might *wait long*, and yet at length execute a *ſpeedy* and *ſudden* Vengeance on the perſecuting Enemies of his People. Compare *Pſal.* lxxiii. 19. *Hab.* ii. 3. and eſpecially, *Eccluſ'* xxxv. 18. to which Words *Grotius* ſuppoſes, there is an Alluſion here.

(*d*) *Will he find Faith in the Land?*] It is evident, the Word γῆ often ſignifies, not *the Earth* in general, but ſome particular *Land*, or *Country*; as in *Acts* vii. 3, 4, 11. and in numberleſs other Places. And the *Context* here limits it, to the leſs extenſive Signification. ——The Believing *Hebrews* were evidently in great Danger, of being wearied out with their

tion will be ſo ſevere, as almoſt to bear it down: Sect. 129.
But let the Remembrance of what I have now ſpoken, be a Comfort to my People, and a Warning to thoſe that injure them. Luke XVIII. 8.

9 And he ſpake this Parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others:

9 *He alſo ſpake this* other *Parable to certain* Perſons, *who*, like the proud Phariſees, arrogantly *truſted in themſelves, that they were righteous, and deſpiſed others* as Reprobates.

10 Two Men went up into the Temple to pray; the one a Phariſee, and the other a Publican.

10 There were, ſaid he, *Two Men* who *went up to the Temple to pray* there, chuſing to offer up their particular Devotions at that ſacred Place; and *the one* of them was *a Phariſee*, one of that Sect ſo greatly honoured among you, *and the other a Publican*, whom you are uſed to number with the moſt contemptible of Mankind.

11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other Men *are*, Extortioners, Unjuſt, Adulterers, or even as this Publican.

11 And *the Phariſee ſtanding by himſelf*, at as great a Diſtance as he could from the miſerable Sinner, who had entered the Temple with him, as if he feared being polluted by touching him, or any other Perſon leſs holy than himſelf (*e*), *prayed in this Manner, Oh GOD, I thank thee, that I am not as* the Generality of *other Men* are; but have always had the Grace to withſtand thoſe vile Temptations, which conquer and inſlave them; ſo that I am not like the *rapacious, unjuſt, adulterous* Generation among whom I live, *or even like this* wretched *Publican*, that ſtands with me in thine Houſe To-Day, who probably is all this, and more:

12 I faſt twice in the Week, I give Tithes of all that I poſſeſs.

12 Thou knoweſt, O Lord, that I am zealous in all the Traditions of the Elders; *I* have learnt by them, to *faſt twice a Week* (*f*); and *I tithe all that I poſſeſs*, not excepting even the very Herbs of my Garden. (Compare Mat. xxiii. 23. and Luke xi. 42.)

their Perſecutions and Diſtreſſes. (Compare *Heb.* iii. 12,—14. x. 23,—39. xii. 1,—4. *Jam.* i. 1,—4. ii. 6. v. 10. 1 *Pet.* ii. 20,—25. iii. 14,—17. iv. 1, 2, 12,—19. v. 9, 10.) ——*Mr. Fleming* argues from hence, that *Deiſm* ſhall prevail very much toward the Concluſion of the *Millennium*: (*Chriſtology, Vol.* ii. *pag.* 358.) But it is evident from the Connection, as ſtated above, that this cannot juſtly be inferred from *this Text*; nor does the Fact itſelf ſeem at all probable.

(*e*) As if he feared being polluted, &c.] Thus *Camero* well explains this Clauſe. Compare *Iſa.* lxv. 5.

(*f*) *I faſt twice a Week.*] It has been obſerved by moſt Commentators, that the *Jews*, eſpecially the *Phariſees*, uſed generally to keep private *Faſts* on *Mondays* and *Thurſdays*, as the *Primitive Chriſtians* did on *Wedneſdays* and *Fridays*; and *our Lord* had formerly reproved their oſtentatious Manner of doing it: *Mat.* vi. 16,—18. See *Druſius, in loc.*

Sect. 129. 42.) Thus the Phariſee offered his Devotions, ſtanding as near as he could to the Court of the Prieſts; confident in his own diſtinguiſhed Sanctity, and deſirous to be obſerved by others. *But the* poor humble *Publican ſtanding afar off*, in the Court of the Gentiles, as unworthy to be numbered among GOD's People, and much more unworthy to appear in the Preſence of ſo holy a Deity, *would not ſo much as lift up his Eyes to Heaven*, the Habitation of the Divine Holineſs and Glory; *but ſmote on his Breaſt*, in Token of the bittereſt Remorſe and deepeſt Humiliation, *ſaying, Oh GOD*, I intreat thee, *be merciful to me a* miſerable *Sinner* (*g*), who acknowledge, that I have nothing to hope, but from the Riches of thine unmerited, and forfeited Goodneſs.

Luke XVIII. 13.

13 And the Publican ſtanding afar off, would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt, ſaying, GOD, be merciful to me a Sinner.

14 Now, added our Lord, *I ſay unto you*, and I would have you diligently obſerve it, that *this* poor, humble, ſelf-abaſing *Man went down to his Houſe juſtified, rather than the other*; and would have been far more acceptable in the Sight of GOD, than the Phariſee, if he had indeed been that moral upright Man he pretended: Even in that Caſe his Pride and Confidence in his own Righteouſneſs would have blaſted all; *for every one that exalteth himſelf, ſhall be abaſed; but he that humbleth himſelf, ſhall be exalted* (*h*); as nothing is more hateful to GOD than Pride, and nothing more amiable than Lowlineſs of Mind.

14 I tell you, this Man went down to his Houſe juſtified *rather* than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

IMPROVEMENT.

Luke xviii. 2. HOW hateful is the Character of this *unjuſt Judge, who neither feared GOD, nor reverenced Man*, but centered all his Regards in himſelf! How hateful, and how contemptible, in any Circumſtance of Life;

(*g*) *A* miſerable *Sinner.*] It is very apparent, that the Word *Sinner* often ſignifies *an abandoned Profligate*, or, as we commonly expreſs it, *a wicked Wretch*; and not merely one, who has in ſome Inſtances violated the Divine Law; which, alas, has been, and is the Caſe with the beſt of Men. See *Pſal.* xxvi. 9. *Amos* ix. 10. *Mat.* ix. 10, 11. xxvii. 45. *Luke* vi. 32, 33. vii. 37, 39. xix. 7. *John* ix. 24, 31. and 1 *Tim.* i. 9.

(*h*) *Every one that exalteth himſelf, ſhall be abaſed*; &c.] This appears to have been a favourite *Maxim* with *our Lord*, ſince we find it repeated almoſt in theſe very Words, no leſs than *three* different Times; not to mention a Multitude of Expreſſions, in Senſe nearly equivalent. See *Mat.* xxiii. 12. and *Luke* xiv. 11.

Life; eſpecially in *a Magiſtrate*, the Guardian of the publick Intereſt, Sect. 129.
in Compariſon of which he ought to forget his own! Yet even He was
prevailed upon by *Importunity*; and *our Lord* mentions it, to encourage Ver. 5.
the *Fervor* of our *Addreſſes* to the Throne of Grace. What then, is the Ver. 1.
Bleſſed GOD, like this *unjuſt Judge*, to be *wearied out* with a Peal of Ver. 6.
Words, and thereby weakly induced, to do what would otherwiſe have
been contrary to his Deſigns? Far from us be ſo abſurd, and ſo impious
a Thought! Our condeſcending *Lord* only intended to intimate, that if
the repeated *importunate Cries* of the Afflicted may at length prevail, even
on an *inhumane Heart*, they will be much more regarded by a *righteous*
and *merciful GOD*, who is always ready to beſtow his Favours, when
He ſees we are prepared to receive them.—We may be ſure, that *GOD*
will vindicate his Elect: Let this encourage them, tho' *the Rod of the* Ver. 7.
Wicked may for a while *reſt on their Back*; and let it intimidate the *proud*
Oppreſſors of the Earth, who, in the midſt of all their Pomp and Power,
are ſo wretched, as to have the Prayers of GOD's People againſt them.

How inſtructive is this *Parable* of the *Publican* and *Phariſee*? and Ver. 9.
how well connected with the former, to teach us that *Humility*, without
which *repeated Prayers* will be repeated Inſults, and Affronts to Heaven?
Let us not *truſt to ourſelves, that we are righteous, and deſpiſe others*; but
rather be ſevere to our own Faults, and candid to theirs.

Behold this arrogant *Phariſee*, *ſtanding apart* from the *Publican*, but Ver. 11.
as near as he could to the Seat of the Divine Majeſty! And hear him
boldly celebrating his own Praiſes, rather than thoſe of his Maker!
GOD, I thank thee, that I am not as other Men. We ſee a Man may
acknowledge, it is the *Grace of GOD*, which *makes the Difference* be-
tween him and others; and yet while he profeſſes that *humbling Doctrine*
of the Goſpel, may be blown up with *Pride*: Yea, he may nouriſh,
and expreſs that *Pride*, by the Words in which he declares his *Faith*.
Miſtaken Creature! that imagined this *Encomium* on himſelf was *a Prayer*,
and truſted in this defective *Morality*, and theſe *Ceremonies* of human Ver. 12.
Device, while an utter Stranger to real vital Religion. Happier, a thou-
ſand Times happier, the poor *Publican*, when abaſing himſelf in the Duſt;
when *ſmiting on his Breaſt*; when owning himſelf *a Sinner*, and im- Ver. 13.
ploring the Divine *Mercy* as his only Hope. *Lord*, we equally need it:
May we with equal *Humility* ſeek it! May we habitually maintain thoſe
Views of ourſelves, which may promote that *Humility*, ſo neceſſary in order
to the Acceptance of our Addreſſes, and therefore to the Happineſs of our
Souls. And indeed, if in our Approaches to GOD, we can place our Confi-
dence in any *Righteouſneſs of our own*, whatever we may imagine of our own
Knowledge or Holineſs, we have need to be *taught again the firſt Prin-*
ciples of both, and are Strangers to the Eſſentials of Religion.

SECT.

SECT. CXXX.

CHRIST *opens the Eyes of a Man who was* born Blind; *and the* Sanhedrim *examine ſtrictly into the Evidence of the Miracle.* John IX. 1,---23.

JOHN IX. 1.

Sect. 130. John IX. 1. OUR Lord was now come to Jeruſalem, at the Feaſt of Dedication, about the Middle of December (*a*); *and as he was paſſing along* thro' the Streets of that City, *he ſaw a* poor *Man, who had been Blind from his Birth*, that ſate, and aſked Relief from thoſe that went by.

2 *And his Diſciples*, taking Notice of the poor Man's Caſe, applied themſelves to Jeſus, and *aſked him* concerning it, *ſaying*, *Rabbi*, we deſire thou wouldſt tell us, *who* it was that *ſinned*, in ſo extraordinary and aggravated a Manner, as to occaſion ſuch a Judgment? Had *this Man* himſelf been guilty of ſome heinous Crime, as ſome of our Doctors ſuppoſe he might be, in a pre-exiſtent State (*b*)? *or* had *his Parents* before committed ſome

JOHN IX. 1.

AND as *Jeſus* paſſed by, he ſaw a Man which was blind from *his* Birth.

2 And his Diſciples aſked him, ſaying, Maſter, who did ſin, this Man, or his Parents, that he was born blind?

(*a*) About the Middle of December.] See *John* x. 22. and the *Note* there. *Sect.* 134. Notwithſtanding all the Pains which *Mr. Whiſton* has taken, to prove that *the Cure of the Blind Man*, of which we have an Account here, happened ſeveral Months before *Chriſt* diſcovered himſelf to him in the Temple, and indeed at the preceding *Feaſt of Tabernacles*, I chuſe, with the Generality of *Criticks*, to introduce it here; not merely that the Thread of the Story might not be interrupted; but becauſe *Mr. Whiſton's* Reaſons (in his *Harmony*, *pag.* 385.) appear inconcluſive. For I ſee not, but all here recorded might happen, within the Compaſs of *two* or *three Days* at moſt, nay, perhaps, of *one* ſingle *Day*. And it ſeems much more probable, that παραγων, [*as he paſſed*,] might be uſed here without any immediate Reference to παρηγεν, in the preceding *Verſe*; (*John* viii. *ult. Sect.* 105.) than that, when *Chriſt* was *fleeing out of the Temple* in the haſty Manner deſcribed there, his *Diſciples*, as he *paſſed away* from his Enemies, ſhould put ſo nice a Queſtion to him, (as in *ver.* 2.) or that he ſhould ſtand ſtill to diſcourſe with them, and to perform ſuch a Cure in ſo leiſurely a Manner, as it is plain this was done.

(*b*) In a pre-exiſtent State.] *Dr. Lightfoot* (*Hor. Heb. in loc.*) ſhews, that ſome *Rabbi's* have wildly fancied, a Child might *ſin* in its *Mother's Womb*: But moſt *Commentators*, with juſter Reaſon, agree, that this refers to the Notion the *Jews* had, of the *Tranſmigration of Souls*. They thought, that if a Man behaved himſelf amiſs, he was afterwards ſent into another Body, where he met with great Calamities, and lived on much worſe Terms than before; whereas a more advantageous Situation than the former, was ſuppoſed the Reward of diſtinguiſhed Virtue: A Notion, which they borrowed from the *Pythagoreans*; which ſeems to be hinted at by *Joſephus*, and is plainly referred to, *Wiſd.* viii. 19, 20. (Compare *Mat.* xiv. 2. xvi. 14.)——Perhaps the *Diſciples* might put this Queſtion on purpoſe to learn

our

ſome notorious Sin? for we apprehend, *that he* Sect. 130.
was born Blind, as a Puniſhment to himſelf, or them, or both.

3 Jeſus anſwered, Neither hath this Man ſinned, nor his Parents: but that the Works of GOD ſhould be made manifeſt in him.

But *Jeſus*, waving the Curioſity of the Queſtion, *anſwered*, *It is not*, *becauſe either this Man, or his Parents, have ſinned* in ſuch an extraordinary Manner as you ſuppoſe; nor was the Puniſhment of either the chief Deſign of this Diſpenſation of Providence; *but* the Intent of it was, *that the* miraculous *Works of GOD might be* remarkably *manifeſted*, *in* reſtoring *him* to Sight, as you will quickly ſee. John IX. 3.

4 I muſt work the Works of him that ſent me, while it is Day: the Night cometh, when no Man can work.

For however the Malice of the Jews may be irritated by it, *I muſt perform the Works of him that ſent me, while it is Day*, and the Opportunity of diſpatching it continues; for I well know, that *the Night is coming, in which no Man can work:* I ſee Death approaching, which, as it puts a Period in general to Human Labours, ſo will cloſe the Scene of ſuch Miracles as theſe, and remove me from the Converſe and Society of Men. 4

5 As long as I am in the World, I am the Light of the World.

But *ſo long as I am in the World, I am the Light of the World*; and as a Proof of the Divine Illumination I am capable of giving, I have often reſtored Sight to the Blind; and I will do it in this Inſtance. 5

6 When he had thus ſpoken, he ſpat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the Blind Man with the Clay,

And *when he had ſpoken thus*, that he might exerciſe the Faith and Obedience of the Patient, and might ſhew that he could command Efficacy on whatever Means he ſhould pleaſe to uſe, *he ſpat on the Ground, and made Clay with the Spittle, and anointed the Eyes of the Blind Man with the Clay:* 6

7 And ſaid unto him, Go waſh in the Pool of Siloam, (which

And then, for a farther Trial of his Reſignation and Submiſſion, he *ſaid to him, Go, waſh at the Pool of Siloam (c)*; *which* Word Siloam 7

our Lord's Sentiments, on this Subject of curious Speculation; but he wiſely declined an expreſs Deciſion of the Matter, to fix on ſomething more uſeful.

(c) *Waſh at the Pool of Siloam.*] Perhaps by this Command *our Lord* intended to make the Miracle ſo much the more taken Notice of; for a Croud of People would naturally gather round him, to obſerve the Event of ſo ſtrange a Preſcription. And as it is exceeding probable, he had a Guide to lead him, eſpecially thro' the Streets of ſo populous a City, he might naturally mention the Errand they were going upon, and call thoſe that ſaw him to a greater Attention. Accordingly this Miracle was afterwards talked of with particular Regard: *John* xi. 37. *Sect.* 140.——As for the *Pool of Siloam*, it was ſupplied from the Fountain of that Name, which aroſe in the South-Weſt Part of *Jeruſalem*. See *Note* (c) on *Luke* xiii. 4. *pag.* 130. and *Reland. Paleſtin. pag.* 857.

(d) Could

Sect. 130. loam *being interpreted* from the Hebrew, *ſignifies* *Sent*, and ſo bore ſome Analogy to the Character of Jeſus, as Sent of GOD. *He therefore* preſently complied with the Direction, and *went away, and waſhed* as he was ordered; *and* had no ſooner done it, but he *came* from the Pool *ſeeing*; and not only found his Sight given him, but his Eyes were at once ſo remarkably ſtrengthened, that he immediately could bear the Light *(d)*.

John IX. 7.

(which is by Interpretation, Sent.) He went his Way therefore, and waſhed, and came ſeeing.

8 *The Neighbours therefore, and they who had ſeen him before,* and known *that he was* always *Blind, ſaid* one to another, *Is not this he, that ſate* in the Street, *and aſked* [*Charity*] of thoſe who paſſed by? Whence is there ſuch an aſtoniſhing 9 Alteration in him? And *ſome ſaid, It is* aſſuredly *he*; *and others, It is* indeed very much *like him*, yet it cannot be the Perſon himſelf *(e)*: [*But*] *he ſaid*, and confidently averred, Truly *I am the* 10 very *Man*. *They therefore ſaid to him, How* then *were thine Eyes opened*, which we know to have been Blind? Could any Medicine have ſo 11 ſtrange an Effect? And *he replied, A* certain *Man*, who is *called Jeſus*, and who is famous for many other extraordinary Works, *made Clay*, by ſpitting on the Ground, *and having anointed mine Eyes* with it, *ſaid to me, Go to the Pool of Siloam, and waſh* there: *And* accordingly *I went and waſhed, and* immediately *received my Sight*; and this is, in a few Words, a true and exact Account of this wonderful Fact.

8 The Neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine Eyes opened?

11 He anſwered and ſaid, A Man that is called Jeſus, made Clay, and anointed mine Eyes, and ſaid unto me, Go to the Pool of Siloam, and waſh: and I went and waſhed, and I received Sight.

12 *Then ſaid they to him, Where is he*, that performed this, and gave thee ſuch Directions? And *he ſaid, I do not know*; for I have never yet ſeen him, nor ever converſed with him, otherwiſe than as I juſt now told you.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

And

(d) Could bear the Light.] This is ſtrongly intimated in the Phraſe, *he came ſeeing*. Compare *Note (b)*, *Sect.* 86. *Vol.* i. *pag.* 534.——Perhaps he had been taught by the Example of *Naaman*, not to deſpiſe the moſt improbable Means, when preſcribed in the View of a *Miracle*. Yet it is plain, he did not know this was *Jeſus of Nazareth* yet, and ſo had no particular Faith in him; (compare *ver.* 12.) which ſhews, by the way, that *ſuch a Faith* was not univerſally required, as a *Condition* of receiving a Cure.

(e) It is like him, &c.] The Circumſtance of having *received his Sight* would give him an Air of Spirit and Chearfulneſs, which would render him ſomething *unlike* what he was before, and might occaſion a little Doubt to thoſe who were not well acquainted with him; as *Biſhop Hall* juſtly obſerves.

(f) It

13 They brought to the Phariſees him that aforetime was Blind.

14 And it was the Sabbath-day, when Jeſus made the Clay, and opened his Eyes.

15 Then again the Phariſees alſo aſked him, how he had received his Sight. He ſaid unto them, He put Clay upon mine Eyes, and I waſhed, and do ſee.

16 Therefore ſaid ſome of the Phariſees, This Man is not of GOD, becauſe he keepeth not the Sabbath-day. Others ſaid, How can a Man that is a Sinner, do ſuch Miracles? And there was a Diviſion among them.

Sect. 130. John IX. 13.

And *they brought him, who had formerly been Blind, to the Phariſees* in the grand Sanhedrim, that he might be examined by them; that ſo, if there was any Fraud in the Matter, they might diſcover and expoſe it. *Now it was* on *the Sabbath-Day, when Jeſus made the Clay (f)*, as we before related, *and opened his Eyes*; which was a Circumſtance, that ſome of theſe hypocritical Rulers pretended to take great Offence at. *The Phariſees therefore*, diſpoſed to find all the Fault they could, *aſked him again, how*, or by what Means, *he received his Sight. And he ſaid to them*, exactly as he had before declared to the People, *He* only *put Clay upon mine Eyes, and I* then, according to his Command, went and *waſhed* at the neighbouring Pool of Siloam, *and* behold, I *do* now *ſee* perfectly well. 14 15

Then ſaid ſome of the Phariſees, This Man, tho' apparently poſſeſſed of ſome extraordinary Power, *is not*, to be ſure, a Meſſenger *of GOD*, nor can he perform theſe Works by a Divine Agency, *becauſe he obſerveth not* the ſacred Reſt of *the Sabbath*, which the Law of GOD ſo expreſsly enjoins. But *others* more wiſely *ſaid, How can a Man, that is a* notorious *Sinner*, and Sabbath-breaker, as you ſuppoſe this Man to be, *do ſuch* great and beneficial *Miracles (g)*, which wear all the Marks of a Divine Original, that can be imagined? *And there was a* warm Debate and *Diviſion among them* on this important Queſtion; the few Friends of Chriſt among them, not failing to urge ſo great an Advantage againſt the reſt *(b)*. 16

But

(*f*) *It was* on *the Sabbath-Day*, &c.] *Dr. Lightfoot* (in his *Hor. Hebr.* on *ver.* 6.) has ſhewn, that *anointing the Eyes on a Sabbath-Day* with any Kind of Medicine, was forbidden to the *Jews* by the *Tradition* of the *Elders*.

(*g*) *Such* great and beneficial *Miracles*.] This ſeems to intimate, that they thought, there were at leaſt ſome *Miracles* ſo glorious, and ſo benevolent, that no *Evil Agent* would have either Inclination, or Power, to perform them; and that they reckoned *this* in that Number. The Thought ſeems both rational and important, and is ſet in a very ſtrong Light by the learned *Mr. Chapman*, in his *Euſebius*, *chap.* ii.

(*b*) The few Friends of Chriſt among them, &c.] If *Nicodemus*, and *Joſeph of Arimathea*, both Members of the *Sanhedrim*, were now preſent, they would naturally diſtinguiſh themſelves on this Occaſion; and *Gamaliel*, on the Principles he afterwards avowed, (*Acts* v. 38, 39.) muſt have been on their Side.

Sect. 130. John IX. 17. But to prevent the Offence that might be taken at their Diſpute, *they* turned and *ſaid again to the Blind Man*, (that is, to him who had been Blind, and ſtill was ſpoken of by that Title,) *What ſayeſt thou concerning him, ſeeing he hath*, as thou declareſt, *opened thine Eyes? And he* freely *ſaid*, It is clear to me, that *he is a* moſt illuſtrious *Prophet*; for ſurely otherwiſe he would have been unable to perform ſo great a Miracle.

17 They ſay unto the Blind Man again, What ſayeſt thou of him, that he hath opened thine Eyes? He ſaid, He is a Prophet.

18 *The Jews therefore* of this great Council, being generally diſpleaſed with his Reply, and yet unable to invalidate it, if the Miracle was allowed, *would not believe concerning him* on his own Credit, *that he had* formerly *been Blind, and had* now *received his Sight*; but repreſented it as a Confederacy betwen him and Jeſus, by an eaſy Fraud, to get the Reputation of ſo extraordinary a Cure: And in this View they went on roundly to cenſure it, *till they had called* in *the Parents of the Man who* maintained that he *had* thus *received his Sight*, that they might ſtrictly examine them on

19 this Queſtion. *And they aſked them, ſaying, Is this* indeed *your Son, of whom you* are reported to *ſay, that he was born Blind?* Give us an Account of the whole Matter; and particularly tell us, if you are ſure that he was Blind, *how then doth he*

20 *now ſee? His Parents anſwered them, and ſaid, We* aſſuredly *know, that this is our Son*; *and* affirm it to be true, *that he was born Blind*, and hath

21 continued ſo from his Infancy: *But* as for this ſtrange Fact, *how he now ſees, we know not*; *or who has opened his Eyes, we know not* any more than he has told us, not being preſent when the Cure was wrought: *He is* himſelf *of* a ſufficient *Age* to anſwer ſuch a Queſtion; if you pleaſe therefore to *aſk him, he will* undoubtedly *ſpeak concerning himſelf*, and is beſt able to tell you his own Story.

18 But the Jews did not believe concerning him, that he had been Blind, and received his Sight, until they called the Parents of him that had received his Sight.

19 And they aſked them, ſaying, Is this your Son, who ye ſay was born Blind? how then doth he now ſee?

20 His Parents anſwered them, and ſaid, We know that this is our Son, and that he was born Blind:

21 But by what Means he now ſeeth, we know not; or who hath opened his Eyes, we know not: he is of Age, aſk him, he ſhall ſpeak for himſelf.

22 *Theſe Things his Parents ſaid* in this cautious Manner, not that they had any Doubt of the Cure as wrought by Jeſus, but *becauſe they were afraid of the Jews: For the Jews* in this their higheſt Court *had already agreed, that if any one ſhould* ſhew ſuch Regard to Jeſus of Nazareth,

22 Theſe Words ſpake his Parents, becauſe they feared the Jews: for the Jews had agreed already, that

as

that if any Man did confeſs that he was Chriſt, he ſhould be put out of the Synagogue.

as to *confeſs him to be Chriſt, he ſhould* immediately *be* excommunicated and *caſt out of the Synagogue (i)*; a Cenſure, which was reckoned very infamous, and attended with many civil Incapacities and Penalties. Not knowing *therefore* but ſuch an Interpretation might be put on their owning the Truth of this Miracle, *his Parents* declined giving any particular Teſtimony concerning it; and rather choſe to refer them to their Son, and *ſaid, He is of Age* ſufficient to be heard as an Evidence, and it will therefore be moſt proper, that you ſhould *aſk* the Particulars from *him*.

Sect. 130. John IX. 22.

23 Therefore ſaid his Parents, He is of Age, aſk him. 23

IMPROVEMENT.

OH that the Zeal of our Great Maſter might quicken us his too negligent Servants! Still is He *the, Light of the World*, by his Doctrines, Precepts, and Example. May our Eyes by Divine Grace be opened to ſee, and our Hearts be diſpoſed to love, and to follow this Light! It was a governing Maxim with him, and he meant it alſo for our Admonition, *I muſt work the Works of him that ſent me, while it is Day; the Night cometh, wherein no Man can work.* We are ſent into the World on an important Errand, to *work out our own Salvation*, and that of others: May we improve the *preſent Day*; and ſo much the rather, as we ſee the *Night* approaching! On ſome the *Shadows of the Evening* are already drawing on; and as to others, their *Sun may go down at Noon.* Let us therefore, waving the *Curioſity* of unprofitable Speculations, apply ourſelves ſeriouſly to the Buſineſs of Life, and zealouſly ſeize every Opportunity of Uſefulneſs.

John ix. 5. Ver. 4. Ver. 2, 3.

Our *Lord*, as it ſhould ſeem *unaſked*, and by the Perſon on whom it was wrought *unknown*, performed this important and extraordinary Cure. And the *Manner* in which he did it, is worthy of Notice: He *anointed his Eyes with Clay*, and then commanded him *to waſh*. Clay laid on the Eye-lids might almoſt blind a Man that had Sight; but what could it do towards curing Blindneſs? It reminds us, that GOD is no farther from the

Ver. 6, 7.—

(*i*) *If any one ſhould confeſs him to be Chriſt, &c.*] Hence it appears, that tho' *our Lord* was cautious of profeſſing himſelf to be *the Chriſt* in expreſs Terms, yet many underſtood the Intimations he gave; and that moſt of *his Diſciples* by this Time declared their Faith in him under that Character. It alſo farther appears from hence, that *the Parents*, and indeed the *Sanhedrim*, knew *who it was* that opened this Man's Eyes, tho' he himſelf was hitherto a Stranger to him, and was not yet acquainted with the Dignity of his Perſon. Compare *ver.* 25, 36.

Sect. 130. the Event, when he works *with*, than *without Means*; and that all the Creatures are only *that*, which his Almighty Operation makes them.

Ver. —7. The *Blind Man* believed, and received the immediate Benefit of it. Had he reaſoned, like *Naaman*, on the Impropriety of the *Means*, he had juſtly been left in Darkneſs. Lord, may our proud Hearts be ſubdued to the Methods of thy recovering Grace! And may we leave it to Thee to chuſe, how thou wilt beſtow Favours, which it is our higheſt Intereſt on any Terms to receive!

Ver. 15, 17, 18, 19. It muſt be a Satisfaction to every true *Chriſtian*, to obſerve the Curioſity and Exactneſs, with which theſe *Phariſees* enquired into the *Miracles of Chriſt*, and how thoroughly they canvaſſed every Circumſtance of them. A Truth like this, need not fear any Examination. Every new Witneſs which they heard, confirmed the Caſe, and confounded the Obſtinacy of

Ver. 20,-23. their Unbelief. —— But ſurely the Weakneſs of *the Parents* was very pitiable, who in the midſt of the Evidence and Obligation of ſuch a Miracle, were more *afraid* of incurring a Human Sentence, than of offending GOD, by failing to own ſo great a Favour, and to confeſs the bleſſed Perſon by whom it was wrought. *The Fear of Man bringeth a Snare:* (*Prov.* xxix. 25.) But they, whoſe Eyes *Chriſt* has opened in a ſpiritual Senſe, will ſee a Glory and Excellence in him, which will animate them boldly to bear their Teſtimony to him, in Defiance of all the Cenſures which Men can paſs, or of all the Penalties by which they can inforce them.

SECT. CXXXI.

The Man who was born Blind, *that had received his Sight, is a ſecond Time examined before the* Sanhedrim, *who, provoked by the Freedom of his Replies, excommunicate him; but* JESUS *meets him, and declares himſelf to be the Son of GOD.* John IX. 24,—38.

JOHN IX. 24.

Sect. 131. NOW as the Sanhedrim were not able to diſcover any Fraud in the Miracle mentioned

John IX. 24. in the preceding Section, by examining the Parents, *they therefore called a ſecond Time for the Man who had been Blind, and ſaid to him, Give Glory to GOD*, by a free Confeſſion of the Fraud, if there be any Colluſion or Artifice in this Affair;

JOHN IX. 24.

THEN again called they the Man that was blind, and ſaid unto him, Give GOD

GOD the Praiſe: we know that this Man is a Sinner.

fair (*a*); or if the Cure was really wrought in the Manner thou affirmeſt, acknowledge the Power, Sovereignty, and Goodneſs of the Divine Being, in working by ſo unworthy an Inſtrument; for *we* certainly *know, that this* Jeſus of Nazareth, the *Man* of whom thou ſpeakeſt, *is a* profligate *Sinner (b)*, and deſerves publick Puniſhment, rather than Eſteem. Sect. 131. John IX. 24.

25 He anſwered and ſaid, Whether he be a Sinner, *or no*, I know not: one Thing I know, that whereas I was blind, now I ſee.

Then anſwered he, and ſaid, If he be a Sinner, 25
I know not any thing of it, having no perſonal Acquaintance with him; but *one Thing I* certainly *know*, and will ſtand to the Truth of it, *that whereas I was Blind* even from my Birth, *I now ſee* perfectly well, and owe my Sight to the very Perſon whom you condemn.

26 Then ſaid they to him again, What did he to thee? how opened he thine Eyes?

But they again ſaid to him, hoping that in ſome 26
minute Circumſtance at leaſt he might contradict his former Account, and give them ſome Advantage againſt him, Tell us once more, as particularly as thou canſt, *what did he unto thee?* and *how did he open thine Eyes?*

27 He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye alſo be his Diſciples?

And as the Man perceived that they intended 27
only to inſnare him, *he anſwered them* eagerly, *I have told you already, and ye have not regarded* what I ſaid, nor would at all believe me: *Why would you* deſire to *hear it again? Would you alſo become his Diſciples*, as many have lately done, and ſome, perhaps, on Occaſion of this Miracle which he has performed on me?

28 Then they reviled him,

The Phariſees *then* were filled with Indignation, 28
and were ſo greatly exaſperated, at what appeared to

(*a*) *Give Glory to GOD*, by a free Confeſſion of the Fraud, &c.] As it is greatly for the Honour of the Divine Omniſcience and Providence, that Perſons who are guilty of Crimes not fully proved againſt them, ſhould freely *confeſs* them; and not preſume, againſt the Dictates of Conſcience, to maintain their own Innocence; there is a great Propriety in the *Phraſe* taken in this Senſe: (Compare *Joſh.* vii. 19. and *Rev.* xi. 13.) Yet ſome have taken it, as a general *Adjuration* by the glorious Name of GOD; (as 1 *Kings* xxii. 16. 2 *Chron.* xviii. 15. and *Mat.* xxvi. 63.)—The Words alſo admit another Senſe, which I have comprehended in the *Paraphraſe*; but I prefer the former. x and 1 Sam. vi. 5

(*b*) *This Man is a Sinner.*] I cannot, with *Mr. Locke*, (*Reaſonableneſs of Chriſtianity, pag.* 28.) imagine this any Proof of a *Tradition* among the *Jews*, that the *Meſſiah* ſhould be perfectly *free from Sin*; but rather conclude, that *Sinner* here, as in *ver.* 16. ſignifies *a notoriouſly wicked Man.* It was certain from the Principles of their Sacred Writings, that a Perſon *not entirely ſinleſs*, might perform very illuſtrious Miracles. But how ſevere an Inſult was here on the Character of *our Redeemer*, to be pronounced *a known ſcandalous Sinner*, by this high Court of Judicature? An Infamy, which has ſeldom, in any civilized Country, fallen on any Perſon not legally convicted.

(*c*) *We*

Sect. 131. John IX. 28.

to them ſo inſolent a Speech, that *they reviled him* in very opprobrious Language, *and ſaid, Thou art* indeed *this Fellow's Diſciple*, as many of the Herd of ignorant People are; *but* we would have thee to know, that we ſcorn the Imputation, for *we are the Diſciples of Moſes* (*c*), and are too firmly attached to that great and holy Prophet, to re-

him, and ſaid, Thou art his Diſciple; but we are Moſes Diſciples.

29 gard ſuch a Deceiver as this. *We* well *know that* GOD *ſpake to Moſes* (*d*), and gave the moſt ample Evidence of ſending him with a Divine Commiſſion; *but as for this Man, we know not from whence he is*, nor can we perceive any ſatisfactory Credentials of his bringing any Meſſage from God to us.

29 We know that God ſpake unto Moſes: as for this Fellow, we know not from whence he is.

30 And *the Man replied* with a becoming Freedom of Spirit, *and ſaid unto them, Why, in this Reſpect it is ſtrange, that ye know not whence he is, and yet* it is plain, that *he has opened my Eyes.*

30 The Man anſwered and ſaid unto them, Why, herein is a marvellous Thing, that ye know not from whence he is, and *yet* he hath opened mine Eyes.

31 *Now we* all *know* in general, *that* GOD *heareth not Sinners*, and that Perſons of infamous Characters and immoral Lives cannot expect the Divine Acceptance in any common Petition which they offer, much leſs for the Performance of a Miracle; *but if any Man be* truly *devout, and* faithfully *do his Will, him* indeed *he heareth* with a favourable Regard: When therefore God is found to hear a Man in ſuch an extraordinary Inſtance as this, there ſeems the greateſt Reaſon to believe, he is a Perſon whoſe Temper and Character are approved by him.

31 Now we know that God heareth not Sinners: but if any Man be a Worſhipper of God, and doth his Will, him he heareth.

32 And this is plainly an extraordinary Inſtance; for *from the Beginning of the World it was never heard, that any Man opened the Eyes of one who*, like me, *was born Blind.* It is ſurprizing therefore, that you, who allow that Moſes was a Prophet, on the

32 Since the World began was it not heard, that any Man opened the Eyes of one that was born blind.

(*c*) *We are the Diſciples of Moſes.*] Hereby they craftily, but moſt maliciouſly and falſely inſinuated, that there was ſuch an Oppoſition between *Moſes* and *Jeſus*, that it was impoſſible for the ſame Perſons to be the *Diſciples* of both.

(*d*) *We know that* GOD *ſpake to Moſes.*] Their Partiality here was inexcuſable; for if they believed the *Miſſion* of *Moſes*, on the Evidence of *Miracles*, credibly atteſted indeed, but performed Two thouſand Years before they were born; it was much more reaſonable, on their own Principles, to believe the *Miſſion* of *Jeſus*, on at leaſt equal *Miracles*, wrought daily among them, when they might in many Inſtances have been Eye-witneſſes to the Facts; and one of which, notwithſtanding all their Malice, they were here compelled to own, or at leaſt found themſelves utterly unable to diſprove.

(*e*) With

the Authority of his Miracles, ſhould in this Caſe judge ſo hardly of my Deliverer, whoever he be. Sect. 131.

33 If this Man were not of GOD, he could do nothing.

But every unprejudiced Perſon may eaſily ſee, that *if this Man were not ſent of GOD, he could do nothing* of this Kind. John IX. 33.

34 They anſwered and ſaid unto him, Thou waſt altogether born in Sins, and doſt thou teach us? And they caſt him out.

And not being able to endure ſo plain and forcible a Reproof, which even ſtung them to the Heart, *they anſwered and ſaid to him*, with great Hatred and Scorn, Thou vile preſumptuous Wretch, *thou waſt entirely born in Sins*, and didſt bring into the World with thee moſt evident Tokens of Divine Wrath and Vengeance; *and doſt thou* inſolently pretend to *teach us*, the Guides of the National Faith, and Members of the ſupream Court of Eccleſiaſtical Judicature? We ſhall find out a Way to correct this Arrogance. *And* immediately *they caſt him out* of the Synagogue, paſſing a ſolem Sentence of Excommunication upon him, tho' there was no Shadow of Proof that he had deſerved it. 34

35 Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of GOD?

Now *Jeſus* quickly *heard* of their arbitrary Proceedings, *that they had* thus paſſed Sentence on the poor Man, and had *caſt him out* for his Sake; *and finding him* ſoon after, *he ſaid to him* privately, *Doſt thou believe on the Son of GOD*, the great expected Meſſiah? 35

36 He anſwered, and ſaid, Who is he, Lord, that I might believe on him?

He anſwered and ſaid, Sir, who is he, that I may believe on him? I know that ſuch a glorious Perſon is expected; and if he be already come, tell me but who he is, and where I may meet with him, and I am ready to expreſs a due Regard to him, who ſhall be pointed out to me under that honourable and important Character. 36

37 And Jeſus ſaid unto him, Thou haſt both ſeen him,

Then Jeſus, to encourage him under what he was now ſuffering on his Account, *ſaid to him*, with a Degree of Freedom which was very unuſual (*e*), Thou 37

(*e*) With a Degree of Freedom very unuſual.] We have formerly obſerved the wiſe *Caution* of *Jeſus* on this Head. See *Sect.* 29. *Note* (*q*). *Vol.* i. *pag.* 177. — The *Freedom* here uſed may be accounted for, by conſidering the extraordinary Circumſtances of the Caſe; this being the firſt Inſtance, in which any one had incurred the great Inconveniences attending a Sentence of *Excommunication*, out of Zeal for the Honour of *Chriſt*. No doubt, this paſſed *privately* between *our Lord* and this good Man, tho' preſently after others joined the Converſation, as we obſerve in the Beginning of the *next Section*.

(*f*) More

Sect. 131. Thou haſt no Need of going far to ſeek him; for *thou haſt both* already *ſeen him*, and had Experience of his Power and Goodneſs: It was he that miraculouſly opened thine Eyes, *and* it is even *he, that is* now *talking with thee*, who *is that very Perſon.*

John IX. 37.

him, and it is he that talketh with thee.

38 *And* immediately yielding to that convincing Argument, which aroſe from what he had himſelf experienced of his Almighty Power, *he ſaid, Lord, I* moſt readily *believe*, that thou art he, and humbly proſtrate myſelf before thee, to render thee due Homage as ſuch. *And* falling down at his Feet, *he worſhipped him.*

38 And he ſaid, Lord, I believe. And he worſhipped him.

IMPROVEMENT.

John ix. 24,--27. SO little does *Truth* fear repeated Examinations; and thus does it, after every Trial, *come forth like* pure *Gold* out of the Furnace. So did this *Miracle* of *Chriſt* appear to theſe ſubtile Adverſaries; ſo will the *Chriſtian Cauſe* appear to all, who will diligently ſearch into its Evidence.

Ver. 28, 29. Who can forbear wondering at the Obſtinacy of theſe *Phariſees*, and on the ſame Principles, at that of the preſent *Jews*, who while they acknowledge that *GOD ſpake by Moſes*, becauſe he wrought *Miracles*, will not on the Evidence of yet more various and glorious *Miracles (f)*, and thoſe atteſted beyond all Contradiction, acknowledge the Authority of the *Son of GOD* himſelf?

Ver. 30. But we ſee, this poor illiterate Creature, (for ſuch he undoubtedly was,) with the Advantage of *Truth* on his Side, baffles all the Sophiſtry of his moſt learned Antagoniſts. *Great is the Truth, and it will prevail.* Great is *this Truth*, ſo fundamental to the Goſpel, that *Jeſus is the Son of GOD:* And *this* alſo, which is ſo important to Natural Religion and Revealed,

Ver. 31. that *GOD heareth not Sinners; but if any Man be a Worſhipper of GOD, and do his Will, him he hears*, and moſt favourably regards. May we be truly *devout*, and add to our Devotion an obedient Regard to the Divine Will, and *the Eyes of the Lord will be upon us, and his Ears be open to*

Ver. 34. *our Cry! (Pſal.* xxxiv. 15.) Then, being favourably owned of *GOD*,

Ver. 35,-37. we ſhall have no Reaſon to fear the Cenſures of *Men.* If they *caſt us out, Chriſt* will receive us, and perhaps *reveal himſelf to us* with more *Freedom*, in Proportion to the *Injuries* we ſuſtain from them.

(f) More various and glorious Miracles.] A beautiful *Parallel* between the *Miracles* of *Moſes*, and *Chriſt*, is drawn by *Orobio* on the one hand, and *Limborch* on the other. *Limb. Collat. cum Judæo, Scrip.* iii. *Quæſt.* 4. *N°.* 3. *pag.* 131, *& ſeq.* and *Reſp. ad Scrip.* iii. *pag.* 151, *& ſeq.*

SECT.

SECT. CXXXII.

CHRIST *admoniſhes the* Phariſees *of their Danger; and repreſents himſelf as the* Door *of the* Sheepfold, *thro' which Men muſt neceſſarily enter, if they deſire their own Salvation, or that of others committed to their Care.* John IX. 39, *to the End.* X. 1,—10.

JOHN IX. 39.

AND Jeſus ſaid, For Judgment I am come into this World: that they which ſee not, might ſee; and that they which ſee, might be made blind.

JOHN IX. 39.

Sect. 132. John IX. 39.

WHILE Jeſus ſtood talking with the Blind Man who had received his Sight, ſeveral People, who were then entering into the Temple, knowing them both, and deſirous to hear what paſſed, gathered together about them: *And Jeſus ſaid*, ſo that they all might hear him, You may ſee in this Man, and in what has happened in relation to him, an Illuſtration of the Effects which my Appearance is to produce: For *I am come into this World for Judgment*, as well as Mercy; *that*, on the one Hand, *they who ſee not, might ſee*, or that the ignorant Souls, who are willing to be inſtructed, might learn Divine Knowledge; *and* on the other Hand, *that they who ſee, may be made Blind*; that ſuch as are proudly conceited of their own Science and Wiſdom, may either be humbled, or expoſed; and they who wilfully ſtand out, and harden their Hearts againſt my Inſtructions, may bring upon themſelves yet greater Darkneſs.

40 And *ſome* of the Phariſees which were with him, heard theſe Words, and ſaid unto him, Are we blind alſo?

40 *And* [*ſome*] *of the Phariſees, who were* then preſent *with him, heard theſe Things, and* apprehending that he glanced at them, *ſaid to him, Are we alſo Blind?* and doſt thou mean to inſinuate any thing of that Kind? If thou doſt, ſpeak plainly. And this they ſaid, hoping thereby to draw him into ſome dangerous Reflection on the Sanhedrim, who had lately paſſed their Cenſure on the Man whoſe Eyes he had opened.

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have

41 *Jeſus ſaid to them, If you were* indeed *Blind*, and laboured under unavoidable Ignorance, *you would not* then *have any Sin*, in Compariſon of

Sect. 132. what you now have *(a)*; *but now you ſay, Surely we ſee* much more clearly than the reſt of Mankind, *therefore your Sin abides* upon you with greater Aggravation; and this Conceit which you have of your own Knowledge hinders Conviction, and prevents the firſt Entrance of Inſtruction into your Minds.

John IX. 41. have no Sin: but now ye ſay, We ſee; therefore your Sin remaineth.

John X. 1. Nevertheleſs, whether you will hear, or whether you will forbear, I will for a while longer continue my Admonitions; and therefore, *Verily, verily I ſay unto you*, who call yourſelves the Shepherds of the People, that *he who enters not by the Door into the Sheepfold, but climbeth up ſome other* private *Way*, whatever be the Character he may aſſume, *the ſame is* to be looked upon as no 2 better than *a Thief and a Robber. But he that comes in at the Door, is the* true *Shepherd of the Sheep*; and ſuch a one will always chuſe to enter in by that which is the regular appointed Way. 3 *To him*, as ſoon as he approaches, *the Door-keeper opens* the Fold *(b)*; *and the Sheep* themſelves *hear his Voice* with Regard; *and he* is well acquainted with each of them, inſomuch that he *calls* each of *his own Sheep by Name (c)*, *and leads them out* 4 to Paſture. *And when he* thus *puts forth his own Sheep* from the Fold, *he* himſelf *goes before them*, to guide them to good Paſtures, and to defend them from any Danger which may occur; *and the Sheep* chearfully *follow him*; *for they* well *know his Voice*, being daily accuſtomed to it. 5 *But a Stranger they will not follow*; *but* on the con-

JOHN X. 1. Verily, verily I ſay unto you, He that entreth not by the Door into the Sheepfold, but climbeth up ſome other Way, the ſame is a Thief and a Robber.

2 But he that entreth in by the Door, is the Shepherd of the Sheep.

3 To him the Porter openeth; and the Sheep hear his Voice: and he calleth his own Sheep by Name, and leadeth them out.

4 And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; for they know his Voice.

5 And a Stranger will they not

(a) If you were indeed *Blind, you would not have any Sin*, &c.] *Elſner*, (*Obſerv. Vol.* i. *pag.* 326.) underſtands this of *Corporeal Blindneſs*; as if *our Lord* had ſaid, "It is a great "Aggravation of your Perverſeneſs, that you know by Experience the Difference between "*Blindneſs* and *Sight*, which might convince you of the Importance of ſuch a Miracle, and "of the Divine Power by which it is wrought."——But the following Words, *But now you ſay, We ſee*, ſuit much better with the Senſe given in the *Paraphraſe*.

(b) The Door-keeper opens the Fold.] *Grotius* does not attempt the Accommodation of this Circumſtance: *Mr. Cradock* interprets it of the *Holy Ghoſt*; and *Dr. Whitby* of *GOD the Father*, as giving free Admiſſion to thoſe *Teachers* who maintained a due Regard to *Chriſt*: An Interpretation, which ſeems much more reaſonable, than to refer it (as ſome do,) to *Miniſters*.

(c) Calls his own Sheep by Name.] *Dr. Hammond* juſtly infers from hence, that the *Eaſtern Shepherds*, at leaſt thoſe of *Judea*, gave particular *Names* to their *Sheep*, as moſt Men do to their *Dogs* and *Horſes*.——Their Cuſtom alſo was, to *lead the Sheep*, playing on ſome *Muſical Inſtrument*.

(d) I am

not follow, but will flee from him: for they know not the Voice of Strangers.

contrary, they *will flee from him, becauſe they do not know the Voice of Strangers.* Sect. 132.

6 This Parable ſpake Jeſus unto them: but they underſtood not what Things they were which he ſpake unto them.

This ſhort *Parable Jeſus ſpake unto them; but they did not underſtand what it was that he ſaid to them,* but were quite at a Loſs to conjecture his Meaning; tho' his Intent in deſcribing the Character of the good Shepherd was plainly, to ſhew how far the Phariſees, who aſſumed the Name, were from anſwering it; and to warn the true Sheep, or Perſons of real Integrity and Simplicity, of the Danger of being blindly governed, and guided by them. John IX. 6.

7 Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the Door of the Sheep.

Then Jeſus, to clear up what was moſt obſcure in his former Diſcourſe, *ſaid to them again, Verily, verily I ſay unto you,* and ſolemnly aſſure you, *that* however you neglect me, *I am the Door of the Sheep (d),* and it is only by Authority derived from me, that the People of GOD are to be taught and fed. 7

8 All that ever came before me, are Thieves and Robbers: but the Sheep did not hear them.

All that ever came before me, aſſuming the Meſſiah's Character, or ſetting up for a deſpotic Authority in the Church, and teaching other Methods of Salvation than by me (*e*), *are Thieves and Robbers,* Perſons of very bad Deſigns, who had no Warrant from Above for what they did; and whatſoever their Pretences were, their Adminiſtration has a fatal Tendency to make Havock of the Souls they ſhould watch and feed; *but the* true *Sheep,* i. e. ſincere and well-diſpoſed Perſons, *have not heard them,* ſo as to reliſh and regard their Doctrine. 8

9 I am the Door: by me if

I therefore repeat it again, as a moſt important Truth, that *I* myſelf *am the Door*; and *if any one enter* 9

by

(*d*) *I am the Door &c.*] It would be very impertinent to run a long Parallel here, between *Chriſt*, and *a Door*. The Reſemblance plainly centers in this one Circumſtance; that as a Man muſt obſerve and paſs thro' *the Door*, in order to his making a regular and unſuſpected Entrance into a *Sheepfold*; ſo he muſt maintain a proper Regard to *Chriſt*, in order to his being a true *Teacher* in the Church, and muſt paſs (as it were) *thro' him*, or by his Authority, into his Office. It is by a *Simile* very near reſembling this, that *Chriſt* elſewhere calls himſelf *the Way*. *John* xiv. 6. *Sect.* 173.

(*e*) *All that ever came before me*, &c.] If it could be ſhewn by any proper Authority, that προ ἐμου ever ſignifies *in Neglect of me*, or προ θυρας *paſſing by a Door*, I ſhould with *Elſner*, (*Obſerv. Vol.* i. *pag.* 327.) prefer that rendering to any other: But as this does not appear, it is evident that the Words muſt be underſtood with the *Limitation* added in the *Paraphraſe*; for otherwiſe they would imply ſuch a Reflection on *Moſes* and *the Prophets*, as we know *our Lord* could never intend.

Sect. 132. John X. 9. *by me*, and acknowledge my Authority, *he ſhall be* like a Sheep in his Fold, *ſafe* from the Invaſion of what might injure and deſtroy him; *and ſhall go in and out* under my Care and Guidance, *and* ſhall ſtill *find* good *Paſture*; i. e. in Conſequence of his Regard to me, and the Enjoyment of Communion with me, his Soul ſhall be fed and nouriſhed with true Doctrine, and ſhall obtain ſubſtantial Happineſs. For whereas *the Thief only comes, that he may ſteal, and kill, and deſtroy*; *I am come* for the Benefit of all my Sheep, even *that they may have* true *Life, and that* at length *they may have it* yet *more abundantly (f)*; a moſt plentiful Proviſion being made for their everlaſting Comfort and Happineſs, even far beyond what has ever been known before.

if any Man enter in, he ſhall be ſaved, and ſhall go in and out, and find Paſture.

10 The Thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have Life, and that they might have *it* more abundantly.

IMPROVEMENT.

John ix. 39. LET us hear with an holy Awe on our Spirits, that the *Lord Jeſus Chriſt came into the World for* Purpoſes of *Judgment*, as well as of *Mercy*; and make it our humble Prayer, that we may be *inlightened* by him, and not ſealed up under aggravated *Darkneſs*, as a Puniſhment for our Obſtinacy and Impenitence; for then all the Means of Knowledge, which we have ſo baſely perverted, will riſe up to condemn us.

——x. 7. Let *Chriſt* be regarded by us as *the Door*, from whom all true Teachers derive their Authority, and to whom they direct their Adminiſtrations: And let it be our Care, that we *enter by this Door*. Let inferior *Shepherds* learn their Duty, ſo plainly ſuggeſted here: Let them learn to *know their*

Ver. 3. *Sheep*, and take as particular Notice as they can, of each ſingle Perſon committed to their Care; and let them *go before them* in all the Paths of Duty: For what could the greateſt Enemy to the Flock do worſe, than to lead them by Example into the Paths of Deſtruction?

Ver. 9. Happy Souls, who are *entered in* by this Gate! Their Safety, their Comfort, is ſecure; they enjoy a holy Liberty and Plenty, and *going in, and coming out, they find Paſture*. If we are Strangers to that Entertainment and Refreſhment, which ariſes from Ordinances, (thoſe *green Paſtures*, which *Chriſt* hath provided for *his Sheep* in the Wilderneſs,) we

(f) *That they may have it more abundantly.*] To refer this *latter Clauſe*, at leaſt *ultimately*, to the Proviſion which *Chriſt* has made for the future and *eternal Happineſs* of all his People, ſeems beſt to ſuit the other Parts of this Diſcourſe, as well as the Genius of the whole *Chriſtian* Diſpenſation. Perhaps the Word περισσον may intimate, how much this Proviſion *exceeded* that made by *Moſes*.

we have a great deal of Reaſon to fear, that we belong not to his Flock. *He came, that his Sheep might have Life, and that they might have it more abundantly*; that greater Proviſion might be made for their Inſtruction and Conſolation now, till they are brought to thoſe *better Paſtures* he intends for them Above. May his Grace prepare us for them! and his Hand will certainly conduct us to them; nor need we fear the darkeſt Paſſage in our Way. Sect. 132. Ver. 10.

SECT. CXXXIII.

CHRIST *deſcribes himſelf as the* good Shepherd, *who will lay down his Life for the Sheep.* John X. 11,—21.

JOHN X. 11.

I Am the good Shepherd: the good Shepherd giveth his Life for the Sheep.

JOHN X. 11.

OUR Lord having thus repreſented himſelf as the Door of the Sheep, and intimated the Regards to be maintained towards him, particularly by thoſe that profeſſed themſelves Teachers of others, now changed the Similitude, and ſaid, I may alſo very properly add, that *I am* myſelf, by Way of Eminence, *the good Shepherd* (*a*), the Perſon frequently foretold in Scripture under that Character; (Iſa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. and Mic. v. 4.) and I moſt fully anſwer it in all its Branches; eſpecially in this, that as *the good Shepherd* on Occaſion *layeth down his* very *Life for the* Defence of his *Sheep*, and will expoſe himſelf to any Danger for their Safety, (compare 1 Sam. xvii. 34, 35.) I not only expoſe, but ſacrifice my Life for the Good of my People. Sect. 133. John X. 11.

12 But he that is an Hireling, and not the Shepherd, whoſe own the Sheep are not, ſeeth the Wolf coming, and

The Hireling indeed, who is not the true *Shepherd*, and *whoſe own* Property *the Sheep are not*, as ſoon as he is apprehenſive of approaching Danger, and *ſees the Wolf*, for Inſtance, or ſome other 12

(*a*) *I am the good Shepherd.*] *Lamy* (in his *Harmony*, *pag.* 339.) very juſtly ſuppoſes, that there might be ſome *Alluſion* here to *Iſa.* xl. 11. But nothing can be more precarious than the Argument he ſeems to draw from hence, for placing this Diſcourſe at the *Feaſt of Tabernacles*, even tho' it ſhould be allowed, that the xlth of *Iſaiah* was read in the Synagogue at that Time of the Year: For it is certain, *our Lord* does not confine himſelf to the *Leſſon for the Day*, in his *Quotations* from Scripture, or his *Alluſions* to it.

(*b*) *I have*

Sect. 133. John X. 12. other ſavage Beaſt, *coming*, immediately regarding nothing but his own Safety, is only careful to ſecure himſelf, *and leaves the Sheep, and flees away*; *and* ſo *the Wolf*, meeting with no Reſiſtance, *ſeizes* on ſome of *them, and diſperſes the*

and leaveth the Sheep, and fleeth: and the Wolf catcheth them, and ſcattereth the Sheep.

13 reſt of the *Sheep*. *Now the Hireling flees* on ſuch an Occaſion, *becauſe he is an Hireling, and is not concerned about* the Safety of *the Sheep*, but takes the Work upon him merely for his own Gain, and the Wages he is to receive: And thus baſely will thoſe Teachers act in a Time of Danger, who undertake the Office merely in Regard to their own ſecular Advantage.

13 The Hireling fleeth, becauſe he is an Hireling, and careth not for the Sheep.

14 But *I am the good Shepherd*, who have a true Affection for my Sheep, and am above the Influence of all ſuch mean and ſelfiſh Views: *And* ſuch is the Relation that there is between us, and ſuch the Love we have to one another, that *I know* and acknowledge *my* [*Sheep*,] and take the kindeſt and moſt tender Care of them; *and* I *am* alſo *known*, acknowledged, and confided in *by mine*; ſo that we are mutually dear to each other.

14 I am the good Shepherd, and know my *Sheep*, and am known of mine.

15 *Even as the Father knows me*, and owns his Affection and Regard to me, by the ſure Tokens of his Preſence and Approbation; *and* as *I* alſo *know*, or acknowledge and honour *the Father*, *and* it is with an ultimate View to his Appointment and his Glory, that *I lay down my Life for the Sheep* he has given me; ſo alſo do my Sheep acknowledge and confide in me, and ſo do I protect and patronize them.

15 As the Father knoweth me, even ſo know I the Father: and I lay down my Life for the Sheep.

16 *And* I would farther obſerve to you, as a Point of great Importance, that *I have other Sheep, which are not of this Fold* (*b*), (meaning thereby the Elect of God among the Gentiles;) *them alſo muſt I* at length *bring* in; *and* I know, that *they will hear* and obey *my Voice*, notwithſtanding that Ignorance, Vice, and Miſery, in which they are now

16 And other Sheep I have, which are not of this Fold: them alſo I muſt bring, and they ſhall hear my

(*b*) *I have other Sheep, which are not of this Fold.*] There ſeems no Reaſon, with *Wolfius*, to underſtand this, of *Jews* living out of the Land of *Canaan*, who could not with ſuch Propriety be ſaid, not to belong to *the Fold* of *Iſrael*. The incorporating the *Gentiles* into *one Church* with the *Jews*, was indeed a grand Event, worthy ſuch particular Notice: And it deſerves our Remark, that they are here called *the Sheep of Chriſt*, even while they were yet in Ignorance and Idolatry, as he intended at length to bring them Home.

(*c*) Vo-

my Voice; and there ſhall be one Fold, *and* one Shepherd.

now involved; *and* ſo, all being incorporated into one Society, of which I am the Head, the Governor, and Guardian, *there ſhall be one Sheepfold, [and] one Shepherd.* Sect. 133. John X. 16.

17 Therefore doth my Father love me, becauſe I lay down my Life, that I might take it again.

17 And *for this Reaſon* eſpecially *does the Father love me*, and approves it as an Act of eminent Duty and Love to him, *becauſe I* am come with this Deſign into the World, to *lay down my Life* for the Redemption of my Sheep, who are dear to him, as well as to me; *that I may take it again*, and poſſeſs it for ever, to be employed for his Glory, and for the Happineſs of my People.

18 No Man taketh it from me, but I lay it down of myſelf: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

18 For tho' I am ſhortly to die by the Hands of moſt cruel Enemies, yet *no one* deprives me of my Life, or *takes it from me* againſt my Will; for I have every Moment a Power to reſcue myſelf at Pleaſure, and could even with mine expiring Breath command immediate Deliverance; *but* I will manifeſtly ſhew, that *I lay it down of myſelf*, and voluntarily relinquiſh my Body, ſooner than my Soul would in a Courſe of Nature have been diſlodged from it *(c)*: And this in me will be a very regular, tho' wonderful Act; for as I have Life in myſelf, (John v. 26.) *I have* full *Power* and Authority thus *to lay it down*, when I ſhall think fit *(d)*; *and I have* alſo *Power to reſume it* at Pleaſure, by entering into, and quickening my Body again. And indeed *this Commandment I have received of my Father*; and ſhall e'er long fulfil the Charge in both its Branches.

19 There was a Diviſion therefore again among the Jews for theſe Sayings.

19 When our Lord uttered theſe remarkable Expreſſions, *there was a Diviſion therefore again among the Jews*, (as there had been before, Chap. vii. 43. Sect. 101. and ix. 16. Sect. 130.) eſpecially *on Account of theſe* laſt *Words*.

20 And many of them ſaid, He hath a Devil, and is

20 *And many of them ſaid, He has* certainly *a Dæmon* dwelling in him, *and* by the Operation of that Evil Spirit *is*

(c) Voluntarily relinquiſh my Body, &c.] That *our Lord* did ſo, evidently appeared from the *ſtrong Cry* he ſent forth juſt before his Death, with which the *Centurion* was reaſonably ſo much impreſſed. See *Luke* xxiii. 46, 47. and *Mark* xv. 39. *Sect.* 191.

(d) Full *Power* and Authority, &c.] This the Word ἐξουσίαν expreſſes, and the Manner of *Chriſt's Death* abundantly proved it: And as no reaſonable Objection can be made to the Equity and Wiſdom of the Divine Being, in giving *Chriſt* ſuch a *Power*, ſo the Uſe he made of it, (as we may farther ſhew elſewhere,) is truly admirable.

Sect. 133. John X. 20. *is* quite *diſtracted* with one of the moſt malignant Kinds of Lunacy; *why* then *do you* give yourſelves the Trouble to *hear him*, while he goes on in

21 ſuch extravagant Abſurdities? But *others* much more rationally *ſaid*, *Theſe are not* by any means *the Words of a Dæmoniack*, or a Lunatick; for there is the greateſt Conſiſtence and Energy in them: And beſides, *could a Dæmon* that made a Man mad, *open the Eyes of the Blind*, as it is plain this Man has often, and very lately done? It is rather Madneſs to imagine, that an Evil Spirit has ſuch Power, or that he would employ it to ſuch benevolent Purpoſes.

is mad; why hear ye him?

21 Others ſaid, Theſe are not the Words of him that hath a Devil: Can a Devil open the Eyes of the Blind?

IMPROVEMENT.

John x. 20. THERE is not, perhaps, any where to be found a greater Inſtance of the Force of *Prejudice*, than in theſe perverſe *Jews*, who cenſured *Chriſt* as *a Lunatick*, and *a Dæmoniack*, for one of the graveſt and moſt excellent Speeches, that was ever delivered. Let us review it with all due Attention, and Regard.

Ver. 11. Let us conſider *Chriſt* as the *good Shepherd*, and humbly commit our Souls to him, as ever we deſire they ſhould be ſafe and happy. We have known his kind Regards to the Flock, in expoſing and *laying down his*

Ver. 15. *Life for them.* And he hath not *laid it down* in vain. Delightful Thought! Our compaſſionate *Shepherd*, even when *the Sword of the Lord* was *awakened* to *ſmite him*, has not ſo fallen, as to riſe no more; but as in

Ver. 18. this great and good Work, he voluntarily *laid down*, ſo he has alſo *reaſſumed his Life*; and ſtill bears on his Heart the ſame Concern for his Flock, and uſes his renewed Life, and exalted Dignity, for their Security and Happineſs.

Ver. 15. Let us humbly *acknowledge him*, as *acknowledged by the Father*: Let us couragiouſly and gratefully own him, and be ready to *lay down our Lives* alſo *for him*. We are thoſe *other Sheep*, of whom he ſpake, *who*

Ver. 16. *were not* originally *of the Fold*, but by his Grace are now *brought in* to the great *Shepherd and Biſhop of Souls*. Let us pray, that the Boundaries of *his Fold* may be ſtill more extended, and the whole Number of his Elect accompliſhed; that all the Flock may at length appear together, and may be conducted by him to the Regions of that Immortal Life which he determines to give it.

In the mean Time, let us maintain all proper Regards to him, and eſpecially, the moſt chearful Confidence in his Care; repeating with the moſt Evangelical Views, and ſo with a peculiar Sublimity of Senſe, the

Words

Words of *David*, as our own: *(Pſal.* xxiii. 1,—4.) *The Lord is my Shepherd, I ſhall not want: He maketh me to lie down in green Paſtures; he leadeth me beſide the ſtill Waters: He reſtoreth my Soul; he leadeth me in the Paths of Righteouſneſs for his Name's Sake: Yea, tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff, they comfort me.* Sect. 133.

SECT. CXXXIV.

CHRIST *diſcourſing of his Union with the Father, is charged with Blaſphemy; and being aſſaulted by the* Jews, *retires beyond* Jordan. John X. 22, *to the End.*

JOHN X. 22.

AND it was at Jeruſalem the Feaſt of the Dedication, and it was Winter.

23 And Jeſus walked in the Temple in Solomon's Porch.

JOHN X. 22.

NOW it may be proper to obſerve, that the Time, when theſe Diſcourſes were delivered, *was the Feaſt of Dedication (a)*, which was obſerved *at Jeruſalem* in Memorial of the Purification of the Temple, after it had been polluted by the Idolatries and Impieties of Antiochus; *and* conſequently *it was Winter.* *And* to ſhelter himſelf from the Inclemencies of the Weather, *Jeſus was* then *walking in* the covered Walk that went round *the Temple*, and was now *in* that Part of it which was called *Solomon's Porch (b)*. Sect. 134. John X. 22. 23

Then

(*a*) *The Feaſt of Dedication.*] As it is expreſsly ſaid, this Feaſt was in *Winter*, it is plain, it could not be obſerved in Remembrance of the *Dedication* of *Solomon's Temple*, which was juſt after *Harveſt*, (1 *Kings* viii. 2.) nor of that of *Nehemiah's*, which was in the *Spring*: (*Ezra* vi. 15, 16.) But the Feaſt here intended muſt be that inſtituted by *Judas Maccabæus*, on his having purified the Temple and Altar from the Pollutions and Idolatries of *Antiochus Epiphanes*. This was celebrated for eight Days ſucceſſively, in the Month of *December*; (1 *Mac.* iv. 52, 59.) and is mentioned by *Joſephus*, as a Feſtival to which great Regard was paid in his Time. See *Joſeph. Antiq. lib.* xii. *cap.* 7. (al. 11.) §. 6, 7. and *Selden de Syned. lib.* iii. *cap.* 13.

(*b*) *Solomon's Porch.*] *Joſephus* informs us, (*Antiq. lib.* viii. *cap.* 3. (al. 2.) §. 2, 9 & *lib.* xx. *cap.* 9, (al. 8.) §. 7.) that *Solomon* (finding the *Area* of *Mount Sion* too ſmall to anſwer his magnificent Plan,) when he built the Temple, filled up a Part of the adjacent Valley, and built an outward *Portico* over it towards the Eaſt. This was a moſt noble Structure, ſupported by a Wall 400 Cubits high, and conſiſting of Stones of a vaſt Bulk, each Stone (as it is ſaid) being twenty Cubits long, and ſix Cubits high. And *Joſephus* ſpeaks of it, as continuing even to the Time of *Albinus* and *Agrippa*, which was ſeveral Years after the Death of *Chriſt*. This is called *Solomon's Porch*, *Acts* iii. 11. and v. 12.

Sect. 134. John X. 24. *Then* ſeveral of *the Jews ſurrounded him, and ſaid unto him, How long doſt thou hold us in* an anxious and uneaſy *Suſpence? If thou art* indeed *the Meſſiah, tell us* ſo *plainly* and expreſsly: Which they ſaid with a Deſign to inſnare and accuſe him.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 And *Jeſus anſwered them, I have* in Effect *told you* over and over (*c*), *yet you believe* me *not*; and had I offered nothing more, *the Works which I do in my Father's Name* ſufficiently declare it, as it is clearly to be ſeen, that *they bear Witneſs of me*, in a Language which you would eaſily under-

25 Jeſus anſwered them, I told you, and ye believed not: the Works that I do in my Father's Name, they bear Witneſs of me.

26 ſtand, if you were to judge impartially. *But you do not believe, becauſe you are not* Perſons of ſuch Simplicity and Sincerity, as I deſcribed under

26 But ye believe not; becauſe ye are not of my Sheep, as I ſaid unto you.

27 the Character *of my Sheep.* For *as I ſaid unto you* but juſt now, (ver. 4, 14, 16.) *my Sheep hear my Voice, and I know* and take Care of *them*; *and they*, like Sheep accuſtomed to their Shepherd,

27 My Sheep hear my Voice, and I know them, and they follow me.

28 acknowledge and *follow me.* *And* the Conſequence of that will be ſuch, as would make it well worth your while, to lay aſide all theſe Prejudices, and to join with them: For *I give unto them* an invaluable Bleſſing, even *Eternal Life*; *and* guard them with ſuch Almighty Power and conſtant Care, that *they ſhall never periſh, neither ſhall any* Enemy (*d*), be he ever ſo ſubtile, or ever ſo outragious, be able to *pluck them out of my Hand*, or injure them while they remain in

28 And I give unto them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hand.

29 it. Nor indeed is it poſſible, that any ſhould; for *my Father, who gave* [*them*] *to me*, on purpoſe that I might redeem and ſave them, *is* confeſſedly *greater than all*; *and* therefore *none is able*

29 My Father which gave *them* me, is greater than all: and none is able to pluck *them*

(*c*) *I have* in Effect *told you* over and over.] What he had juſt been ſaying of himſelf, in the preceding *Verſes*, as the great *Shepherd*, was in Senſe equivalent to a Declaration of his being the *Meſſiah*.——I mention the foregoing Diſcourſe, as what had juſt been delivered; becauſe I think it moſt natural to explain the 22*d Verſe*, as referring to what was ſaid before, and not merely to what follows: For elſe the *Evangeliſt* would probably have ſaid, *After theſe Things was the Feaſt of Dedication*. Compare *John* v. 1. vi. 4. and vii. 1, 2.

(*d*) *Neither ſhall any* Enemy.] This is the plain Import and Energy of the *Original*, (ουκ αρπασει τις αυτα,) which is greatly enervated by adding the Word *Man* in the *Tranſlation*, as the Authors of our *Engliſh Verſion* have frequently done. (Compare *Mat.* xi. 27. *Mark* xiii. 5. and *Jam.* i. 13.) The *Sheep* of *Chriſt* are expoſed to ſo great Danger from the Infernal *Lion*, (1 *Pet.* v. 8.) that I doubt not, but *this Text* moſt eminently refers to the Care of their *Shepherd* to guard them from his Aſſaults.

(*e*) *I and*

them out of my Father's Hand.

30 I and *my* Father are one.

able to pluck [*them*] *out of my Father's Hand.* Sect. 134.
But it is a moſt great and certain Truth, that *I and the Father are one* (*e*); and the Union between us is ſo ſtrict and intimate, in Nature, as well as in Affection and Deſign, that his Almighty Power is mine, to be employed for the Defence of my Sheep; and no one can deprive them of Eternal Life, without prevailing againſt him, as well as me. John X. 30.

31 Then the Jews took up Stones again to ſtone him.

Then the Jews, tranſported with Rage, *took up* ſome Fragments of *Stones*, which lay in the Court of the Temple, where they were ſtill repairing ſome of the Buildings; and armed themſelves with them *again*, as they had formerly done, (John viii. 59. pag. 80.) in order *to ſtone him.* 31

32 Jeſus anſwered them, Many good Works have I ſhewed you from my Father; for which of thoſe Works do ye ſtone me?

But *Jeſus*, with his uſual Mildneſs and Strength of Reaſon, *anſwered them, I have ſhewed you many good Works from my Father*; and *for which of theſe Works do you* go about to *ſtone me?* or what have I ever done among you, but Acts of Beneficence and Kindneſs? 32

33 The Jews anſwered him, ſaying, For a good Work we ſtone thee not; but for Blaſphemy, and becauſe that thou, being a Man, makeſt thyſelf GOD.

The Jews replying ſaid unto him, Whatever thy other Works have been, it is very apparent from what has juſt now paſſed, that *we do not ſtone thee for a good Work, but for* the moſt deteſtable *Blaſphemy*; *even becauſe thou, being* only *a* wretched, mortal, ſinful *Man, makeſt thyſelf GOD*; pretending to be One with him in ſo extraordinary a Manner, that his Omnipotence and other Divine Perfections are thine. 33

34 Jeſus anſwered them, Is it not written in your Law, I ſaid, Ye are Gods?

Jeſus, not judging it proper at that Time to bring the ſublime Doctrine of his Deity into farther Debate, *anſwered them, Is it not written in your Law*, or in thoſe Sacred Books which you own to be of Divine Original, (Pſal. lxxxii. 6.) where it is plain the Perſons that are ſpoken of are 34

(*e*) *I and the Father are one.*] If we attend, not only to the obvious Meaning of theſe Words, in Compariſon with other Paſſages of Scripture, but to the Connection of this celebrated Text, it ſo plainly demonſtrates the *Deity* of our Bleſſed *Redeemer*, that I think it may be left to ſpeak for itſelf, without any laboured Comment.——How widely different that Senſe is, in which *Chriſtians* are ſaid to be *one with GOD*, (*John* xvii. 21.) will ſufficiently appear, by conſidering, how flagrantly abſurd and blaſphemous it would be, to draw that Inference from *their Union with GOD*, which *Chriſt* does from *his*.

Sect. 134. are Princes and Magiſtrates, " *I* have *ſaid*, *Ye* " *are Gods*; and all of you are Children of the John X. 35. " Moſt High?" Now *if* the Pſalmiſt thus applied this Character, and it appears *he called them Gods, to whom the Word of GOD* then *came (f)*, merely with Regard to that Office which by Divine Deſignation they bore; (*and* certainly *the Scripture cannot be broken*, nor can you with any Shew of Reaſon pretend to cenſure the Propriety of thoſe Expreſſions, which a divinely in-

35 If he called them Gods, unto whom the Word of GOD came, and the Scripture cannot be broken:

36 ſpired Writer has uſed;) How is it then, that you are ſo offended now? or how *do you* pretend to *ſay concerning him, whom the Father hath* ſo ſolemnly *ſanctified*, or ſet apart to this great Work in his eternal Counſels, *and* whom he at length has *ſent into the World* under ſuch an exalted Character, *Thou blaſphemeſt; becauſe I ſaid, I am the Son of GOD?* when you allow there is a Senſe, in which even oppreſſive Magiſtrates may be honoured with ſuch a Title *(g)*.

36 Say ye of him, whom the Father hath ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of GOD?

37 And when I claim this Character, and ſpeak ſo highly of myſelf, I do not expect to be credited, merely on my own Affirmation: *If I do not the Works of my Father*, ſuch glorious Works as could not be performed by any but a Divine

37 If I do not the Works of my Father, believe me not.

38 Agent, *believe me not. But if* it be apparent that *I do* ſuch Works, *tho' you believe not me*, and are

38 But if I do, tho' ye believe not me, believe the Works:

(f) To whom the Word of GOD came.] I apprehend, the *Coming of the Word of GOD to them* here, refers to the *Meſſage* then delivered to them in the Name of GOD, rather than in the general, to their receiving a *Commiſſion* from him: But the Difference is not very material.

(g) When you allow——Magiſtrates &c.] A late learned and pious *Paraphraſt* apprehends, that *our Lord* here vindicates his Claim to *Supream Divinity*, by pleading that the *Jewiſh Rulers* are *called Gods*, not in a general Regard to their *Office* as Rulers, but as *Types* of the *Meſſiah*, the great Sovereign of the Church, who (as it is expreſſed at the Cloſe of this lxxxiid *Pſalm,*) was to *inherit all Nations*. But not to urge, that it ſeems improbable, that ſuch *wicked Magiſtrates*, as are there ſpoken of, ſhould be deſcribed as *Types of Chriſt*; this Explication ſeems to imply, that every Perſon whoſe Office was *Typical* of the *Meſſiah* might be called *a God*; and on the other Hand, that a Creature's being called by *that Name*, would intimate, that he was a *Typical* Perſon; the Conſequences of which I am ſure that worthy Writer would abhor. (Compare 2 *Cor.* iv. 4.) I think myſelf therefore obliged to acquieſce in that plain and natural Senſe of the Paſſage, which the Generality of *Commentators*, both Antient, and Modern, have given.——*Jeſus* was charged here by the *Jews* with aſcribing *Divinity* to his *Human Nature*; and in Reply to this he ſhews, that calling himſelf *the Son of GOD* did not imply that; and that *his Works* proved ſuch a Union of the *Human Nature* with the *Divine*, as he had before aſſerted; than which no Anſwer could have been more wiſe and pertinent.

Works: that ye may know and believe, that the Father *is* in me, and I in him.

are regardleſs of my own Teſtimony in the Caſe, yet at leaſt *believe the* mighty *Works* that I perform; and let the Evidence of theſe remove the Prejudices you have entertained, *that ye may know, and believe, that the Father* [*is*] *in me, and I in him*, by ſuch a Union, as abundantly juſtifies the Expreſſion, which ſeems to give you ſuch peculiar Offence. Sect. 134. John X. 38.

39 Therefore they ſought again to take him: but he eſcaped out of their Hand,

Then, tho' they knew not what to anſwer him, the Jews were ſo enraged againſt him, that *they ſought again to ſeize him*, that they might accuſe him of Blaſphemy before the Sanhedrim: *But he* withdrew himſelf, as he had done before, in an extraordinary Manner, and ſo *eſcaped out of their Hands*. (Compare Luke iv. 30. Sect. 32. and John viii. 59. Sect. 105.) 39

40 And went again beyond Jordan, into the Place where John at firſt baptized; and there he abode.

And preſently departing from Jeruſalem, *he went away again* into the Country *beyond Jordan, to the Place* called Bethabara, *where* (as it has been obſerved before, John i. 28. Vol. i. pag. 120.) *John was at firſt baptizing*; *and there he abode* for a while, till the Fury of the Multitude was a little abated. 40

41 And many reſorted unto him, and ſaid, John did no Miracle: but all Things that John ſpake of this Man, were true.

And many of the Inhabitants of that Place, who had been formerly acquainted with the Baptiſt, and remembered the ſtrong and repeated Teſtimonies which he had borne to Jeſus, *came to him* there, to attend upon his Preaching, *and ſaid* among themſelves, *John indeed did no Miracle* himſelf; *but* he foretold extraordinary Things of another; and we now find, that *all* the *Things which John ſaid of this Man, were* exactly *true*, which is a Divine Atteſtation to the Authority of both. 41

42 And many believed on him there.

And many of them *believed on him there*, and happily improved this little Seaſon of his Receſs among them, as the Means of their Inſtruction and Eſtabliſhment in Piety. 42

IMPROVEMENT.

IT is worthy of Remark, that we here ſee *our Lord Jeſus* at a *Feſtival*, appointed only by Human Authority, in Commemoration of a National Deliverance. He came from *Galilee* to obſerve it in the Temple, tho' *it was Winter*; and brought with him, as at all Times, a Heart glow- *John* x. 22.

Sect. 134. glowing with the moſt ardent and amiable Zeal, for the Honour of GOD, and the Salvation of Men, even of thoſe who were ſtudying to inſnare and deſtroy him.

Ver. 24, 25. What Prudence, mingled with Spirit and Sweetneſs, runs thro' *his Anſwers* to them! What ineſtimable *Bleſſings* does he propoſe, to invite them to enter into *his Fold!* May we never forget thoſe gracious Words! May we ever be intitled to all the Comfort of them! *I give unto my Sheep*

Ver. 28. *Eternal Life*; *and they ſhall never periſh, neither ſhall any pluck them out of my Hand.* Lord, may we be found in the Number of thoſe ſecure and happy Souls, even of thoſe who *know thee*, and who *obey thy Voice, and*

Ver. 27. *follow thee*, whitherſoever thou leadeſt them by thine Example, thy Providence, and thy Spirit! Then may we look on our *Eternal Life* and Happineſs, as inviolably *ſecure*. Safely indeed may we truſt it in *his*

Ver. 30. *Hands*, who could ſay, in ſo ſublime, and ſo glorious a Senſe, *I and the Father are one.* The Enemies of our Salvation muſt triumph then over

Ver. 28, 29. Omnipotence itſelf, before they can *wreſt the Sheep of Chriſt out of his Hands*; nor will his Fidelity to GOD, or his Love to them, ſuffer them to be ſeduced by *Fraud*, any more than deſtroyed by *Violence*.

Bleſſed Situation of thy *little Flock!* Oh thou faithful, thou compaſſionate, thou *Almighty Shepherd*, gather thou our Souls with theirs; and never ſuffer us to forget of how great Importance it is, that we ſtill continue near thee, and confide not in our own Power and Wiſdom, but in thine!

Ver. 31. Who could have imagined, that any *Heart* could have been ſo baſe, as to have intended Evil, or any *Hands* ſo cruel, as to have armed themſelves with Inſtruments of Death, againſt *ſuch a Perſon*, while ſpeaking ſuch Words as theſe? Yet behold, theſe *Jews* do it; and that even in ſo ſacred a Place, as *the Temple* itſelf; as the genuine *Offspring of thoſe, who ſlew the Prophet and Prieſt of the Lord*, even *at his Altar.* (Compare

Ver. 32. *Mat.* xxiii. 31, 35. and *Luke* xi. 48, 51.) But his wiſe and gentle *Reply* diſarmed them for a few Months; and the Divine Care and Power once

Ver. 39. more *reſcued him* from their murtherous Hands.

Ver. 40. Happy the Inhabitants of the *Country about Jordan*, to which he retired! eſpecially happy, in that they *knew the Day of their Viſitation!*

Ver. 41, 42. The Teſtimony of *John the Baptiſt* is now recollected to excellent Purpoſes, tho' he himſelf was mouldering in his Tomb: Nor is there any Thing, which a faithful *Miniſter* will more earneſtly deſire, than that even *while dead, he may yet ſpeak*, for the Honour of *Chriſt*, and the Salvation of Souls.

SECT.

SECT. CXXXV.

CHRIST *declares againſt* Divorces, *except in Caſe of Adultery, and adds ſome other Particulars relating to the Married State.* Mat. XIX. 1,—12. Mark X. 1,—12.

MAT. XIX. 1.

AND it came to paſs, that when Jeſus had finiſhed theſe Sayings, he [aroſe from thence, *and*] departed from Galilee, and came into the Coaſts of Judea, beyond Jordan. [MARK 10. 1.—]

MAT. XIX. 1.

AND after the Inſtructions that were given by our Lord to his Diſciples at Capernaum, (which were recorded above, from Sect. 93. to 96.) *it came to paſs, that when Jeſus had finiſhed theſe Diſcourſes (a), he aroſe from thence, [and] departed from Galilee,* where he had dwelt ſo long, and thro' which he had made ſuch repeated Journies. *And* after he had firſt been up at Jeruſalem, (as was before related, John vii. 10. pag. 44.) and ſeveral other Things had happened, which have already been conſidered in their proper Place, *he came* at length (as was obſerved in the laſt Section, John x. 40.) *into the Borders of Judea, beyond Jordan (b),* where he ſpent ſome of the Winter Months, croſſing the River, as he ſaw Occaſion. *And* his Arrival was no ſooner known,

Sect. 135. Mat. XIX. 1.

2 And great Multitudes fol- 2

(a) *When Jeſus had finiſhed theſe Diſcourſes.*] The Paſſages which *Matthew* and *Mark* have mentioned, immediately before they introduce this Story, are thoſe Diſcourſes on Humility and the Forgiveneſs of Injuries, which have been conſidered above, from *Sect.* 93. to 96. And I have ſometimes been inclined to think, that this, and the next following *Sections*, might have been introduced *there*, as previous to that *Feaſt of Tabernacles*, which we have ſo often mentioned. But moſt *Harmonizers* without any Scruple or Apology place them *here*, being determined, I ſuppoſe, by the cloſe Connection between the Paſſages that are here related, and thoſe Events that follow them, which happened but a very little while before *Chriſt*'s Death.——It is of very little Importance to us, whether theſe Diſcourſes were delivered now, or a few Months before. However, he might truly be ſaid, to *ariſe from Galilee, and come into theſe Parts*, tho' he took a conſiderable Compaſs, and ſpent ſeveral Weeks in the Journey. Compare *Note* (*n*) on *Luke* ii. 39. *Vol.* i. *pag.* 66.

(b) *Beyond Jordan.*] *Mark* has expreſſed this with ſome little Variation, διὰ τὸ πέραν τοῦ Ἰορδάνου, *by the farther Side of Jordan*, or, as the learned *Beza*, and ſome other *Criticks* chuſe to render it, *on the Banks of Jordan*; and this may ſeem to be more ſuitable to what is ſaid of *Chriſt's coming to the Coaſts of Judea*, which was bounded by *Jordan*, and had no Coaſts *beyond* it. But it appears from *John* x. 40. that *Bethabara, where John at firſt baptized*, (*John* i. 28.) was the Place to which *our Lord* removed, which was undoubtedly *beyond Jordan*, and over-againſt *Jericho*. (Compare *Joſh.* iii. 16. and *Judg.* vii. 24.) And this was ſo near to *the Coaſts of Judea*, that we might very well retain the uſual *Verſion*, and take the Phraſe as *Matthew* hath expreſſed it; eſpecially, as it is probable, that *Jeſus* during his Abode in theſe Parts might often croſs the River, and paſs from *Bethabara* to *Judea*, which lay on the oppoſite Side.

(c) To

Sect. 135. Mat. XIX. 2.

known, but *great Multitudes followed him* from all the neighbouring Parts; *and* particularly *the People*, who had ſeen him formerly at Bethabara, *reſorted to him again*; (as was ſaid, John x. 41.) *And according to his* uſual *Cuſtom, he* readily embraced the Opportunity of preaching to them, and *taught them* there *again*, as he had done elſewhere; *and* as they brought many ſick Perſons to him, he *healed them* all *there*; which could not but increaſe the Throng.

followed him, [and the People reſort unto him again; and as he was wont, he taught them again,] and he healed them there. [MARK X.—1.]

3 *And the Phariſees*, who always had a watchful Eye on his Motions, and attended him with the moſt malignant Deſigns, being now more eſpecially irritated by the Fame of his late Miracles, which they had in vain endeavoured to ſuppreſs, (ſee John vii. 32, 47. and ix. 16, 24.) *came* hither alſo *to him*, with the View of getting ſome Advantage over him, by *tempting him* with what they thought a very artful and inſnaring Queſtion: *And* that they might, if poſſible, entangle him in his Talk, ſo as to find ſome Reaſon to accuſe him, or to diſcredit him at leaſt among the People, they *aſked him, ſaying unto him*, What thinkeſt thou, Maſter, *Is it lawful for a Man to diſmiſs his Wife for every* ſlight *Cauſe* of Diſlike, which may be found in her *(c)*? or is Adultery the only juſt Reaſon for a Divorce?

3 The Phariſees alſo came unto him, tempting him; and [aſked him,] ſaying unto him, Is it lawful for a Man to put away his Wife for every Cauſe? [MARK X. 2.]

4 *And he ſaid to them in Reply, Have ye not read*, (Gen. i. 27.) *that GOD, the* Almighty and Allwiſe *Creator, from the* very *Beginning of the Creation*, when he would not fail to conſtitute Human Nature

4 And he anſwered and ſaid unto them, Have ye not read, that [GOD,] he which made *them*, [from the Beginning of the Creation] made

(c) *To diſmiſs his Wife for every Cauſe.*] It is well known, that there was a Debate between the antient *Rabbi's*, (perhaps as old as *our Lord's* Time,) concerning the Interpretation of the *Law* relating to *Divorce*, *Deut.* xxiv. 1. The *School of Sammai* maintained, that the Words ערות דבר which we render *ſome Uncleanneſs*, ſignified *Adultery*; whereas the *School of Hillel* explained it of *any Matter of Diſlike*. (See *Selden, Uxor. Hebr. lib.* iii. *cap.* 22.) Perhaps a *Medium* between both, would have been a juſter Interpretation than either; for it is certain, that the *Phraſe* may with peculiar Propriety expreſs any *Blemiſh* or *Diſorder*, which a Woman might unjuſtly and fooliſhly conceal before Marriage, that was afterwards diſcovered. At leaſt, I think it plain from *our Lord's* Anſwer, that the Diſciples of *Sammai* were miſtaken; which farther appears from the Proviſion the *Moſaic Law* made, for puniſhing *Adultery* with Death.——The Interpretation of *Hillel* generally prevailed; and the *Phariſees*, concluding *Chriſt* would, as he had done before, declare againſt *Divorces for trivial Cauſes*, (*Mat.* v. 31, 32. and *Luke* xvi. 18.) might hope to expoſe him to popular Reſentment, for retrenching *a Liberty* which the Law allowed: But *our Lord* feared not the Conſequence of doing it.

(d) May

made them Male and Female? [MARK X. 6.]

Nature in ſuch a Way as might be moſt conducive to its Happineſs, in forming the firſt Parents of Mankind *made them Male and Female*, or one Man and one Woman? which would neither allow of Divorce, or Polygamy. *And* do you not remember, that when the Woman was at firſt brought to him, the Man *ſaid*, as taught by an extraordinary Revelation concerning the Ends and Obligations of Marriage, which therefore may in Effect be looked upon as a Divine Teſtimony (*d*), " *For this Cauſe*, or on Account of his engaging " in the Married State, *ſhall a Man leave* both " *his Father and Mother*, when thoſe dear Rela- " tions of Parental and Filial Tenderneſs ſhall " take Place, *and* ſhall cloſely *adhere to his Wife*; " *and they Two ſhall be* joined in ſo intimate an " Union as to become *One Fleſh*?" (Gen. ii. 24.) *So that* it appears of Perſons thus joined together, that *they are no longer Two, but One Fleſh*, and ſhould accordingly regard each other as Members of one Body. *What GOD therefore has* thus cloſely *yoked together, let not Man ſeparate*; but let the Bond of Marriage be eſteemed as ſacred, and incapable of being diſſolved by any thing, which does not make them ceaſe to be one Fleſh, by making that of the one common to ſome third Perſon. (See Whitby, in Loc.)

Sect. 135. Mat. XIX. 4.

5 And ſaid, For this Cauſe ſhall a Man leave [his] Father and Mother, and ſhall cleave to his Wife: and they twain ſhall be one Fleſh. [MARK X. 7, 8.—]

5

6 Wherefore they are no more twain, but one Fleſh. What therefore GOD hath joined together, let not Man put aſunder. [MARK X. —8, 9.]

6

7 They ſay unto him, Why did Moſes then command to give a Writing of Divorcement, and to put her away?

They ſay unto him, by way of Objection againſt this, *Why then did Moſes*, under Divine Direction and Inſpiration, *command* " a Man, whoſe Wife " found no Favour in his Eyes, becauſe he had " diſcovered," as it is there expreſſed, " ſome " Uncleanneſs in her," or (as it has been generally underſtood,) ſome Cauſe of Diſtaſte and Averſion, " *to give* her *a Bill of Divorce, and* " ſo *to diſmiſs her*?" (Deut. xxiv. 1.)

7

And

(*d*) May in Effect be looked upon as a Divine Teſtimony.] I think the ingenious Author of *Revelation examined with Candor* ſolidly argues, from *Adam*'s pronouncing concerning the Obligation of a *Child's Relation to its Parent*, which had never then exiſted, that he ſpake theſe Words in Conſequence of ſome extraordinary *Divine Illumination*; which juſtifies the Turn given in the *Paraphraſe*: Nor could he *without a Revelation* have known what had paſſed in his *Sleep*, or ever have conjectured the Original of *Woman* to have been what he ſo plainly refers to. See *Revelat. exam. with Candor*, *Vol.* i. *Diſſ.* iii. *pag.* 28,—33.

Sect. 135. Mark X. 3. *And he replied, and ſaid unto them,* How is it that you take this Matter? or *what did* you alledge, that *Moſes* did *command you?* Is there any Thing in his Writings, that recommends Divorce and Separation upon light Occaſions?

MARK X. 3. And he anſwered and ſaid unto them, What did Moſes command you?

4 *And* upon this *they ſaid,* If it may not be ſaid, that *Moſes* does command or recommend it in itſelf, it is moſt evident from the Paſſage we have mentioned, that he has *permitted* a Man in ſome Caſes, *to write a Bill of Divorce,* and to give it into his Wife's Hand, *and diſmiſs her*; on which Foundation, thou well knoweſt, how frequently Divorces prevail among us, and how juſtifiable they are generally eſteemed.

4 And they ſaid, Moſes ſuffered to write a Bill of Divorcement, and to put her away.

Mat. XIX. 8. *And Jeſus anſwered, and ſaid to them,* You ſtate the Matter now, more juſtly than before; for it amounts merely to a Permiſſion: But I muſt obſerve to you, that it was *on Account of the Hardneſs of your Hearts,* and the Perverſeneſs of your Tempers (*e*), that *Moſes wrote you this Precept,* [*and*] *gave you ſuch a Permiſſion to put away your Wives*; knowing that otherwiſe you might have been tempted to uſe them intolerably ill: *But,* as I juſt now told you, *it was not ſo from the Beginning*; and the Account which that Writer gives of the original Conſtitution of Things, proves it to be an Irregularity; how neceſſary ſoever he might find it, in ſome Caſes, to tolerate it, or rather, by making it irrevocable, to prevent Men's doing it without deep Conſideration.

MAT. XIX. 8. [And Jeſus anſwered and ſaid unto them,] Moſes, becauſe of the Hardneſs of your Hearts, [wrote you this Precept, *and*] ſuffered you to put away your Wives: but from the Beginning it was not ſo. [MARK X. 5.]

Mark X. 10. *And* when the Aſſembly was diſmiſſed, and Jeſus was retired from the Multitude, as they were ſitting together *in the Houſe* where he lodged; *his Diſciples aſked him again of the ſame Matter,* as not being able fully to underſtand it, or to reconcile it with the Precept of Moſes.

MARK X. 10. *And in* the Houſe his Diſciples aſked him again of the ſame Matter.

11 *And he ſays to them,* If you are willing to receive Laws from me, you muſt ſubmit to a greater Reſtraint

11 And he ſaith unto them,

(*e*) *On Account of the Hardneſs of your Hearts.*] How much this was the Character of the *Jewiſh* Nation, is too apparent. See *Exod.* xxxiii. 3. xxxiv. 9. *Deut.* ix. 6. xxxi. 27. *Iſa.* xlviii. 4. *Ezek.* ii. 4. and *Acts* vii. 51.——*Our Lord* (as *Grotius* well obſerves,) ſtrongly intimates, that a more tender and refined Temper may juſtly be expected from *his Diſciples.*

(*f*) *Except*

them, [I ſay unto you,] Whoſoever ſhall put away his Wife, [except *it be* for Fornication,] and [ſhall] marry another, committeth Adultery againſt her: [and whoſo marrieth her which is put away, doth commit Adultery.] [MAT. XIX. 9.]

Reſtraint than Moſes laid on the Iſraelites; for *I* expreſsly *tell you*, (as I formerly did, Mat. v. 32. Sect. 39. and Luke xvi. 18. Sect. 124.) *Whoſoever ſhall diſmiſs his Wife, except* [*it be*] *for Whoredom* (*f*) which is a fundamental Breach of the main Article of the Marriage Covenant, by which they are one Fleſh, *and ſhall marry another, commits Adultery againſt her*, that was his former Wife, and who continues ſtill to be ſo in the Sight of GOD; *and he that ſhall marry her, who is ſo diſmiſſed* without a ſufficient Cauſe, *commits Adultery*. Sect. 133 Mark X. 11.

12 And if a Woman ſhall put away her Huſband, and be married to another, ſhe committeth Adultery.

And on the other Hand, by a Parity of Reaſon, *if a Woman*, not injured in the important Article juſt now mentioned, *ſhall put away her Huſband*, or extort from him a Bill of Divorce (*g*), *and be married to another* Man, *ſhe commits Adultery*; and as ſhe deſerves to be abhorred by Men, ſo muſt ſhe expect to be puniſhed by GOD, as guilty of that enormous and deteſtable Crime, if ſhe do not from her very Heart repent of it. 12

MAT. XIX. 10. His Diſciples ſay unto him, If the Caſe of the Man be ſo with *his* Wife, it is not good to marry.

Then *his Diſciples ſay unto him, If this be the Caſe between a Man and his Wife*, and the Bond be thus indiſſoluble, *it is not* ſurely *expedient to marry*; ſince a Man may by that Means be caught in an inextricable Snare, which may make him miſerable all the reſt of his Life. Mat. XIX. 10.

11 But he ſaid unto them, All Men cannot receive this Saying, ſave *they* to whom it is given.

But he ſaid to them, All Men cannot receive this Saying of yours, that it is not expedient to marry; *but* only *they to whom it is given*, as a 11

peculiar

(*f*) *Except it be for Whoredom: παρεκτος λογου πορνειας.*] Tho' *Fornication* committed before Marriage, and afterwards diſcovered, might be ſuppoſed to juſtify a Divorce, *Adultery* muſt much more evidently do it; and therefore it is plain the Word muſt be taken in the Extent which is here given it. (See *Note* (*f*) on *Mat.* v. 32. *Vol.* i. *pag.* 235.) But it is by a dangerous Latitude of Interpretation, that *Milton* (*Proſe Works, pag.* 105.) would explain the Word, as ſignifying *any thing which ſhould be to the Huſband as grievous and intolerable as Whoredom.*——The Caſe of *obſtinate Deſertion*, where the Huſband cannot by Law recover his Wife, which was the celebrated Caſe of the pious *Galeacius Caracciolus*, and which we find to be ſuppoſed in 1 *Cor.* vii. 15. is quite of a different Nature; nor can a Man under ſuch a Calamity, be ſaid to *put away* his Wife.——*Eraſmus* has a remarkable *Note* on *Mat.* xix. 3. which ſhews he was not far from *Milton*'s Opinion.

(*g*) *Shall put away her Huſband.*] Tho' it is certain, that the *Jewiſh Law* did not put it into a *Woman*'s Power to divorce her Huſband, it is plain from *Joſephus*, that it was done, not only by ſeveral Ladies of diſtinguiſhed Rank, but even that *his own Wife* did it; (ſee *Mr. Lardner's Credibility, Vol.* i. *pag.* 518. *Note* (D),) having probably learnt of the *Roman Women*, who in this Age are known to have practiſed it in the moſt ſcandalous Manner. See *Juv. Sat.* vi. *ver.* 229—230. Compare 1 *Sam.* xxv. 44. and 1 *Cor.* vii. 13. 15.

Sect. 135. peculiar Gift, to conquer those Inclinations towards that State, which GOD, for wise Reasons, has wrought into the common Constitution of Human Nature. *For there are* [*some*] *Eunuchs, who were born so from their Mother's Womb*, and whose natural Temper and Inclination is in this Respect peculiar; *and there are* [*some*] *Eunuchs, who were made Eunuchs by* the Wickedness of *Men*, who drive on that scandalous Traffick which the Luxury and Effeminacy of the Eastern World has rendered so common; *and there are* [*some*] *Eunuchs, who have*, as it were, *made themselves Eunuchs on Account of the Kingdom of Heaven*, that is, who by a resolute Guard on their Appetites and Passions, have conquered the Propensities of Nature, that being free from the Incumbrances of Marriage, and devoting themselves to a Life of more sublime Devotion, they might promote the Interest of my Gospel. (Compare 1 Cor. vii. 7, 37.) *He* therefore, on the whole, *that* finds he *is able to receive* [*this Saying*,] *let him receive it*; or let him, that is in his own Conscience persuaded, that he can glorify GOD most by a single Life, chuse it. Others may, and ought to marry; but let none lightly rush into that State, on a Supposition that the Bond of it may be broken thro' at Pleasure.

Mat. XIX. 12.

12 For there are some Eunuchs, which were so born from *their* Mother's Womb: and there are some Eunuchs, which were made Eunuchs of Men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven's sake. He that is able to receive *it*, let him receive *it*.

IMPROVEMENT.

Mat. xix. 4. FROM what we have been reading, we may justly take Occasion to adore the Wisdom and Goodness of Divine Providence, in creating the Human Species *Male and Female*, and providing for his new-formed Creature *Adam*, so suitable and so amiable a Companion, to enliven every other Object of Delight, and to crown the Pleasures of *Paradise* itself.

Let us also acknowledge the apparent Interposition of a wise and kind Providence, in maintaining such a *Proportion* between the *Sexes*, even to this Day, which so apparently tends to the Benefit of both, as well as to the Support of the Race in future Ages; as also in perpetuating in their Ver. 5. Hearts thro' succeeding Generations that *mutual Tenderness* for each other, which the purest Bosoms may feel and avow, and which is the Foundation of such an Union of Souls, as no other Friendship will admit.

Let

Let thoſe who are *married*, conſidering the indiſſoluble Bond by which *GOD has joined them together*, make it their conſtant Care, to promote the Comfort and Happineſs of each other: And let them moſt cautiouſly guard againſt every Degree of *Contention*, or even of *Diſtaſte*, which might at length occaſion an Alienation in their Affections, and render ſo cloſe a Bond proportionably grievous. Sect. 135. Ver. 6.

Let none raſhly run into theſe important Engagements, nor determine their Choice by light Conſiderations, of a low and tranſitory Nature. And if any, on the whole, prefer the Freedom of a *ſingle Life*, to a State, which, with its peculiar Comforts, muſt neceſſarily have its peculiar Cares and Trials too, let them diligently improve that Diſengagement, as an Obligation to ſeek the *Kingdom of GOD* with greater Ardor, and to purſue its Intereſts with more active Zeal and Application. Ver. 11, 12.

To conclude; ſince it appears in this Reſpect, as well as in ſome others, that the *Goſpel* revokes ſome Indulgences which the *Law of Moſes* gave, let us endeavour to form our Hearts by Divine Grace to a Wiſdom, Seriouſneſs, and Spirituality, which may ſuit this nobler Diſpenſation; and while we are reading the Precept of the *Jewiſh* Legiſlator, let us remember we have a ſublimer *Maſter*, and are to *do*, and forbear, *more than others. (Mat. v. 47.)* *Mark x. 11, 12.*

SECT. CXXXVI.

CHRIST *bleſſes the* little Children, *that were brought to him, and rebukes his Diſciples who would have forbid them.* Mat. XIX. 13,--15. Mark X. 13,--16. Luke XVIII. 15,--17.

MARK X. 13.

AND they brought [LUK. Infants *and*] young Children to him; that he ſhould touch them, [*or* put *his* Hands on them, and pray:] and

MARK X. 13.

AND while Jeſus continued here, as the Inhabitants of the neighbouring Country on the Banks of Jordan found their Eſteem for him continually increaſing on their Acquaintance with him, (John x. 41, 42. pag. 221.) *they brought to him*, not only the Sick, that they might be healed, (Mat. xix. 2. pag. 224.) but alſo ſeveral *Infants*, [*and*] other *young Children*, who tho' they could walk and ſpeak, yet were not capable of underſtanding his Doctrine; *that he might touch them*, [*or*] *lay his Hands upon them* in a ſolemn Manner, and Sect. 136. Mark X. 13.

Sect. 136. *and pray* for them (*a*); not doubting, but Prayers ſo acceptable to GOD as his, would prevail, both for their preſent, and future Happineſs. *And when his Diſciples*, and particularly the Apoſtles, who were about him, *ſaw it, they rebuked thoſe that brought them*, as apprehending them too troubleſome, and thinking it beneath the Dignity of ſo great a Prophet, to concern himſelf about ſuch little Creatures, who were incapable of receiving any Inſtruction from him.

Mark X. 13. and [LUK. when] *his* Diſciples [LUK. ſaw *it*, they] rebuked thoſe that brought *them*. [MAT. XIX. 13. LUKE XVIII. 15.]

14 *But JESUS ſeeing it, was greatly diſpleaſed*, and moved with ſome Degree of Indignation againſt his Diſciples; for he had a tender Love to Children, and well knew, that a proper Notice of theſe might turn to ſome valuable Account (*b*); *and* therefore he *ſaid to them, Let the little Children alone, and do not* now, or at any other convenient Time, *hinder them* [*from*] *coming to me*: I am pleaſed, rather than offended, to ſee them near me; *for of ſuch is the Kingdom of GOD*: Perſons of ſuch a Character are the true Subjects of my Kingdom, and Heirs of eternal Glory, to which many little Children are received; and in Token of it, the Children of believing Parents are to be admitted into my Church by Baptiſm (*c*). And

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not: for of ſuch is the Kingdom of GOD. [MAT. XIX. 14. LUKE XVIII.—16.]

(*a*) *Lay his Hands upon them, and pray.*] This was a *Rite*, that was very early uſed, particularly by thoſe who ſtood in any ſuperior Relation, when they were praying for a Bleſſing on young Perſons. See *Gen.* xlviii. 14, 20. —— I ſee no Reaſon to ſay with *Elſner*, that they were *brought to Chriſt* for the *Cure* of ſome Malady; for in that Caſe, it is not to be imagined, that the *Diſciples* would have been ſo inhumane as to prohibit them.

(*b*) Knew, that a proper Notice of theſe &c.] *Chriſt*'s ſhewing his Regard in ſuch a Manner to them, not only muſt have been exceedingly pleaſing to the *Parents*; but the Memory of this Condeſcenſion might make tender and laſting Impreſſions on the *Children* themſelves; and the Sight muſt be very edifying and encouraging to *other young Perſons*, who might happen to be preſent: Not to ſay, how inſtructive this *Gentleneſs to Children* may be to *Miniſters*, and how much their Uſefulneſs may, or might have been, promoted by a due Regard to it. —— *Nicephorus* tells us, that the celebrated *Ignatius*, afterwards Biſhop of *Antioch*, was one of theſe *Infants* our Lord in this reſpect took up in his Arms. Indeed he might reaſonably be the more *diſpleaſed* with *his Diſciples*, for endeavouring to prevent their being brought, as he had ſo lately *ſet a Child* among them, and inſiſted on the Neceſſity of their being made *conformable* to it. *Mat.* xviii. 2, 3. *Sect.* 93. *pag.* 19. —— I am obliged to *Dr. Scott*'s late *Verſion*, which, according to the Manner of the learned and ingenious Author, is exact to a Wonder, for the *Alteration* I have made *here*, and for ſome *other Changes*, which I take this Opportunity of acknowledging with due Gratitude.

(*c*) *For of ſuch is the Kingdom of GOD*: &c.] I acknowledge, theſe Words will not of themſelves prove *Infant Baptiſm* to be an Inſtitution of *Chriſt*; but if that appears from *other Scriptures* to be the Caſe, (which I think moſt probable,) there will be proportionable

15 Verily I say unto you, Whosoever shall not receive the Kingdom of GOD as a little Child, he shall [in no wise] enter therein. [LUKE XVIII. 17.]

And *verily I say unto you*, as I have formerly told you, (Mat. xviii. 3, 4. Sect. 93.) and would now have you to attend with Seriousness while I repeat it, *Whosoever shall not* be willing to *receive the Kingdom of GOD*, or the Gospel Dispensation and the Happiness it promises, *as a little Child*, divesting himself of those Prejudices, and those secular Views which Men contract in their riper Years, that he may come, as it were, to the Humility and Meekness, the Simplicity and Teachableness of a little Child, (compare Psal. cxxxi. 2.) *he shall not in any wise*, or on any Terms, *enter into it*, be his Genius ever so sublime, or his Circumstances in Life ever so considerable. Sect. 136. Mark X. 15.

16 And he [LUKE. called them unto him, *and*] took them up in his Arms, [and] put *his* Hands upon them, and blessed them; [and departed thence.] [MAT. XIX. 15. LUKE XVIII. 16.—]

And having said this, he would no longer be detained from shewing his Regard unto these little Children, but *having called them to him*, and ordered the Infants to be brought, *he took them up in his Arms*, tenderly embracing them with a holy Complacency and Love; *and* as a farther Token of the overflowing Kindness and Benevolence of his Heart towards them, he *laid his Hands upon them, and blessed them*, recommending them in a solemn Manner to the Divine Blessing and Favour; which accordingly descended upon them, to strengthen their Constitutions, and to sanctify their Hearts. *And* after this, *he departed from thence* to another Place in the Neighbourhood, where the young Ruler attended him, as we shall presently relate. 16

IMPROVEMENT.

LET us make a Pause here, that we may more attentively review this delightful and instructive Sight; that we may see, this compassionate *Shepherd of Israel*, thus *gathering the Lambs in his Arms, and carrying them in his Bosom*, with all the Tokens of tender Regard; (*Isa.* xl. 11.) *rebuking his Disciples* who forbad their coming, and *laying his* gracious *Mark* x. 16. Ver. 14.

portionable Reason to believe, that *our Lord* might here intend some Reference to it; and I cannot approve of rendering τοιουτων, *such as resemble these*. It is the Part of a faithful *Translator*, not to limit the Sense of the *Original*, nor to fix what it leaves ambiguous.

Sect. 136. gracious *Hands upon them* to *bleſs them.* How condeſcending and engaging a Behaviour! and how encouraging and amiable an Image!

Let his *Miniſters* view it, to teach them a becoming Regard to *the Lambs* of their *Flock*; who ſhould early be taken Notice of, and inſtructed; and for, and with whom, they ſhould frequently *pray*; remembering how often Divine Grace takes Poſſeſſion of the Heart in the Years of *Infancy*, and *ſanctifies* the Children of GOD almoſt *from the Womb.* Let every firſt Impreſſion made upon their tender Minds be cheriſhed; and let not thoſe whom *Chriſt* himſelf is ready to *receive*, be diſregarded by *his Servants*, who ſhould *be gentle unto all*, and *apt to teach.* (2 *Tim.* ii. 24.)

Ver. 13. Let *Parents* view this Sight with Pleaſure and Thankfulneſs: Let it encourage them to *bring their Children to Chriſt* by Faith, and to commit them to him in *Baptiſm*, and by Prayer. And if He, who *has the Keys of Death and the unſeen World*, (*Rev.* i. 18.) ſee fit to remove thoſe dear Creatures from us in their early Days, let the Remembrance of this Story comfort us; and teach us to hope, that He, who ſo graciouſly *received theſe Children*, has not forgotten ours; but that they are ſweetly *fallen aſleep in him*, and will be the everlaſting Objects of his Care and

Ver. 14. Love; *for of ſuch is the Kingdom of GOD.*

Let *Children* eſpecially obſerve this. The great and glorious *Redeemer*

Ibid. did not *deſpiſe theſe Little ones*; nay, he was *much diſpleaſed* with thoſe, who would have prevented their being *brought to him.* As kindly would he, no doubt, have received you, ye dear *Children* who read or hear this; as kindly will he ſtill receive you, if you go to him in the Sincerity of your Hearts, and aſk his Bleſſing in humble and earneſt Prayer. Tho' you ſee not *Chriſt*, he ſees and hears *you*; he is now preſent with you, to receive you, to bleſs you, and to ſave you. Happy the weakeſt of you, when lodged in the *Arms of Chriſt!* nothing can *pluck you from thence*, or ever hurt you there.

Ver. 15. In a Word, let us *all* commit ourſelves to him; and let us be diſpoſed to *become as little Children*, if we deſire to *enter into his Kingdom.* Let us not govern ourſelves by the vain Maxims of a corrupt and degenerate Age. Let not Pride, Ambition, Luſt, or Avarice poſſeſs, torment, and inſlave our Minds; but with the amiable *Simplicity of Children*, let us put ourſelves into the wiſe and kind Hands of *Jeſus*, as our Guardian, and refer ourſelves to his Paſtoral and Parental Care, to be clothed and fed, to be guided and diſpoſed of, as he ſhall ſee fit. For this Purpoſe, Oh GOD, may we be *born again* by thy *Spirit*, and *formed anew* by thy *Grace!* ſince by this Method alone we can be *made meet to be Partakers of the Inheritance of the Saints in Light*, (*Col.* i. 12.) and be ſo *the Children of GOD*, as to be at length *the Children of the Reſurrection.*

SECT.

SECT. CXXXVII.

A Rich Young Man applying himself to CHRIST *for Direction in the Way to Eternal Life, and afterwards parting with him out of Regard to his Poſſeſſions, gives our* LORD *an Occaſion of cautioning his Diſciples concerning the Danger of Riches.* Mat. XIX. 16, *to the End.* Mark X. 17,—31. Luke XVIII. 18,—30.

MARK X. 17.

AND when he was gone forth into the Way, [behold,] there came one [LUK. a certain Ruler,] running, and kneeled to him, and aſked him, [LUK. ſaying,] Good Maſter, what [good Thing] ſhall I do, that I may inherit eternal Life? [MAT. XIX. 16. LUKE XVIII. 18.]

MARK X. 17.

AND as he went out from thence (*a*), *into the Way* to ſome other Place which he deſigned to viſit, *behold*, a moſt remarkable Occurrence happened; for *there came one*, even *a certain Magiſtrate* or Ruler, who was a Young Perſon in very plentiful Circumſtances, *running* with an eager Deſire to converſe with Jeſus, before he left that Place; *and* he no ſooner was come near him, but *kneeling down to him* with the humbleſt Reſpect, *he aſked him* with great Reverence and Earneſtneſs, *ſaying*, *Good Maſter* (*b*), I am come to thee as a moſt wiſe and gracious Teacher, and beſeech thee to anſwer me a Queſtion of the higheſt Importance: *What good Thing ſhall I do, that I may inherit Eternal Life?* for nothing lies with ſo much Weight upon my Mind as this, and I am determined to ſecure it at any Rate. Sect. 137. Mark X. 17.

18 And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good but

And Jeſus upon this *ſaid to him*, *Why doſt thou call me Good* (*c*), whom thou regardeſt only as a Prophet ſent from GOD, and doſt not look upon to be any more than a mere Man? Thou ſhouldſt remember 18

(*a*) *As he went out* from thence.] Both *Matthew* aud *Luke* relate this Story of the *Young Ruler*, immediately after that in the preceding *Section*; but *Mark* is more determinate than either of them in the *Connection*, and more circumſtantial in the *Narration*.

(*b*) *Good Maſter.*] *Wolfius* obſerves, that this was a *Title*, which the *Jewiſh Rabbi's* affected; which, if it were indeed ſo, might be an additional Reaſon for *our Lord's* Remark upon it.

(*c*) *Why doſt thou call me Good?*] It is certain, that ſome very ancient *Manuſcripts* read this Clauſe, Τι με ερωτας περι του αγαθου; *Why doſt thou aſk me, what good Thing is to be done?* But neither the Number of *Copies*, nor the Turn of *our Lord's Anſwer* will by any means admit of ſuch a Reading.

Sect. 137. Mark X. 18. remember upon all Occaſions, that *none is* perfectly *Good, but one* glorious and immutable Being, [*even*] the ever Bleſſed and Eternal *GOD*; nor can any Man or Angel deſerve the Title of Good, in any Degree of Compariſon with him, from whom originally ſtream forth all thoſe Rays of Goodneſs, which are but imperfectly reflected from them. *But* as to the Queſtion thou haſt aſked, *If thou art* reſolutely *determined to enter into Life*, it is abſolutely neceſſary thou ſhouldſt *keep the* Divine *Commandments*, the perfect Obſervance of which alone can give thee a Legal Claim to it, and in the wilful Neglect of which thou muſt never on any Terms expect it.

but one, *that is* GOD: [But if thou wilt enter into Life, keep the Commandments.] [MAT. XIX. 17. LUKE XVIII. 19.]

19 Then the Young Ruler, that *he* might fully underſtand the Mind of Jeſus, eagerly *ſays to him, Which* are thoſe Commandments, on the Obſervation of which my Eternal Life depends?

Jeſus ſaid, Thou undoubtedly *knoweſt the Commandments* which GOD gave to Moſes, written on the Tables of Stone at Mount Sinai, among which thoſe of the Second Table, however neglected by the Phariſees, are by no means to be forgotten; ſuch as, "*Thou ſhalt not kill*; *Thou* "*ſhalt not commit Adultery*; *Thou ſhalt not ſteal*; "*Thou ſhalt not bear falſe Witneſs* againſt thy "Neighbour; *Thou ſhalt not* covet any Part of "his Property, or take any Methods to *defraud* "him (*d*);" and that which indeed ſtands in the Front of all theſe, "*Honour thy Father and thy* "*Mother*." Theſe are the Six laſt Commandments, which I now recommend to thy Conſideration; *and* they may all be ſummed up in that one comprehenſive Precept, "*Thou ſhalt* "*love*

19 [He ſaith unto him, Which? Jeſus ſaid,] Thou knoweſt the Commandments, [Thou ſhalt do no Murther; Thou ſhalt not commit Adultery; Thou ſhalt not ſteal; Thou ſhalt not bear falſe Witneſs;] Defraud not; Honour thy Father and [LUK. thy] Mother; [and, Thou ſhalt love

(*d*) *Thou ſhalt not defraud.*] As *Mark* ſeems to put this for the *Tenth Commandment*, *Dr. Hammond* (*in Loc.*) and *Archbiſhop Tillotſon* (ſee his *Works*, *Vol.* ii. *pag.* 257.) ſuppoſe it a Key to the Senſe of thoſe Words, *Thou ſhalt not covet*; the Meaning of which, they argue, is as if it had been ſaid, "Thou ſhalt not be ſo deſirous of thy Neighbour's Poſſeſ-"ſions, as to be willing to injure the Owner by depriving him of them, that thou mayeſt "ſecure them to thyſelf." But the Apoſtle *Paul* ſtrongly intimates, that the Senſe of *that Command* is much more extenſive; (*Rom.* vii. 7.) and as the *preceding Commandments* had forbid, to invade the *Life*, the *Bed*, the *Property*, or *Reputation* of another, ſo *this* requires a Guard on thoſe irregular *Appetites* and *Paſſions*, which might by inſenſible Degrees lead Men to *Murther*, *Adultery*, *Theft*, or *falſe Witneſs*.

(*e*) *I have*

love thy Neighbour as thyſelf.] [MAT. XIX. 18, 19. LUKE XVIII. 20.]

" *love thy Neighbour as thyſelf.*" (See Exod. xx. 12,—17. and Lev. xix. 18.) Sect. 137.

20 And [the young Man] anſwered and ſaid unto him, Maſter, all theſe [Things] have I obſerved from my Youth: [What lack I yet?] [MAT. XIX. 20. LUKE XVIII. 21.]

And the Young Man, not apprehending the large Extent and ſpiritual Meaning of theſe Precepts, *replied* with great Chearfulneſs and Confidence, *and ſaid to him, Maſter*, I have been early taught theſe Precepts; and may venture to ſay, that *I have* conſcientiouſly *obſerved all theſe*, even *from my Infancy (e)*, and have abſtained from each of the Vices and Immoralities condemned in them: *What* then *do I farther need*, in order to ſecure the glorious Prize after which I am ſeeking? Mark X. 20.

21 Then Jeſus beholding him, loved him, and [LUK. when he heard theſe Things, he] ſaid unto him, [LUK. Yet] one Thing thou lackeſt:

And Jeſus looking ſtedfaſtly upon him, loved him, and felt the Emotions of Complacency mingled with tender Compaſſion, in Regard to ſo young a Perſon, who had maintained ſo honourable a Character in ſuch an elevated Station of Life, and was under ſuch Concern about another World, yet at the ſame Time, amidſt all theſe hopeful Circumſtances, was governed ſtill by a ſecret Fondneſs for the Poſſeſſions he enjoyed in this: *And* as our Lord thought fit to manifeſt this Fondneſs to himſelf and others, *when he had heard theſe Things* which have been mentioned above, *he* was pleaſed to call him forth to a peculiar Trial; and therefore *ſaid unto him*, Thus far it is well; but *yet*, alas, *One Thing thou* ſtill *wanteſt (f)*, in order to prove that Integrity of Soul, and that prevailing Love to GOD, without which none can be intitled 21

(e) *I have obſerved all theſe, even from my Infancy.*] The Phraſe ἐκ νεότητος may indeed be very exactly rendered *from my Youth*; but as he was yet but *a Young Man*, it is probably here put for *Infancy*, or *Childhood*. It is plain, he did not underſtand the ſpiritual Meaning and Extent of the *Law*, according to *our Lord's* Explication of it in his *Sermon on the Mount*; or he would not have pleaded his exact Obedience to it. But the *Jews* in general ſeem to have thought, that if they abſtained from groſs Crimes, Sacrifices might atone for ſmaller Neglects or Offences. And *this Compound* ſeems to have been that *Righteouſneſs of their own*, in which, to their final Ruin, they truſted for *Juſtification* before GOD, in the Neglect of *the Righteouſneſs which is of GOD by Faith*. Compare *Rom.* x. 3. and *Phil.* iii. 9.

(f) *One Thing thou wanteſt.*] *Our Lord* does not ſay, he *wanted but one Thing*; ſo that nothing can be concluded from hence againſt the Neceſſity of an Acquaintance with *ſome Truths*, of which *this Youth*, hopeful and amiable as he was, appears to have been ignorant. But it was to be charged on *that Want* of ſincere Piety, which his Conduct preſently diſcovered, that he did not come to the Knowledge of them by a continued and ſubmiſſive Attendance on the Teaching of *Chriſt*. See *John* vii. 17. *Sect.* 99.

Sect. 137. Mark X. 21. intitled to future Bleſſedneſs: By me he now commands thee, *if thou wilt be perfect*, and determine to ſubmit to all that he requires, to *go thy Way* immediately, and *ſell all thy Poſſeſſions (g)*, valuable as they are, *and* to *diſtribute* the Money which ariſes from the Sale of them *to the Poor*; do this, *and thou ſhalt have* an infinitely more excellent *Treaſure in Heaven: And* in the aſſured Hope of this, I call thee, to *come*, and *take up the Croſs, and* with Courage and Reſolution to *follow me* as my conſtant Attendant, tho' it ſhould be even at the Expence of thy Life; as well as thine Eſtate.

eſt: [if thou wilt be perfect,] go thy Way, ſell whatſoever thou haſt, and give to the Poor; and thou ſhalt have Treaſure in Heaven; and come, take up the Croſs, and follow me. [MAT. XIX. 21. LUKE XVIII. 22.]

22 *But when the young Man heard that Saying*, and ſaw that all his gay and delightful Proſpects for Life muſt be given up in a Moment, *he was* exceedingly concerned and *troubled* at it: *And* he *went away in great Sorrow*; *for he was very rich*, [*and*] *had great Poſſeſſions*, which were lately fallen into his Hands; and how deſirous ſoever he was of Eternal Life, he could not reſolve to ſecure it at ſo great an Expence.

22 [But when the young Man heard that Saying,] he was ſad, and went away [LUK. very ſorrowful;] for he [LUK. was very rich, *and*] had great Poſſeſſions. [MAT. XIX. 22. LUKE XVIII. 23.]

23 *And when Jeſus ſaw, that* tho' *he was very ſorrowful*, yet he choſe rather to go away, than to part with his Eſtate in the Views of Eternal Happineſs; *he looked round* on all that were *about* him, *and ſaid to his Diſciples*, Obſerve this inſtructive Incident, and learn to make this Reflection upon it; *How hardly ſhall they that poſſeſs* the *Riches* of this World, *enter into the Kingdom of GOD!* Dwell upon the Thought, and repeat it, in order, if poſſible, to wean your Hearts from theſe deluſive Vanities, which often prove ſo fatal to the Soul:

23 And [LUK. when Jeſus ſaw that he was very ſorrowful, he] looked round about, and ſaith to his Diſciples, How hardly ſhall they that have Riches enter into the Kingdom of GOD! [Verily

(g) *Sell all thy Poſſeſſions.*] It is ſtrange, that the learned and accurate *Dr. Clarke* ſhould ſuppoſe, that *Chriſt* did not demand this, in order to his being in a State of Acceptance with GOD, but in order to his giving a Teſtimony of exalted Piety; or at leaſt as *neceſſary* at that Time to his being *a Preacher* of the Goſpel. *Our Lord*'s Manner of propoſing the Trial, and his Reflection on the *Young Man's going away*, plainly ſhew, that it was in thoſe Circumſtances *neceſſary* to his *Salvation*. And indeed it is moſt apparent, that tho' GOD does not in Fact require every Man to *diſtribute all his Goods* to others, and ſo in effect to become only *one Poor Man*, among a Number of *Poor* to be relieved out of his Poſſeſſions; yet Virtue and Piety demand an habitual Readineſs, not only to ſacrifice *our Poſſeſſions*, but *our Lives*, at the Command of GOD; and Providence does in Fact call ſome out to Trials as ſevere as this.——*His Refuſal* plainly ſhewed, he valued his *Worldly Poſſeſſions*, more than *Eternal Life*; and *our Lord* with great Wiſdom took this direct and convincing Method, of manifeſting, both to himſelf, and others, that ſecret Inſincerity, and Carnality of Temper, which prevailed under all theſe ſpecious Pretences, and promiſing Appearances.

(h) *Eaſier*

[Verily I ſay unto you, that a Rich Man ſhall hardly enter into the Kingdom of Heaven.] [MAT. XIX. 23. LUKE XVIII. 24.]

Soul: For *verily I ſay unto you*, ſo many Snares attend ſuch Circumſtances, *that a Rich Man will hardly enter into the Kingdom of Heaven*, or be brought to ſuch a Reliſh for the Goſpel and its future Bleſſings, as either to reſign, or improve his Worldly Poſſeſſions, in ſuch a Manner as the Laws of that Kingdom require. Sect. 137. Mark X. 23.

24 And the Diſciples were aſtoniſhed at his Words.—

And the Diſciples were quite *aſtoniſhed at his Words*; for they were ready to imagine, that e'er long all the Rich and Great People of the Country would appear for their Lord, and fix him on the Throne of Iſrael. 24

—But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in Riches, to enter into the Kingdom of GOD!

But Jeſus anſwering again to that Surprize which he ſaw in their Countenances, *ſays to them*, in the moſt condeſcending Manner, My dear *Children*, when you conſider the Meaning of what I ſaid more attentively, you will not ſo much wonder at it: You know the Generality of Rich Men place their chief Confidence and Delight in the Things of this preſent World; and you know that true Religion requires a Heart abſtracted from them, and placed on nobler Objects: Judge then for yourſelves, *how hard is it for them, that* thus *truſt in* their *Riches, to enter into the Kingdom of GOD!*

25 [And again I ſay unto you,] It is eaſier for a Camel to go thro' the Eye of a Needle, than for a Rich Man to enter into the Kingdom of GOD. [MAT. XIX. 24. LUKE XVIII. 25.]

And therefore *I ſay to you again*, in yet ſtronger Terms, that your common Proverb may have its Place here, that *it is eaſier* for the huge Cable of a Ship, or even *for a Camel, to go thro' the Eye of a Needle (b)*, *than* it is *for a Rich Man* to conquer the Snares of his Eſtate, and the Corruptions of his Heart, ſo far as *to enter into the Kingdom of GOD*, and become the faithful obedient Subjects of his Son. 25

26 And [when his Diſciples heard *it*] they were [exceed-

And when his Diſciples heard [*this*] Repetition and Illuſtration of what was before ſaid, *they were ſtruck* 26

(*b*) *Eaſier for a Camel to go thro' the Eye of a Needle.*] *Theophylact*, and after him ſome other *Criticks*, for καμηλον read καμιλον, which they explain of *a Cable Rope*, which might appear more fitly to be mentioned, as what *could not paſs thro' a Needle's Eye*. Others very precariouſly aſſert, that there was near *Jeruſalem* a low *Gate* called *the Needle's Eye*, thro' which *a Camel could not paſs*, unleſs his Load were taken off. But I ſee no Reaſon for departing from the received *Reading*, and *Interpretation*; nor is there any thing in this *Proverbial Expreſſion*, as it here ſtands, but what is very agreeable to the *Eaſtern* Taſte, and may be parallelled in other *Jewiſh Writers*. See *Dr. Lightfoot's Hor. Hebr.* on *Mat.* xix. 24. where it is ſhewn, there was a *Jewiſh Proverb* to the ſame Purpoſe, of the *Elephant*.

(*i*) *In*

Sect. 137. Mark X. 26. *ſtruck into exceeding great and inexpreſſible Amazement* at it, *ſaying one to another*, And *who then can be ſaved?* Who that are Rich can ever get to Heaven? And what a Diſcouragement will it be to others, to ſee the Rich and the Great neglecting Salvation, and turning the Means of their Happineſs and Uſefulneſs, into the Inſtruments of their Deſtruction?

[exceedingly amazed, *and*] aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? [MAT. XIX. 25. LUKE XVIII. 26.]

27 *But Jeſus looking ſtedfaſtly upon them, ſaith unto them, With Men it is* indeed *impoſſible*, and the Strength of corrupt Nature alone will not be ſufficient to encounter ſuch Difficulties as theſe; *but* it is *not* impoſſible *with GOD* to animate their Hearts againſt them: *For* his Grace has an Almighty Energy, and *with GOD all Things are poſſible*; [*even*] *the Things which are* moſt *impoſſible with Men*, and ſeem ſo inſurmountable to Human Strength, as to be reckoned utterly impracticable; to him therefore let the Rich and Poor unite their Supplications, that each may be rendered ſuperior to the Snares which attend their reſpective Circumſtances.

27 And Jeſus looking upon them, ſaith [unto them,] With Men [this is] impoſſible, but not with GOD: for with GOD all Things are poſſible, [LUK. *even* the Things which are impoſſible with Men.] [MAT. XIX. 26. Luke XVIII. 27.]

28 *Then Peter replied, and* with ſome Warmth and Confidence *began to ſay unto him*, Well, Maſter, *behold*, we have done, what this Youth, hopeful as he ſeemed, had not the Reſolution to do; for tho' indeed we had not much, *we have left all* the little that we had in the World, *and* have at all Adventures *followed thee* with the ſincereſt Zeal and Affection: *What* Reward *ſhall we therefore have?* For we perſuade ourſelves, thou wilt not permit us finally to be Loſers in thy Cauſe.

28 Then Peter [anſwered, and] began to ſay unto him, Lo, we have left all, and have followed thee! [What ſhall we have therefore?] [MAT. XIX. 27. LUKE XVIII. 28.]

Mat. XIX. 28. *And Jeſus anſwering ſaid to them*, You may depend upon it, that you ſhall not, but will be found, upon the whole, to have acted the wiſeſt Part; for *verily I ſay unto you*, and aſſure you of it, *that you who have followed me* in my Humiliation, ſhall at length be diſtinguiſhed by proportionable Honours: And *in the* great *Renovation* of all Things *(i)*, *when* all the Children of GOD ſhall, as

MAT. XIX. 28. And Jeſus [anſwered and] ſaid unto them, Verily I ſay unto you, that ye which have followed me in the Regeneration,

(i) In the great *Renovation* of all Things.] I have given what appears to me the moſt natural Senſe of this difficult Paſſage. *Mr. Fleming* agrees with *our Tranſlators*, in connecting the Words, ἐν τῇ παλιγγενεσίᾳ, with the preceding Clauſe, and *paraphraſes* the Verſe

ration, when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon Twelve Thrones, judging the Twelve Tribes of Iſrael. [MARK X. 29.— LUKE XVIII. 29.—]

as it were, be born anew from their Graves; when created Nature ſhall put on its faireſt Forms to receive them, and *the Son of Man* preſiding over that auguſt Aſſembly, *ſhall ſit on the Throne of his Glory*, exalted above the higheſt Angels of GOD, *you alſo*, my faithful Apoſtles, *ſhall ſit* around me *upon Twelve* radiant *Thrones* (*k*), *judging the Twelve Tribes of Iſrael*; concurring joyfully with me, in the Sentence which ſhall then be paſſed, on the Jewiſh Nation, and on all the profeſſed Members of my Church, as they have been ſincere, or faithleſs, in their Profeſſion, and in the Obſervance of thoſe Laws, which you by Authority from me, their exalted Sovereign, ſhall have given them. Sect. 137. Mat. XIX. 28.

MARK X.—29. And—there is no Man, that hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, [LUK. for the Kingdom of GOD's ſake, *that is*,] for my [Name's] ſake and the Goſpel's, 30 But he ſhall receive [LUK. manifold more, *yea*] an hundred-fold now in this

And tho' ſome peculiar Rewards are reſerved for you, with Regard to your Apoſtolic Character; yet *there is no Man* in any State of Life, or in any future Age of the World, *who hath left*, or ſhall hereafter leave, his *Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands*; in one Word, none who ſhall undergo the Loſs of any Temporal Advantages, *for the ſake of the Kingdom of GOD*, [*that is*,] *for my Name's ſake and the Goſpel's*; *But he ſhall receive manifold more* for it, in the inward Satisfaction and divine Conſolations attending real Religion, [*yea*,] even *an hundred-fold, now in this preſent* Mark X. 29. 30

Verſe thus, "As for you, my Apoſtles, who have followed me in this new State of the "Church, which is to be brought to the Birth, when I am to aſcend to Heaven, that I "may govern the World from thence by my Word and Spirit, ye ſhall be to the whole "*Chriſtian Church*, what the *Twelve Heads* of the *Tribes* were of old to the *Jewiſh* Nation: "My Followers ſhall appeal to your Deciſions, as the Rule of their Faith and Practice." (*Fleming's Chriſtology, Vol.* i. *pag.* 28.) But it ſeems plain to me, that *our Lord* refers to the Time of *final Retribution, ver.* 29. which he elſewhere mentions as that, in which he ſhould *ſit on the Throne of his Glory. Mat.* xxv. 31, 32.——*Mr. Pierce* (on *Heb.* i. 5.) follows *Brennius*, in expounding *the Regeneration*, of the Time, when *Chriſt* ſhould be (as it were) *begotten again* by his *Reſurrection from the Dead*; but the Criticiſm ſeems very unnatural, and the Objection mentioned above lies againſt it in its full Force.——The laboured Argument, which *Dr. Thomas Burnet* deduces from hence, to prove the *Renovation of the Earth* at the *Millennium*, is very precarious; ſince the Words will ſo fairly admit of another Senſe, referring them to the general *Reſurrection*. See *Burnet's Theory, Vol.* ii. *pag.* 229, 230.

(*k*) *Upon Twelve Thrones.*] *Our Lord* well knew, that *Judas* would fall from his Office and Dignity; but as *Matthias* filled his Place, and ſo ſtood intitled to the Promiſe, he did not think it fit to enter into any particular Diſtinction; but ſpeaks to the whole Body of the *Apoſtles*, in Words which he knew would be accompliſhed, to the far greater Part of thoſe to whom they were addreſſed.

(*l*) *Shall*

Sect. 137. Mark X. 30. *preſent Time*, more than all the Comfort he could naturally have found in *Houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands*; ſuch ſhall be the Delights of a good Conſcience, and the ſecret Manifeſtations of Divine Acceptance and Favour, which ſhall mingle themſelves *with* all the *Perſecutions* he ſhall here endure *(l)*; *and* when they are over, as they will quickly be, *in the World to come he ſhall inherit Everlaſting Life*, and be for ever enjoying that Happineſs, which GOD has prepared for all his Children, eſpecially for ſuch heroic Souls as theſe, when all Earthly Relations are ceaſed, and the World itſelf is diſſolved.

this [LUK. preſent] Time, Houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands, with Perſecutions, and in the World to come [ſhall inherit] Eternal Life. [MAT. XIX. 29. LUKE XVIII. —29, 30.]

31 *But* ſuch will be the Iſſue and Event of Things under the Goſpel, that *many* [*who are*] *Firſt* in the Advantages and Privileges they enjoy, *ſhall* notwithſtanding this fall ſhort of others, and *be Laſt* in the Great Day of Accounts; *and* thoſe who are *the Laſt*, *ſhall* prove in this Reſpect to *be* the *Firſt*: For ſome, from whom it might be leaſt expected, ſhall embrace the Goſpel, and couragiouſly endure the greateſt Hardſhips for it; while others, with far greater Advantages, ſhall reject it, and under much ſtronger Engagements ſhall deſert it.

31 But many *that are* Firſt, ſhall be Laſt; and the Laſt, [*ſhall be*] Firſt. [MAT. XIX. 30.]

IMPROVEMENT.

WHO can behold, without weeping Eyes, and a bleeding Heart, *this lovely Youth periſhing in Sin!* What could have appeared more promiſing, than this ſolicitous *Concern* about *Eternal Life*, in a *Young Man*, rich in the Poſſeſſions, and high in the Honours of the preſent World! To ſee him *running* with ſuch Eagerneſs to the Feet of a *Redeemer*, *kneeling down* with ſuch Humility before him, calling upon him

Mark x. 17.

(l) Shall receive —— an hundred-fold now in this preſent Time, —— with Perſecutions.] *Dr. Maſſey* in his *Vernacula Sacra*, *pag.* 18. propoſes a very different Verſion of this Period, *viz.* "*Tho' he may not receive* [εαν μη λαβη,] *an hundred-fold* (or a ſufficient Recompence,) "*now in this Time, Houſes, and Brethren, and Siſters, and Mothers, and Children, and* "*Lands*; yet *after Perſecution*, [μετα διωγμων,] *and in the World to come*, he ſhall receive "*Eternal Life.*" But I neither think the Authority of *Theophylact* ſufficient, to warrant our ſubſtituting διωγμον for διωγμων; nor can I find any ſatisfactory Example of ſuch an *Elliptis*, as this *Verſion* ſuppoſes in the *Original*, if that Variation were allowed; to which we may add, that the parallel Paſſages, both in *Matthew*, and *Luke*, lie ſtrongly againſt the *Verſion* propoſed.

him by ſo honourable a *Title*, and profeſſing ſo ſincere a Deſire of In- Sect. 137.
ſtruction, could not but lead us to conclude, *Surely this Man was not far from the Kingdom of GOD*; nor do we wonder, that *Jeſus beholding him loved him.* Who would not have looked on ſuch an Object with Complacency! Who would not have expected, that *this pleaſant Plant* ſhould have *brought forth Grapes*; but behold, *it brought forth wild Grapes!* (*Iſa.* v. 2.) So have we ſeen, in the Compaſs, perhaps, of our ſmall Obſervation and Experience, many a *fair Bloſſom* fall withering to the Ground. So have the Hopes of *Miniſters*, and *Parents*, and other religious Friends, been diſappointed, with reſpect to many *young Perſons*, adorned with a Variety of amiable Qualifications, yet *lacking one Thing*, and *parting with Chriſt* when put to the Trial, after all the Regard they have ſhewn to his Name, and all the pleaſing Expectations they have given of a Willingneſs to ſerve him. Oh my *Young Reader*, whoever thou art, I earneſtly pray, that thou mayeſt not be added to that Number! Ver. 21.

This unhappy *Youth* imagined himſelf in the certain *Way of Salvation*, becauſe he was free from the Stains of Fraud and Injuſtice, of Adultery and Theft, of Perjury and Murther, or any other groſs and infamous Sin. But behold, how awful a Method *Chriſt* takes, to open to him that *Inſincerity of Heart*, which he ſeems himſelf not to have known. Obſerve, how ſtrange a Command he gives him, to *ſell all, and diſtribute to the Poor.* We cannot ſay, that the very ſame is directly required of us; yet by this Order that was given to him, we are obliged to part with *our All*, when it cannot be preſerved with a good Conſcience; and by the general Rules of *Chriſtianity*, and by its fundamental Precepts, we are in Duty bound, conſcientiouſly to uſe, not only *a little Part* of our Subſtance, but even *the whole* of it for GOD, as *Stewards* who are another Day to give up a ſtrict Account for all. And if we like not *Chriſt* and *Glory* on theſe Terms, *our End* will be no better than *his*. Of him we read, that after all his Morality, and all his Zeal, *he went away* from *Chriſt*, (tho' *ſorrowful,*) *becauſe he had great Poſſeſſions.* Oh dear-bought *Wealth*, which was the Price of his Soul! Ver. 19, 20. Ver. 21. Ver. 22.

Let us look upon him, and receive Inſtruction; let us learn to be upon our Guard againſt *this vain World*, that ſpecious *Harlot*, *who hath caſt down many wounded*; *yea*, *many ſtrong Men have been ſlain by her.* (*Prov.* vii. 26.) How univerſally are *Riches* deſired, how eagerly are they purſued, by Perſons in all Stations, and of all Profeſſions of Life! Yet what do they generally prove, but ſhining Miſchief, and gilded Ruin! If we believe the Incarnate *Wiſdom of GOD*, *They make our Salvation exceeding hazardous.* Yet who does not wiſh for them? Who does not think, that he has Wiſdom and Grace enough to ſtand the Danger? But GOD knows otherwiſe, and therefore he keeps, or makes, ſo many of *his Children poor.*—Let them be contented with their ſafer State; and let thoſe Ver. 23,-25.

Sect. 137. who are *Rich* be importunate with GOD, for thoſe Influences of his *Grace*, which can effect thoſe Things which are *impoſſible with Men.*

Ver. 27. On the whole, let us not think much of any Thing which *Chriſt*
Ver. 29. demands, knowing that whatever we may *loſe*, or whatever we may *reſign*, we ſhall *gain far more* by his Favour. The *Teſtimony of a good Conſcience* before him, a Life of *Friendſhip* with GOD, the Conſolations of his Spirit, and the Hopes of his Glory, will yield, even for the preſ-
Ver. 30. ſent, *an hundred-fold* more Satisfaction, than the Poſſeſſion of the greateſt *Riches*, or the Enjoyment of the moſt tender and beloved *Relatives*. How much more abundantly then, will all be repaid in the *Heavenly State!* And if we cannot truſt the *Promiſe* of *our Lord* for it, we are no more real *Chriſtians*, than if we were publickly to worſhip *Mammon*, or *Plutus*, with all the idolatrous Rites of the antient Heathens.

SECT. CXXXVIII.

CHRIST *by the* Parable *of the* Labourers in the Vineyard, *warns the* Jews *againſt envying the* Gentiles *thoſe equal Privileges, to which they ſhould be called in the* Meſſiah's *Kingdom.* Mat. XX. 1,—16.

MAT. XX. 1.

Sect. 138. IN order to illuſtrate the Obſervation our Lord had juſt been making, "that many who were
Mat. XX. 1. "First, ſhould be Laſt; and many Laſt ſhould "be First," he added the following Parable, and ſaid, This will be found to be the Caſe in many Inſtances; *for the Kingdom of Heaven*, or the Goſpel-Diſpenſation, *is like*, or may be fitly repreſented by the Similitude of *a Man (a) that was the Maſter of a Family, who went out early in the Morning to hire Labourers for his Vineyard*, at the Time when the Vintage was to be gathered in.

2 *And having agreed with the Labourers for* the uſual Price of *a* Denarius, or Roman *Penny, a Day (b), he ſent them into his Vineyard.*

MAT. XX. 1.

FOR the Kingdom of Heaven is like unto a Man that is an Houſholder, which went out early in the Morning to hire Labourers into his Vineyard.

2 And when he had agreed with the Labourers for a Penny a Day, he ſent them into his Vineyard.

And

(*a*) May be fitly repreſented by the Similitude of *a Man.*] See *Note* (*i*) on *Luke* vii. 32. *Vol.* i. *pag.* 355.——Thoſe who are acquainted with the *Eaſtern* Manners know, that *this Parable* is exactly ſuited to them in a Variety of Circumſtances, which many learned *Commentators* have obſerved, but which it does not ſeem neceſſary to enumerate here. See *Petav. Dogmat. Theolog. Vol.* i. *pag.* 305, *& ſeq.*

(*b*) *A* Denarius, or Roman *Penny, a Day.*] It ſeems from hence, that this (which was in Value about *Seven Pence Halfpenny* of our Money,) was the uſual Price of a Day's Service among

Sect. 138. Mat. XX. 3.

3 And he went out about the third Hour, and ſaw others ſtanding idle in the Market-place,

And going out again *about the Third Hour (c)*, (or at Nine in the Morning,) *he ſaw others ſtanding unemployed in the Market*, where it was uſual for Servants to ſtand, in order to their being hired.

4 And ſaid unto them, Go ye alſo into the Vineyard, and whatſoever is right, I will give you. And they went their Way.

And he ſaid to them, Go ye alſo into the Vineyard, and whatſoever is the *reaſonable* Value of your Labour *(d)*, *I will* be ſure to *give you. And they went away* to their Work, without any more particular Bargain. 4

5 Again he went out about the ſixth and ninth Hour, and did likewiſe.

And *again going out about the Sixth and Ninth Hour*, (or at Noon, and at Three in the Afternoon,) *he did the ſame*, and ſent others to work on the ſame general Promiſe of giving them as much as they could reaſonably expect. 5

6 And about the eleventh Hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the Day idle?

And once more, *about the Eleventh Hour*, (or at Five in the Afternoon,) *going out* of his Houſe, *he* returned to the Market, and *found others ſtanding unemployed: And he ſays to them, Why do ye ſtand here the whole Day unemployed?* Do you chuſe thus to trifle away your Time? 6

7 They ſay unto him, Becauſe no Man hath hired us. He ſaith unto them, Go ye alſo into the Vineyard, and whatſoever is right, *that* ſhall ye receive.

They ſay unto him, No; but we continue here, *becauſe no one has hired us* to any Kind of Labour. Then *he ſays to them, Go ye alſo into the Vineyard, and whatſoever is reaſonable, you ſhall receive.* 7

8 So when Even was come, the Lord of the Vineyard ſaith unto his Steward, Call

Now when Evening was come, (or at Six o'Clock, the Time when Workmen were paid off, and ſent Home,) *the Lord of the Vineyard ſays to his Steward,* 8

among the *Jews*; as *Tacitus* tells us, it was among the *Romans*. (*Annal.* i. 17.) It is therefore juſtly mentioned, *Rev.* vi. 6. as a Proof of the great Scarcity of Proviſions, when *a Meaſure* or *Chœnix of Wheat*, which was the uſual Allowance to one Man for a Day, and was about an *Engliſh Quart*, was ſold at that Price.

(*c*) *About the Third Hour.*] *Dr. Whitby* in his *Paraphraſe* explains the firſt Call *in the Morning*, of the earlieſt Days of *Chriſt*'s Preaching; that of the *Third Hour*, as referring to the *Miſſion* of the *Apoſtles*, when they were firſt ſent forth to preach among the *Jews*; thoſe of the *Sixth* and *Ninth Hours*, of their preaching the Goſpel, after the Deſcent of the *Holy Ghoſt*, to the *Jews* in *Judea*, and then to the *Diſperſed* in other Parts; and that of the *Eleventh Hour*, of the Calling of the *Gentiles*: But this ſeems an exceſſive Nicety of Diſtinction. The *Jews* were ready to look upon themſelves with Complacency, as a People, who had for many Ages adhered to the Worſhip of the true GOD, and in ſome Periods had endured great Extremities out of a Regard to it; and it ſeems natural to interpret what is ſaid (*ver.* 12.) of *bearing the Burthen and Heat of the Day*, with a Reference to this, rather than to any peculiar Hardſhip, which the earlier Converts among the *Jews* might have endured, more than the believing *Gentiles*, many of whom met with much the ſame Treatment on their embracing *Chriſtianity*. See 1 *Theſſ.* ii. 14.

(*d*) *Whatſoever is reaſonable.*] So I think the Word δικαιον may be rendered, *Phil.* i. 7. *Col.* iv. 1. and 2 *Pet.* i. 13. and that it ſignifies, not only what a Perſon may legally claim, but what he might equitably expect from a Perſon of Honour and Humanity.

Sect. 138. Mat. XX. 8. *Steward, Call the Labourers, and pay them their Wages, beginning from* thoſe who were *the Laſt* hired, and ſo going on *even to the Firſt.*

Call the Labourers, and give them *their* Hire, beginning from the laſt unto the firſt.

9 *And* having thus been ordered to preſent themſelves, *when they* accordingly *came* foremoſt, *who* [*were hired*] *about the Eleventh Hour*, and ſo had entered Laſt into the Vineyard, *they each* of them *received* no leſs than *a Penny*, the Maſter having directed, they ſhould be thus generouſly rewarded.

9 And when they came that *were hired* about the eleventh Hour, they received every Man a Penny.

10 *And* upon ſeeing this, *when* thoſe who were *the Firſt came* to be paid, *they reckoned* with themſelves *that they ſhould receive* conſiderably *more*; *but they* were *alſo* paid the ſame, and only *received* 11 *every one a Penny. And having received* [*it*,] *they murmured againſt the Maſter of the Houſe* (*e*), 12 who had ſet them to Work, *and ſaid, Truly theſe Laſt have laboured* but *one Hour*, *and thou haſt made them equal* in Reward *to us*, *who have borne the* whole *Burthen*, *and* all the *Heat of the Day* from Morning to Night.

10 But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every Man a Penny.

11 And when they had received *it*, they murmured againſt the Good-man of the Houſe,

12 Saying, Theſe laſt have wrought but one Hour, and thou haſt made them equal unto us, which have borne the Burden and Heat of the Day.

13 *But he* calmly *anſwered and ſaid to one of them*, who ſpoke in the Name of the reſt, *Friend*, it is moſt apparent, that *I do not* in any Degree *injure Thee*, or any of thy Companions; *Didſt not thou agree with me* to labour all the Day *for a Penny*, 14 and haſt thou not received it? *Take what is* juſtly *thine*, *and be gone*, without pretending to dictate to me in an Affair wherein thou haſt no manner of Concern; *for I will* do as I ſee fit, and *give to this Laſt* Man, who came in but an 15 Hour ago, *even as* I do *to thee* (*f*). And what Colour haſt thou for Complaint? *Is it not lawful for me to do what I will with mine own* Property (*g*)? What

13 But he anſwered one of them, and ſaid, Friend, I do thee no Wrong: didſt not thou agree with me for a Penny?

14 Take *that* thine *is*, and go thy Way: I will give unto this laſt, even as unto thee.

15 Is it not lawful for me to do what I will with mine

(*e*) *They murmured againſt the Maſter of the Houſe.*] That this was the Caſe of the *Jews*, upon a general Notion of the *Gentiles* being, according to the *Chriſtian* Scheme, intended to be Partakers with them in the ſame *Church Privileges*, is plain from a Variety of *Scriptures*. See *Acts* xi. 2, 3. xiii. 45,—50. xvii. 5, 13. xviii. 6, 13. xxii. 21, 22. xxviii. 29. *Rom.* xi. 28. and 1 *Theſſ.* ii. 16.

(*f*) *I will give to this Laſt, even as to thee.*] Since no *Murmurings* can happen among the *Bleſſed*, this muſt refer to the unbelieving *Jews*; but as it is certain *they* will have no Place in the *Kingdom of Heaven*, we plainly ſee that it would be very abſurd to pretend to draw Doctrinal Conſequences from every incidental Circumſtance of a *Parable*.

(*g*) *Is it not lawful for me to do what I will with mine own?*] So many *Scriptures* declare expreſsly, that GOD at the Great Day will *render to every one according to his Works*, and intimate, that there ſhall be an exact Correſpondence between every Man's *Character*, and the

mine own? Is thine Eye evil, becauſe I am good?

What if I pleaſed to give it to one, who had done nothing at all for it? *Is thine Eye evil* (*b*), or doſt thou look on with an envious and malignant Countenance, *becauſe I am* ſo *good*, that out of Compaſſion to theſe poor Men I freely give them what they could not juſtly have claimed? Sect. 138. Mat. XX. 15.

16 So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

16 And *thus*, ſaid Jeſus at the Concluſion of this Parable, you ſee (as I have juſt been telling you, Mat. xix. 38.) there are ſome who ſeemed to be *the Laſt* in Privileges and Advantages, who *ſhall be Firſt* in the Reward and Happineſs that ſhall be given to them; *and* on the other Hand, there are many in thoſe Reſpects *the Firſt*, who ſhall be *Laſt*. And this is a Remark peculiarly applicable to the Jewiſh Nation (*i*), who will murmur at the Calling of the Gentiles to equal Dignities and Privileges with themſelves, and on that Account will reject the Goſpel, and perſecute you the Preachers of it: *For* tho' *many are called*, and the Meſſages of Salvation are ſent to vaſt Multitudes, even to all the Thouſands of Iſrael, yet there are *but few choſen* (*k*): A ſmall Remnant only will be ſaved according to the Election of Grace, (Rom. xi. 5.) while the reſt will be juſtly diſowned by GOD, as a Puniſhment for ſo obſtinate, and ſo envious a Temper. 16

the *Reward* which (thro' the Riches of Divine Grace) ſhall then be beſtowed, that it would be very unreaſonable, from ſuch a *Circumſtance* as this in the *Parable*, to infer the contrary. But if any ſhould maintain, that all the Favours of Divine Providence and Grace muſt *now* be diſpenſed, only in Proportion to the Wiſdom and Goodneſs of the Perſons concerned, I apprehend they would argue directly contrary to the whole Deſign of this *Parable*, and to what daily appears to be *Fact*, which therefore cannot give Way to any *Hypotheſis*.

(*h*) *Is thine Eye evil?*] Here is an evident Reference to that *malignant Aſpect*, which is generally the Attendant of a *ſelfiſh* and *envious Temper*.

(*i*) Peculiarly applicable to the Jewiſh Nation.] The Remark itſelf is far more extenſive, as I intimate both in the *Paraphraſe*, and *Improvement*. But as this was a memorable Inſtance of it, ſo it is plainly what *Chriſt* had immediately in his View.

(*k*) *Many are called, but few choſen.*] *Grotius* has a very learned and ingenious *Note* on *this Text*; but no Genius or Learning can be ſufficient to prove, what he ſeems to intend, that Perſons are called *the Choſen of GOD*, merely with Reſpect to the Divine Complacency in them on Account of ſome diſtinguiſhed Virtue and Excellence. Compare *Deut.* vii. 6,—8. ix. 6. *John* xv. 16. *Acts* ix. 13, 15. *Rom.* xi. 5, 6. and 1 *John* iv. 19.—— To underſtand the Expreſſion here of *choſen and excellent Servants*, (as *Mr. Le Clerc*, *Dr. Wall*, and many others do,) is quite to contradict the Deſign of the *Parable*. On that Suppoſition the *Maſter* muſt have ſaid, "Theſe Laſt have done as much in one Hour, as you "in many; or I choſe them, becauſe I knew they were Men remarkable for their Dili"gence." This is the Turn, which the *Talmudiſts* have given to the *Parable* in their inſipid Imitation of it, which may be ſeen in *Dr. Lightfoot*, *Hor. Heb.* on *Mat.* xx. 1.

IMPROVE-

IMPROVEMENT.

Sect. 138. *Mat.* xx. 16. MAY we by Divine Grace appear in the happy Number of thoſe, who are not only *called*, but *choſen* too! If we are *Firſt* in Privileges and Opportunities, let us be careful that our Improvement be proportionable; otherwiſe we ſhall be *Laſt*, and ſee ourſelves another Day exceeded, and perhaps condemned, by thoſe who ſtood in a Rank much below us.

Ver. 1. We are called to a Courſe of holy *Labour*, even to *work in our Lord's Vineyard*, or in every Station, whether publick, or private, to do our utmoſt to promote the Glory of GOD and the Happineſs of Mankind.

Ver. 6. Let us not, with ſo many Calls, and ſo many Advantages, *ſtand all the Day idle*; but let us be active and patient, and chearfully willing to

Ver. 12. *bear all the Burthen and Heat of the Day* in ſo good a Cauſe; know-

Ver. 8. ing that e'er long *the Evening will come*, and that he who employs us, ſaith, *Behold, I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be.* (*Rev.* xxii. 12.)

Let ſuch as have long neglected the great Buſineſs of Life, be encou-

Ver. 6. raged with this Thought, that ſome were *called at the Eleventh Hour*: But let none preſume on their having ſuch a Call; nor ſtrain the *Parable* ſo far, as to imagine, that an *equal Reward* awaits *all*, without any Regard to their Characters, or Improvements; which is moſt contrary to the Reaſon of Things, to the Word of GOD, and to the great Intent of that Day, which is *to render to every Man according to his Deeds.* (*Rom.* ii. 6.)

Ver. 9. The *Gentiles* are indeed now called to equal Privileges with the *Jews*, to which this Circumſtance of the *Parable* refers: And we all ſee, how

Ver. 11, 12. odious a Temper it was in that favourite Nation, to be *offended* with the *Goſpel* on that Account, which ſhould rather have recommended it to their more joyful Acceptance. Let us be careful to avoid every Degree of *Envy*, whoever may be put on a Level with us, or preferred to us.

Ver. 15. Let us acknowledge the Sovereign Right of GOD to *do what he will with his own*, and let not *our Eye be evil, becauſe he is good.* To prevent this, let us labour after that *unfeigned Love to the Brethren*, which never will allow us to repine at their Advancement to the greateſt Privileges, but will engage us to behold the Favours that are ſhewn them with Delight and Satisfaction, and to rejoice in their Honour and Happineſs, as our own. So ſhall we exchange the baſeſt and moſt uneaſy *Paſſion* of Human Nature, for that which is of all others the nobleſt and the moſt delightful.

SECT.

SECT. CXXXIX.

Our LORD *hearing of the Sickneſs of his Friend* Lazarus, *and afterwards knowing that he was dead, determines to go from the Country* beyond Jordan *to* Judea, *tho' againſt the Perſuaſion of his Diſciples.* John XI. 1,—16.

JOHN XI. 1.

NOW a certain Man was ſick, *named* Lazarus of Bethany, the Town of Mary and her Siſter Martha.

2 (It was *that* Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, whoſe Brother Lazarus was ſick.)

3 Therefore his Siſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard *that*, he ſaid, This Sickneſs is not unto

JOHN XI. 1.

NOW while Jeſus was on the other Side Jordan, *there was one Lazarus of Bethany,* which was alſo *the Town of Mary and Martha her Siſter, who was ſick* of a very dangerous Diſtemper. *And* by the Way it is to be obſerved, that *it was* [*that*] *Mary, who* afterwards at a publick Entertainment *anointed the Lord with Perfume* (*a*), *and wiped his Feet with her Hair, whoſe Brother Lazarus was ſick. The Siſters therefore,* full of Concern for their diſeaſed Brother, knowing where Jeſus was, *ſent to him, and ſaid, Lord,* we beg that thou wouldſt be pleaſed to favour us with a Viſit, whatever Difficulties may lie in the Way; for *behold, he whom thou* ſo tenderly *loveſt,* even Lazarus thy Friend, *is* ſo exceedingly *ill,* that without thy Interpoſition for his Deliverance, nothing but Death can be expected.

Sect. 139. John XI. 1.

2

3

But when Jeſus heard [*it,*] *he ſaid, This Sickneſs is not* deſigned by Providence *to* end in his *Death,*

4

(*a*) *It was that Mary, who anointed the Lord with Perfume.*] Some *Commentators* have ſuppoſed, that this refers to the Story related by *Luke, chap.* vii. 37, & *ſeq.* (*Sect.* 60.) and have argued from thence, that *Mary Magdalene,* whom they think to be the Perſon there deſcribed as *a Woman that was a Sinner,* was the ſame with this *Mary the Siſter of Lazarus.* But it ſeems much more probable, that *John* himſelf ſhould mention the Fact that he has here referred to; which if he has done at all, it muſt be that which he relates, *John* xii. 3, & *ſeq.* where there can be no Doubt, but that the Perſon who performed this Inſtance of Reſpect to *Chriſt,* was *Mary the Siſter of Lazarus,* who was of *Bethany* near *Jeruſalem,* and therefore muſt be different from *Mary Magdalene,* who was of *Magdala,* a Town of *Galilee* at a conſiderable Diſtance. Nor is there any Ground from *Scripture* to conclude, that *Mary Magdalene* was the Perſon who *anointed Chriſt* in *Luke,* which appears rather to be there deſcribed as the Action of a Woman of *Naim,* where *Chriſt* reſtored the *Widow's Son* to Life. (*Luke* vii. 37.) Compare *Note* (*b*) on *Luke* viii. 2. *Vol.* i. *pag.* 370.——Beſides, the Stories are related with ſuch different Circumſtances, that it is ſtrange they ſhould be taken for the *ſame Fact*; and as *Luke* no where tells us, that the Perſon he ſpeaks of, was named *Mary,* ſo neither have we any Reaſon to ſuppoſe, that the *ſame Perſon* ſhould *anoint him twice.*

(*b*) *This*

Sect. 139. John XI. 4.

Death, and final Removal out of this World (*b*); *but* ſhall ſerve *for* the remarkable Illuſtration of *the Glory of GOD*, and is ſuffered to prevail, chiefly with a Deſign, *that the Son of GOD may be glorified by it*, and his Divine Miſſion moſt ſignally confirmed.

unto Death, but for the Glory of GOD, that the Son of GOD might be glorified thereby.

5 *Now* it was well known, that *Jeſus loved Martha, and her Siſter* Mary, *and* this their Brother *Lazarus*, with a peculiar Affection, and had often viſited them, and lodged at their Houſe; and in Conſequence of this, he was determined to order the Affair in ſuch a Manner, as he knew would be moſt for their final Advantage, tho' it might for a while be an Occaſion of greater Affliction.

5 Now Jeſus loved Martha, and her Siſter, and Lazarus.

6 *When therefore he heard that he was ſick, he then abode two Days* on the other Side Jordan, *in the Place where he was* before.

6 When he had heard therefore that he was ſick, he abode two Days ſtill in the ſame Place where he was.

7 And *then after that*, that is, on the third Day, *he ſays to his Diſciples, Let us go* back *again to Judea* (*c*).

7 Then after that, ſaith he to *his* Diſciples, Let us go into Judea again.

8 And *the Diſciples ſay unto him, Rabbi*, it is *but* juſt *now* that *the Jews ſought to ſtone thee*, (John x. 31. Sect. 134.) *and doſt thou* intend ſo ſoon to *go thither again*, as if it were to tempt the Danger, from which thou haſt ſo lately with ſuch Difficulty eſcaped?

8 *His* Diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee: and goeſt thou thither again?

9 *Jeſus anſwered, Are there not Twelve Hours in the Day?* Now *if any Man* take the Advantage of them, and *walk in the Day, he does not ſtumble* at every Obſtacle which may chance to lie in his Way; *becauſe* the Sun is then above the Horizon, and *he ſees the Light of this World.*

9 Jeſus anſwered, Are there not twelve Hours in the Day? If any Man walk in the Day, he ſtumbleth not, becauſe he ſeeth the Light of this World.

10 *But if any Man* will rather chuſe to *walk in the Night*,

10 But if a Man walk in the

(*b*) *This Sickneſs is not to Death*, &c.] Compare *Mat.* ix. 24. and *Mark* v. 39. *Vol.* i. *pag.* 446.—*Our Lord* afterwards ſo fully explains what he meant by this ambiguous Speech, that nothing reaſonable can be objected to it: But it is a remarkable Inſtance of the Candour and Fidelity of the *Evangeliſts* here, and in the fore-cited Places, ſo exactly to record the *very Words of Jeſus*, tho' Malice might ſo eaſily cavil at them.

(*c*) *After that he ſays to his Diſciples*, &c.] From comparing *Mat.* xx. 17. *Mark* x. 32. and *Luke* xviii. 31. (*Sect.* 142.) many *Criticks* infer, that what is recorded there, and in the following *Verſes*, happened during the Interval of *Chriſt*'s Delay to go to *Bethany*, after he heard that *Lazarus* was ſick: But I don't find that *Chriſt went to Jeruſalem* now; and if he did, it ſeems that thoſe Events happened in his very *laſt Journey* thither, and conſequently ſhould not be introduced *here*; eſpecially as they break the Thread of the Story, out of Regard to which, I think, ſome ſmall *Tranſpoſitions* may well be allowed in other Places, tho' none be needful here.

(*d*) For

Sect. 139. John XI. 10.

the Night, he ſtumbleth, becauſe there is no Light in him.

Night, it is no Wonder at all, if *he ſtumbles* then, *becauſe there is no Light in* the Air around *him*. In like manner I am deſirous, as I lately told you, to do the Will of my Heavenly Father, while the Day, or Opportunity of Life, laſts; (John ix. 4. Sect. 130.) and I doubt not, but I ſhall thereby approve myſelf in his Sight, and ſecure his Protection and Favour.

11 Theſe Things ſaid he: and after that he ſaith unto them, Our Friend Lazarus ſleepeth; but I go that I may awake him out of Sleep.

11 *Theſe Things he ſaid*, to ſilence their Objections, and to prepare their Minds for what he yet concealed; *and afterwards*, as he perfectly knew what had paſſed at Bethany, tho' ſo many Miles diſtant from it, *he ſays to them, Our Friend Lazarus is fallen aſleep; but I am going* to his Houſe, *that I may awaken him*; thereby referring to his Death, and to that Reſurrection which he intended quickly to effect.

12 Then ſaid his Diſciples, Lord, if he ſleep, he ſhall do well.

12 *His Diſciples therefore*, not apprehending his Meaning, immediately *ſaid, Lord, if he ſleeps* naturally and quietly, as thou ſeemeſt to intimate, *he will* probably *recover*; and there is the leſs Reaſon for thy running the Hazard of going thither to heal him.

13 Howbeit Jeſus ſpake of his Death: but they thought that he had ſpoken of taking of Reſt in Sleep.

13 *But Jeſus ſpake* this *concerning his Death*, which for many apparent Reaſons he choſe to repreſent under this gentle Image *(d)*; *but they thought that he had ſpoke of* his *taking Reſt*, as a living Man does, *in* a common *Sleep*.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

14 *Then Jeſus therefore*, that he might not hold them any longer in Suſpence, or leave them under a Miſtake, *ſaid to them plainly, Lazarus is* indeed

(*d*) For many apparent Reaſons he choſe to repreſent under this gentle Image.] *Our Lord* might chuſe the Expreſſion of *Lazarus ſleeping*, partly out of *Tenderneſs*, as being leaſt ſhocking, when he ſpoke of ſo dear a Friend; as *Homer*, when he repreſents *Antilochus* as reporting the *Death* of *Patroclus* to *Achilles*, uſed the Word κεῖται, *he is fallen*, rather than *he is ſlain: (Iliad. lib.* xviii. *ver.* 20.) And it may alſo farther be conſidered, as an Inſtance of *our Lord's Modeſty:* He does not immediately ſay, "*He is dead*, and I go by my "Almighty Power to command him back to Life again, and to burſt the Bonds of the "Sepulchre;" but avoiding all Parade and Oſtentation, he chuſes the ſimpleſt and humbleſt Expreſſion that can be thought of. This fine Remark (which *Mr. Blackwall* makes, in his *Sacred Claſſics, vol.* i. *pag.* 297.) is admirably illuſtrated in a great Variety of Particulars in the preſent Story, by the ingenious *Mr. Lardner*, in his *Vindication* of it. He has treated the Subject with a Candor and Rectitude of Heart, equal to the Accuracy of his critical Skill, and even equal to that Malignity and Baſeneſs of Soul with which *Woolſton* attacked it.

Sect. 139. John XI. 15.

indeed *dead*. *And* as I could not have permitted this to have happened in my Preſence, *I am glad on your Account that I was not there*; *that you may* more confidently *believe* in me, and may find your Faith confirmed, by a farther remarkable Diſplay of my Divine Power, in ſome Reſpects exceeding any Thing you have yet ſeen: *But let us* now *go* directly *to him* at Bethany.

15 And I am glad for your ſakes, that I was not there, (to the Intent ye may believe;) nevertheleſs, let us go unto him.

16 *Then Thomas, who was* alſo *called Didymus, ſaid to his Fellow-Diſciples* and Brethren in the Apoſtolic Office, Since our dear Maſter will expoſe himſelf to ſo much Danger among his inhuman Enemies in Judea, *let us alſo go*, tho' it be only *that we may die with him*; for whatſoever he may ſuffer, it is infinitely better we ſhould take our Portion with him, even in Death, than that we ſhould deſert ſuch a Friend, in an Article of the extreameſt Danger.

16 Then ſaid Thomas, which is called Didymus, unto his Fellow-Diſciples, Let us alſo go, that we may die with him.

IMPROVEMENT.

John xi. 5. Ver. 1,3,14.

HOW happy was this Family of *Lazarus*, in which *Chriſt* was ſo frequent a Gueſt! how happy *Lazarus*, and *his Siſters*, who were ſo peculiarly *beloved* by him! Yet *Sickneſs* and *Death* invaded that Family; and this excellent Man, as it ſhould ſeem, in flouriſhing Circumſtances, (*ver.* 19.) and perhaps too in early Youth, was ſnatched away on a ſudden, by what appeared a very untimely Stroke. The *Friends* of *Chriſt* muſt *be ſick*, and *die*, as well as others; and *no Man knoweth either Love, or Hatred, by all that is before them* under the Sun. (*Eccleſ.* ix. 1.) Let us therefore *judge nothing before the Time.* (1 *Cor.* iv. 5.) This *Sickneſs* and

Ver. 4.

Death of *Lazarus* was *for the Glory of GOD*; and may all our perſonal and domeſtic Sufferings be ſo! "To this, O Lord, may our *Life* be "conſecrated, and to this may our *Death* be ſubſervient! We ſhall not "then feel our dying Pangs in half their Bitterneſs, when our Hearts "are inflamed with a Zeal for thy Glory, and when we ſee that even "thoſe Pangs are promoting it."

Ver. 6.

Our Lord delayed his Coming to this dear Friend in his Extremity; and perhaps it occaſioned, not only many an anxious, but many a ſuſpicious Thought, both to *Lazarus*, and his Siſters; yet the Intent of *this Delay* was both gracious and important. Let us not *limit* our Divine Maſter, as to the Time or Manner of his Appearance for us; let us not cenſure him, if it be for a while put off. It is to exerciſe our Faith and Patience, and to make the Mercy more ſignal, and more welcome.

At

At length a Reſolution is formed to *go into Judea*; tho' but a little while ago the *Jews* had aſſaulted him, even in a Sacred Place, with burning Malice in their Hearts, and the Inſtruments of Death in their Hands. But when Providence called, *none of theſe Things* could *move* our Bleſſed Redeemer, *neither counted* he *his Life dear unto him, that he might finiſh his Courſe with Joy. (Acts* xx. 24.) May we ſhew the like Intrepidity of Soul in his Service! *walking in the Day*, that we *may not ſtumble*, and taking all proper Opportunities of performing the Duties of Life, while the Seaſon of it laſts; and then, when *the Night* of Death *comes*, it will cloſe our Eyes in peaceful Slumbers. The *Repoſe* of the breathleſs *Corps*, inſenſible of Alarms, and Sorrows, and Cares, will be a lovely Emblem of the ſweeter *Repoſe* of the *Soul* in the Arms of Divine Love; till e'er long *Chriſt* ſhall come to *awaken us out of* our *Sleep*, by that *general Reſurrection*, of which *this of Lazarus* was a Figure and Pledge.

Sect. 139. Ver. 7, 8, 15. Ver. 9, 10. Ver. 11.

Let theſe glorious Thoughts, and Expectations, animate us to all the Returns of Affection, Duty, and Zeal. Let them teach us the Temper of *Thomas*, when he ſaid, *Let us go, and die with him.* "Bleſſed *Jeſus!* how much better is it, to *die with*, and *for* thee, who art *the Reſurrection* "and *the Life*, than to prolong theſe wretched Days of Abſence, Mean- "neſs, and Affliction, by forſaking thee, when thou art leading us into "Danger!"

Ver. 16.

SECT. CXL.

Our LORD *raiſes* Lazarus *from the Dead, after he had been buried four Days.* John XI. 17,---46.

JOHN XI. 17.

THEN when Jeſus came, he found that he had lien in the Grave four Days already.

JOHN XI. 17.

THEN Jeſus, according to the Reſolution he had declared to his Diſciples, (ver. 7, 15.) departed from the Country beyond Jordan, where he had continued for ſome Time, (John x. 40. Sect. 134.) and went towards Bethany; and *when he came* near the Village, he *found that* his Friend Lazarus was dead, and that *he had been now four Days in the Tomb.*

Sect. 140. John XI. 17.

18 (Now Bethany was nigh unto Jeruſalem, about fifteen Furlongs off.)

Now Bethany, the Place where Lazarus had lived, *was* very *near to Jeruſalem*, being but *about fifteen Furlongs off*, (or ſomewhat leſs than Two Miles;) ſo that he was well known in the City, and had many Friends there.

18

19 And many of the Jews

And many of the

Sect. 140. John XI. 19. *the Jews* who dwelt there (*a*), when the Funeral was over, *came to Martha and Mary* (*b*), *that they might comfort them concerning* the Loſs of *their* beloved *Brother* (*c*).

Jews came to Martha and Mary, to comfort them concerning their Brother.

20 And Jeſus was no ſooner come into the Neighbourhood, but preſently the News of his Approach was brought to the afflicted Family, that had ſo long been impatiently deſirous to ſee him. *Martha therefore, as ſoon as ſhe heard that Jeſus was coming,* immediately *went out to meet him: But Mary,* who was mourning with her Friends in private, was not as yet informed of his Approach, and [*ſtill*] *ſate* weeping *in the Houſe (d).*

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the Houſe.

21 *Then Martha,* being told where ſhe might meet with him, and having haſtened to the Place, *ſaid unto Jeſus, Lord,* we have been much ſurprized at thy Delay, and cannot but be exceedingly troubled at it, that thou didſt not immediately take Notice of the Meſſage that we ſent thee; for ſurely *if thou hadſt been here, my* dear *Brother had not died,* but would have been given back to thy Prayers, which in ſo many Inſtances have been ſucceſsful even for the Recovery of Strangers.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my Brother had not died.

22 *But even now I know, that whatſoever thou ſhalt* think fit to *aſk of GOD,* it ſhall aſſuredly be granted; and I am ſatisfied that *GOD will give* [*it*] *thee,* however great the Favour be, if there be any Method to repair the grievous Loſs we have ſuſtained.

22 But I know, that even now whatſoever thou wilt aſk of GOD, GOD will give *it* thee.

Jeſus

(*a*) *Many of the Jews* &c.] It might be one Reaſon, why *Jeſus* delayed his Coming till the *fourth Day,* that he might meet a great Number of them, as for wiſe Purpoſes he determined to make this Miracle very publick.

(*b*) *Came to Martha and Mary.*] The *Original* has it, προς τας περι Μαρθαν και Μαριαν; but the learned *Revius,* in his *Notes on Valla* on this Text, has produced inconteſtible Authorities to vindicate *our Verſion* here, and to ſhew that there is no Need to render or paraphraſe it, as *Beza* and *Wolfius* would do, "That the *Men* came to join with thoſe *Female* "*Friends,* who had before attended the mourning Siſters, and were now with them." The Word Ιυδαιων, *Jews,* to be ſure includes Perſons of *both Sexes.*——See alſo *Raphel. Not. ex Xenoph. pag.* 137.

(*c*) *That they might comfort them* &c.] Many Ceremonies uſed by the antient *Jews* in *mourning for the Dead,* and in *comforting the Mourners,* are collected by *Dr. Lightfoot,* (in his *Hor. Hebr.* on this Place;) but the Mention of them here would be tedious, rather than edifying.

(*d*) *Sate* weeping *in the Houſe.*] She probably *ſate on the Ground,* which was the Poſture of *Mourners.* Compare *Job* ii. 8. *Ezek.* viii. 14. and *Mat.* xxvii. 61.

(*e*) *That*

23 Jesus saith unto her, Thy Brother shall rise again.

Jesus beholding her Distress with a compas- Sect. 140.
sionate Concern, *says to her*, Martha, do not aban- John XI. 23.
don thyself to overwhelming Grief; for I assure thee, that *thy* beloved *Brother shall rise again* from the Dead.

24 Martha saith unto him, I know that he shall rise again in the Resurrection at the last Day.

Then *Martha* conceiving some secret and trembling Hope from these Words, yet desiring some farther Confirmation of it, *says to him*, Lord, *I* well *know*, and stedfastly believe, *that he shall rise again in the* General *Resurrection at the Last Day*; (compare Chap. v. 29. and Luke xiv. 14.) but the Distance of that leaves me still under a Load of Sorrow. 24

25 Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, tho' he were dead, yet shall he live;

Jesus then *said unto her*, *I am the Resurrection and the Life*; (compare Chap. v. 21. and Deut. xxx. 20.) by me the General Resurrection shall be accomplished, and by me a most glorious and happy Life shall be given to all my People, and be maintained even to eternal Ages: *He* therefore *that believes in me, tho' he be dead*, yet he *shall* e'er long *live* again, and his Body shall be reunited to that Soul, which in its separate State continues its Dependance on my Power and Faithfulness; and even at present I can loose the Bonds of Death, and tho' thy Brother now is holden by it, I can recall him when I please to Life: 25

26 And whosoever liveth and believeth in me, shall never

And every one that is now *living, and believes in me, shall never die* (*e*): Death shall be so disarmed 26

(*e*) *That is living, and believes in me, shall never die.*] The Sense that I have given in the *Paraphrase*, appears to me the most consistent Sense that can be made of these remarkable Words, and the equivalent Passages: *John* v. 24. and viii. 51. And a very sublime and important Sense it is, perfectly agreeable to the Height of Sentiment and Language, with which *Christ* is said elsewhere, to have *abolished Death*, and to have *destroyed the Devil*; (2 *Tim.* i. 10. and *Heb.* ii. 14.) and with which *Christians* are said, to be *come to the Heavenly Jerusalem, to the general Assembly and Church of the First-born, &c.* and to be *raised up with Christ, and made to sit together in Heavenly Places in Christ Jesus.* (*Heb.* xii. 22, 23. and *Eph.* ii. 6.) See *Vitring. Observ. Sacr. lib.* ii. *cap.* 7. §. 9, — 18. —— To render the Words, as *Mr. Massey* would do, (*Vernac. Sacra, pag.* 8.) "*Whoever while he lives,* "*believes on me, shall not die for ever*, or eternally," is both obscuring and enervating their Sense, and (as I have shewn elsewhere, *Note* (*k*) on *John* iv. 14. *Vol.* i. *pag.* 174. and *Notes* (*b*), (*c*), on *John* viii. 51, 52. *Vol.* ii. *pag.* 78.) is grounded on a Criticism, which cannot agree with the Use of the Phrase in question in parallel Passages. Compare *Mat.* xxi. 19. *Sect.* 149. —— The Opposition between *this*, and the *preceding Verse*, plainly shews, that the former refers to the *Spirits* of those who were dead, who are yet spoken of as *believing in Christ*; and is, I think, no contemptible Proof of their remaining in *a State of Activity*: But the Doctrine is so very plain in Scripture, as not to need the Aid of such consequential Arguments.

(*f*) *She*

Sect. 140. John XI. 26.

armed and transformed, that it ſhall hardly deſerve the Name; the better Part of him being immediately conveyed to immortal Life and Glory, and the Body only ſleeping a while in the Duſt, till I come to awaken it to everlaſting Vigour and Joy. *Doſt thou*, Martha, *believe this* to be true?

never die. Believeſt thou this?

27 And *ſhe ſays to him, Yes, Lord, I* firmly *believe* every Thing thou ſayeſt; for I am fully perſuaded, *that thou art the Meſſiah, the Son of* GOD, *who was to come into the World*, and has been ſo long promiſed, expected, and deſired; and that all Power therefore muſt belong to thee.

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of GOD, which ſhould come into the World.

28 *And* Martha *having ſaid theſe* [*Words*,] and teſtified her Faith, Jeſus enquired for her Siſter; and preſently *ſhe went away, and called her Siſter Mary* as *privately* as ſhe could, whiſpering in her Ear, and *ſaying, The Maſter is hard by, and calleth for thee.* 29 And *as ſoon as ſhe heard* [*it*,] *ſhe immediately aroſe, and* having left the Company that were about her, *came* forward with the utmoſt Eagerneſs *to* meet *him.* 30 *Now Jeſus was not yet entered into the Village, but* ſtill *continued in the Place where Martha met him*, waiting there for Mary's coming.

28 And when ſhe had ſo ſaid, ſhe went her Way, and called Mary her Siſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the Town, but was in that Place where Martha met him.

31 *The Jews then who were with her in the Houſe*, attempting *to comfort her* under her Sorrow, *ſeeing that Mary aroſe up haſtily and went out* of Doors, *followed her, ſaying, Surely ſhe is going to the Grave* of her Brother, *that ſhe may weep there (f)*, which will only aggravate and renew her Sorrow; let us therefore endeavour to diſſuade her from it. And thus, by their going after her, they were naturally led to be Eye-witneſſes of all that followed.

31 The Jews then which were with her in the Houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the Grave, to weep there.

32 *Then Mary, when ſhe came* to the Place *where Jeſus was, and ſaw him*, was ſo far from being afraid to avow her Regards to him, (compare John ix. 22. Sect. 130.) that ſhe *fell down at his Feet*, and embraced them with the greateſt Reſpect, *ſaying to him*, as her Siſter had done before, *Lord*,

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his Feet, ſaying unto him, Lord,

(f) *She is going to the Grave, that ſhe may weep there.*] How cuſtomary this was among the Antients, is particularly obſerved by *Elſner, Obſerv. vol.* i. *pag.* 330.

(g) *Jeſus*

Lord, if thou hadſt been here, my Brother had not died.

Lord, if thou hadſt been here ſooner, ſurely *my* dear *Brother had not died.* And ſhe was ſo overcome with Grief, that ſhe could utter no more. Sect. 140. John XI. 32.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groned in the Spirit, and was troubled,

Jeſus therefore, when he ſaw her thus *weeping, and the Jews* alſo *weeping that came with her, groaned* with a deep Concern, as feeling a ſtrong Commotion *in* his own *Spirit*; *and* judging it proper in this Inſtance to indulge it, (tho' he always had every Paſſion under the moſt entire Command,) he voluntarily *afflicted himſelf*, by opening his Mind to a Set of melting and painful Ideas. 33

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

And looking with a tender Pity on the mourning Relations of his deceaſed Friend, *he ſaid, Where have ye laid him? They ſay unto him, Lord,* we deſire thou wouldſt *come and ſee*; wiſhing to bring him to the Grave, in ſome uncertain Hope of what was afterwards done. 34

35 Jeſus wept.

And as they were going along, *Jeſus* himſelf *wept*, at the Remembrance of the Dead, in Sympathy with the Living, and in Compaſſion to the obſtinate Jews, whoſe final Impenitence he foreſaw, and knew how much the Guilt of it would be aggravated, in Conſequence of their being Spectators of ſuch a Miracle. 35

36 Then ſaid the Jews, Behold how he loved him.

The Jews therefore ſeeing him in Tears *ſaid, Behold how he loved him*, and how his Heart overflows with Sorrow for his Death. 36

37 And ſome of them ſaid, Could not this Man, which opened the Eyes of the Blind, have cauſed that even this Man ſhould not have died?

But ſome of them, who had a ſecret Averſion to him, *ſaid, Could not this Man, who*, as it is pretended, *opened the Eyes of the Blind, have cauſed that this Man alſo ſhould not have died?* Could he not have come to cure him, or, as it is reported in ſome other Inſtances, have effected it even at a Diſtance? 37

38 Jeſus therefore again groning in himſelf, cometh to the Grave. It was a Cave, and a Stone lay upon it.

Jeſus therefore, underſtanding this invidious Inſinuation, and *groaning again within himſelf*, as in great Anguiſh of Heart, *comes to the Sepulchre. Now it was a Cave, and a* large *Stone was laid upon* the Mouth of *it.* 38

39 Jeſus ſaid, Take ye away the Stone. Martha, the Siſter of him that was dead,

Jeſus ſays to them that ſtood by, *Remove the Stone* which ſtops up the Entrance *(g)*; but *Martha the Siſter of* 39

(g) Jeſus ſays, Remove the Stone, &c.] *Our Lord* (as *Biſhop Hall* juſtly obſerves,) could with infinite Eaſe have commanded *the Stone* to roll away of itſelf, without employing any to remove it; but he judiciouſly avoided all unneceſſary Pomp and Parade, and mingled all the

Sect. 140. *of the Deceaſed ſays to him, Lord,* he has been dead ſo long, that *he now ſmells* in an offenſive
John XI. 39. Manner *(b)*; *for he has been* [*here*] no leſs than Part of *four Days*, this being the fourth ſince his
40 Interment. (Compare ver. 17.) *Jeſus ſays to her*, Why doſt thou object againſt what I direct? *Did I not ſay unto thee, that if thou wouldſt believe* in me, *thou ſhouldſt ſee the Glory of* GOD remarkably diſplayed in a Work of ſignal Power
41 and Mercy? *Then they took away the Stone from* the Mouth of the Tomb, *where the Deceaſed lay. And* when it was removed, *Jeſus lifted up his Eyes, and ſaid, Father, I thank thee, that thou haſt* graciouſly *heard me* in thoſe ſecret Groanings of Soul, which I have been pouring forth in thy
42 Preſence: *And* indeed *I knew, that thou always heareſt me*, and art moſt ready to anſwer all my Petitions; *but I* now *ſpeak* [*thus,*] *becauſe of the Multitude that is ſtanding by, that they*, comparing what they hear with what they are now to behold, *may* have increaſing and more effectual Engagements to *believe that thou haſt ſent me.*

43 *And having ſaid theſe Words, he cried with a loud Voice*, ſuitable to the majeſtic Part which he was now acting, and the Dominion he had even in the Empire of Death itſelf, as well as that he might be heard by all the Multitude that
44 were preſent, *Lazarus, come forth. And* ſuch an Almighty Energy went along with his Word, that immediately, according to his Command, *he that was Dead came forth, bound* (as the Dead uſually were) *about* [*his*] *Feet and Hands with*

dead, ſaith unto him, Lord, by this Time he ſtinketh: for he hath been *dead* four Days.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the Glory of GOD?

41 Then they took away the Stone *from the Place* where the Dead was laid. And Jeſus lift up *his* Eyes, and ſaid, Father, I thank thee that thou haſt heard me.

42 And I knew that thou heareſt me always: but becauſe of the People which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he had thus ſpoken, he cried with a loud Voice, Lazarus, come forth.

44 And he that was dead came forth, bound Hand and Foot with Grave-clothes: and

the Majeſty of this aſtoniſhing *Miracle* with the moſt amiable Modeſty and Simplicity.—— There is no Reaſon to imagine, as ſome do, that *the Stone lay on the Top of the Cave*, and that the Corps was let down with Cords; for then *Lazarus* could not, without a farther *Miracle*, have aſcended of himſelf. It is much more reaſonable to believe, the Entrance was at the *Side* of the *Sepulchre*. *Mr. Maundrell* tells us, (in his *Journey to Jeruſalem, pag.* 79.) that the Ruins of *Lazarus's Houſe* are ſtill ſhewn, and not far from thence *his Sepulchre*, into which there is a Deſcent of twenty-five ſteep Stairs, which lead into two ſmall Rooms, in the farther of which the Body is ſaid to have been laid. But one cannot much depend on the Genuineneſs of ſuch Antiquities. See *Sand. Travels, pag.* 196.

(*b*) He has been dead ſo long, that *he now ſmells* &c.] The Word ὄζει has the ſame *Ambiguity* with that which I have uſed, and ſeems rather more decent than that in *our Tranſlation*, tho' the Meaning is plainly the ſame.——*Martha*'s Mind ſeems to have been in a painful Struggle, toſſed with a Variety of Paſſions, which prevented a perfect Conſiſtency in her Behaviour.

(*i*) *His*

and his Face was bound about with a Napkin. Jeſus ſaith unto them, Looſe him, and let him go.

with Grave-clothes, or with ſeveral Rolls and Foldings of Linnen, that were wrapt about him, but which were ſo far looſened by the Power of Chriſt as to permit him to move; *and his Face was* alſo *bound about with a Napkin (i)*. And *Jeſus* on his coming forth in this confined Poſture, *ſays to them* that ſtood by, *Unbind him, and let him go:* For nothing more was needful to be done in a miraculous Way, and he had Strength enough to walk, his Health and Vigour being perfectly recovered with his Life. Sect. 140. John XI. 44.

45 Then many of the Jews which came to Mary, and had ſeen the Things which Jeſus did, believed on him.

46 But ſome of them went their Ways to the Phariſees, and told them what Things Jeſus had done.

Thus was this illuſtrious Miracle compleatly and publickly accompliſhed: And ſuch was the Effect of it, that *many of the Jews therefore, who had come to* viſit *Mary, and beheld what Jeſus did, believed on him* as the Meſſiah. *But ſome of them* were ſo obſtinate and perverſe, that they *went away to the Phariſees, and told them what Things Jeſus had done* (*k*); on Purpoſe, that they might inflame them, and ſtir them up to take ſome Methods to prevent his growing Influence among the People. 45 46

IMPROVEMENT.

LET us by Faith continually regard *Jeſus*, (as his Diſcourſes and Actions concur to repreſent him,) as *the Reſurrection and the Life*, believing, on this glorious Specimen here given of it, that he can, and will finally cauſe *all that are in the Graves*, to *hear his Voice, and* to *come forth*. (*John* v. 28, 29.) A moſt delightful Thought, which we ſhould often apply, both to ourſelves, and to our pious Friends! Let the Conſideration, that they are to *ariſe in the Reſurrection at the Laſt Day*, moderate our Sorrows for their Removal, and forbid *our mourning as others that have no Hope*. (1 *Theſſ.* iv. 13.) Were *a Reſurrection on Earth* expected, tho' at the Diſtance of ſeveral Years, we ſhould conſider them only as Perſons abſent on a long Journey, and expect their Return with Patience *John* xi. 25. Ver. 24.

(*i*) *His Face was bound about with a Napkin.*] If the *Jews* buried, as the *Egyptians* did, the Face was not covered with it, but it only went round the Forehead and under the Chin, ſo that on his returning to Life, he might eaſily ſee his Way out of the Sepulchre.

(*k*) *Went away to the Phariſees, &c.*] We have in this a moſt amazing Inſtance of incorrigible Hardneſs of Heart, and a dreadful Confirmation of *our Lord*'s Remark, *If they hear not Moſes and the Prophets, neither will they be perſuaded, tho' one roſe from the Dead.* *Luke* xvi. 31. *Sect.* 125.

Sect. 140. Patience and Chearfulneſs: But oh, how much more certain is *the Reſurrection of the Juſt*, than the Iſſue of any of our Journeys or Expectations in Life!

Ver. 31. We often *go*, in our Thoughts at leaſt, *to the Grave to weep*; but let us not forget to raiſe our Contemplations higher, even to *Jeſus*, who here
Ver. 35. expreſſed ſuch tender Sentiments of Compaſſion, and *wept* when he ſaw the *Tears* of others, tho' he knew he was going to *wipe them away*, by
Ver. 33. reſtoring that Friend whom they lamented.—*He afflicted himſelf*; and it may be proper for *us* ſometimes to do it, and to hold down our Thoughts to thoſe Views of Things, which may give us Pain and Regret; if that Attention be ſo adjuſted and attempered, as only to produce *a Sadneſs of the Countenance* that may *improve the Heart*. (*Eccleſ.* vii. 3.)

Ver. 39. Let the *Modeſty*, with which *our Lord* conducted this grand and ſolemn Scene, teach us to avoid all mean Tranſports of Self-applauſe, and all
Ver. 41, 42. Fondneſs for Oſtentation and Parade. Like *Jeſus*, let us *in all our Ways acknowledge GOD*, and maintain a continual Dependance on his Influence, to be ſought by fervent *Prayer*; and then we may go forth to every Duty, with a couragious and chearful Aſſurance, that he will carry us
Ver. 40. honourably and comfortably thro' it. Let us but ſtedfaſtly *believe*, and we ſhall *ſee the Glory of GOD*; he will manifeſt his Power for our Help; and when our Caſe appears to be remedileſs, then is the Time for his Almighty Hand to ſave.

Ver. 43, 44. Let us adore and truſt in *Him*, who was armed with ſo Divine a Power, as to be able to reſcue *the Priſoners of Death*, and to recover the Trophies
Ver. 26. of the all-conquering and devouring *Grave*. And if we are true *Believers*, let us learn to take our Part in the Triumph, with a joyful Aſſurance,
Ver. 39. that tho' we *putrify* in the Duſt, and *after the Skin Worms devour our Bodies, yet in our Fleſh we ſhall* at length *ſee GOD*. (*Job* xix. 26.)

It was ſurely a happy Time, that ſucceeded all the Lamentations of theſe affectionate Mourners. With what mutual Congratulations, and unutterable Endearments, did *Lazarus* and *his Siſters* behold each other! With what humble Gratitude and Adoration, did they all proſtrate themſelves at the Feet of their *Almighty Saviour!* But who can conceive the greater Tranſports, which ſhall run thro' the whole Redeemed World at the *Reſurrection Day*, when Piety and Friendſhip ſhall be perfected, and thoſe, who were deareſt to each other both in the Bonds of Nature and of Grace, ſhall ſpring up together to an immortal undivided Life! In the mean Time, let us *truſt our Friends with him*, (with whom, if we are *Chriſtians indeed*, we have truſted our Souls,) believing that the Separations he appoints are prudent and kind, and that even our Prayers for their Recovery are denied in Mercy.

SECT.

SECT. CXLI.

The Sanhedrim *being informed of the Reſurrection of* Lazarus, *by the Advice of* Caiaphas *agree, that* JESUS *ſhould be put to Death. He retires to* Ephraim, *and they iſſue an Order for apprehending him.* John XI. 47, *to the End.*

JOHN XI. 47.

THEN gathered the Chief Prieſts and the Phariſees a Council, and ſaid, What do we? for this Man doth many Miracles.

JOHN XI. 47.

IT was before obſerved, (at the Cloſe of the laſt Section,) that ſome who had been preſent at the Reſurrection of Lazarus, inſtead of being duly wrought upon by the Miracle, went away and made an invidious Report of it to the Phariſees: *The Chief Prieſts therefore and the Phariſees*, who were united in their Enmity to Chriſt, being exceedingly alarmed at ſo aſtoniſhing an Information, *convened the Sanhedrim*, which was the great Council of the Jewiſh Nation; *and ſaid, What are we doing* in this ſtrange Conjuncture of Affairs? and why do we ſeem to be dreaming, when Things are come to ſuch a Criſis? It is of abſolute Neceſſity, that ſome effectual Method ſhould immediately be taken; *for* it is not to be denied, that by ſome Means or other, *this Man*, whom we have been ſo ſolicitous to ſuppreſs, *does many* of the moſt ſurprizing *Miracles* that were ever ſeen or heard of: And *if we ſuffer him* [*to go on*] *thus* uncontrolled, *all* the Populace *will believe on him* as the promiſed Meſſiah, and will acknowledge him as the King of Iſrael; *and* what can we expect will be the Conſequence of this, but that the Power of *the Romans*, ſo vaſtly ſuperior to ours, will be armed againſt us, and their Legions *will come, and take away both our Place and Nation*; they will deſtroy Jeruſalem, and this ſacred Temple where we are now aſſembled, and will extirpate all the People who are committed to our Guardianſhip and Care.

Sect. 141. John XI. 47.

48 If we let him thus alone, all Men will believe on him; and the Romans ſhall come and take away both our Place and Nation.

48

And while ſome of the Council ſeemed apprehenſive of the Danger of attempting any thing againſt Jeſus, *one of them*, [*even*] *Caiaphas, who*

49 And one of them *named* Caiaphas, being the High-

49

Sect. 141. among the many ſudden Revolutions which happened in the Government about that Time, *was* *High-Prieſt that Year* in which Chriſt was crucified (*a*), *ſaid to them*, while they were thus deliberating, *You* ſeem to *know nothing at all* of what the preſent Urgency of Affairs requires, or you would eaſily find out a Remedy, in the Death of this Jeſus, who occaſions ſuch an Alarm :

John XI. 49. High-Prieſt that ſame Year, ſaid unto them, Ye know nothing at all,

50 *Nor* is this to be ſcrupled, becauſe he does not appear to have committed any Crime which is made Capital by our Law ; for *do you* not *conſider*, that the extream Danger of a State will juſtify ſuch extraordinary Steps as are neceſſary for its Preſervation ; and *that it is* undoubtedly much *better for us, that One* innocent *Man ſhould die for the* Security of the *People, than that the whole Nation* he belongs to *ſhould periſh* by our ſcrupling to take away his Life ?

50 Nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not.

51 *Now this*, by the Way, was a very remarkable Saying ; and it is to be obſerved, that *he ſpake* it *not* merely *of himſelf, but being High-Prieſt that Year*, and ſo a Perſon of the greateſt Dignity and Authority, he was moved by a ſecret Impulſe from GOD to utter theſe Words, which might be eſteemed as an Oracle, and were capable of a much higher Senſe than he apprehended ; and by them *he* in Effect *prophefied (b), that Jeſus ſhould ſhortly die for the* Security, Redemption, and Happineſs of the Jewiſh *Nation :*

51 And this ſpake he, not of himſelf : but being High-Prieſt that Year, he prophefied that Jeſus ſhould die for that Nation :

52 *And* indeed, *not for the* Jewiſh *Nation alone, but* for all the Nations of the Earth, even *that he alſo might gather together*

52 And not for that Nation only, but that alſo he ſhould

(*a*) *Was High-Prieſt that Year.*] It is well known, that the *High-Prieſthood* among the *Jews* was not *Annual* ; but the many Revolutions about that Time might juſtify ſuch a Manner of ſpeaking, which ſignifies no more than *in thoſe Days*, or *at that Time*. (Compare *Deut.* xxvi. 3. *Joſh.* xx. 6. *Ezek.* xxxviii. 8. and *Mal.* iii. 4.) See *Mr. Lardner's Credibility, Vol.* i. *pag.* 512, 513.

(*b*) *Being High-Prieſt that Year, he prophefied.*] The *Jewiſh High-Prieſts* had in former Ages been often under the Inſpiration of a *Prophetic Spirit :* There was therefore ſome peculiar Congruity in putting *this Oracle* into his Mouth, and the Dignity of *his Office* would add ſome peculiar Weight and Regard to what he ſaid.—It is a ſtrange Fancy of *Dr. Lightfoot*, that *Caiaphas* knew *Jeſus* to be *the Meſſiah*, and that the *Sanhedrim* founded their Apprehenſion of Danger from the *Romans*, in Conſequence of the Regard ſhewn to him, on a ridiculous Interpretation of *Iſa.* x. *ult.* and xi. 1. whence they inferred, that the *Deſtruction of the Temple* ſhould quickly ſucceed the *Coming of the Meſſiah*. See his *Hor. Hebr.* on *John* xi. 48, 51.

(*c*) To

ſhould gather together in one the Children of GOD that were ſcattered abroad.

together into one glorious and happy Society all *the* choſen *Children of GOD, that are diſperſed abroad* in the moſt diſtant Places and Ages, among the Gentiles as well as the Jews. Sect. 141. John XI. 52.

53 Then from that Day forth they took Counſel together for to put him to Death.

From that very *Day therefore*, the Members of the Sanhedrim in general, (tho' ſome particular Perſons were averſe to their Proceedings,) having thus reſolved upon the Death of Jeſus, ſought for an Opportunity to execute the Purpoſe *they* had formed, and *united their Counſels, that they might* find out ſome convenient Method to *ſlay him.* 53

54 Jeſus therefore walked no more openly among the Jews; but went thence unto a Country near to the Wilderneſs, into a City called Ephraim, and there continued with his Diſciples.

For this Reaſon Jeſus, who knew the ſecret Reſolution they had formed to take away his Life, *walked no more openly among the Jews* in thoſe Parts, till the appointed Hour for his Suffering was come; *but* inſtead of viſiting Jeruſalem, he *went away from thence*, even from Bethany where he now was, *into the Country near the Wilderneſs* of Judea, *to a* little *City called Ephraim* (*c*), which lay not far from Bethel on the Confines of the Tribe of Benjamin; *and there he continued* a while *with* a few of *his* ſelect *Diſciples*, and afterwards took a little Journey Eaſtward, towards the Banks of the River Jordan (*d*), from whence he had lately come to Bethany on Account of Lazarus's Death. 54

55 And the Jews Paſſover was nigh at hand: and many went out of the Country up to Jeruſalem before the Paſſover, to purify themſelves.

And ſoon after this *the Jewiſh Paſſover drew near*; *and many went up from* all Parts of *the Country to Jeruſalem*, ſome little Time *before the Paſſover, that they might purify themſelves* by ſome preparatory Sacrifices (*e*), in order to be ready for the Celebration of that ſolemn Feſtival. (Compare 2 Chron. xxx. 17.). 55

56 Then ſought they for Jeſus,

Then as the People came 56

(*c*) *To a City called Ephraim.*] This City (which is mentioned with *Bethel*, 2 *Chron.* xiii. 19.) is by ſome called *Ephrem*, and is generally ſuppoſed to have lain in the *North-Eaſt* Part of the Lot of *Benjamin*. See *Reland's Paleſtin. pag.* 376. and compare *Note* (*a*) on *Luke* xiii. 23. *pag.* 138.

(*d*) Took a little Journey Eaſtward, &c.] This we have Reaſon to ſuppoſe, or *Jericho* would not have lain in his Way to *Jeruſalem*, which yet we find that *Jeſus paſſed thro'* in his Return. See *Luke* xix. 1. *Sect.* 143.

(*e*) *That they might purify themſelves* by ſome preparatory Sacrifices.] *Dr. Lightfoot* (in his *Hor. Hebr.* on this Place,) has ſhewn, that as a Variety of Circumſtances might happen to Multitudes which would require *Purification*, ſo ſome ſort of *Cleanſing* required no leſs than *Seven Days*.

Sect. 141. John XI. 56. came together, *they* diligently *ſought for Jeſus* there, being ſome of them deſirous to ſee and hear him, and others wanting to diſcover him to his avowed Enemies the Phariſees; and as it could not but be generally known, that the ſurprizing Miracle, which he had lately wrought, had very much inflamed the Rage and Envy of his Perſecutors, they were ſuſpicious whether he would venture to appear in Publick, *and ſaid one to another, as they ſtood in the Temple, What think ye* of his coming to the Paſſover? Do you ſuppoſe, *that* after this Alarm *he will not* have the Courage to

57 *come to the Feaſt? But both the Chief-Prieſts and the Phariſees*, concluding that he would not fail to come according to his uſual Cuſtom, no longer diſſembled their Malice, but publiſhed a Mandate, by which they *had given* an expreſs *Command, that if any one knew where he was, he ſhould* immediately *declare* [*it*] to them; *that they might apprehend*, and bring *him* to his Trial, as a Diſturber of the publick Peace, and a Perſon dangerous to the State.

Jeſus, and ſpake among themſelves as they ſtood in the Temple, What think ye, that he will not come to the Feaſt?

57 Now both the Chief Prieſts and the Phariſees had given a Commandment, that if any Man knew where he were, he ſhould ſhew *it*, that they might take him.

IMPROVEMENT.

John xi. 47. WHERE ſhall we find ſuch reſtleſs, ſuch cauſeleſs, ſuch incorrigible Malice, as was in the Hearts of theſe *Rulers* againſt our Bleſſed *Saviour?* What but Divine Grace can reclaim Men, when to have heard of the *Reſurrection of Lazarus* from their own Friends and Confidents, who had juſt been Eye-witneſſes of it, inſtead of conquering their Hearts, ſerved only to inflame their murtherous Rage?

Ver. 47,-50. This is an Inſtance, where we evidently *ſee the Place of Judgment, that Wickedneſs was there; and the Place of Righteouſneſs, that Iniquity was there. (Eccleſ.* iii. 16.) The *High-Prieſt* lays down a moſt dangerous, tho' plauſible Maxim, which is in Effect no other than this, "That the *Mur-*"*ther* of an Innocent Perſon by Forms of Law," (which, as *a noble Sufferer* obſerved, is ſurely the worſt Kind of Murther,) "nay, even of a "Perſon who by Miracles demonſtrated that he was an Embaſſador from "GOD, was to be choſen, rather than by protecting and obeying him, "to give Umbrage to an Earthly Power, which ſeemed ſuperior to their "own." When will the *Politicians* of this Earth learn to *truſt GOD* in his own Ways, rather than to truſt themſelves, and their own Wiſdom, in Violation of all the Rules of Truth, Honour, and Conſcience? Till then,

then, like this fooliſh *Ruler*, they will be *caught in their own Craftineſs*; and it is more than poſſible, that they may, in many Inſtances, haſten the very Diſtreſs, they are contriving to avoid. For this was here the Event: The *Romans* (called therefore *the People of Meſſiah the Prince*, *Dan.* ix. 26.) were ſent as Executioners of the Divine Vengeance, and the *Jews* were given up to a Spirit of Diſcord and Madneſs, the terrible Effects of which were ſuch as cannot be read without Horror, till *their Place and Nation were taken away*; nor could even the *Roman General* forbear declaring, that the *Hand of GOD* was apparent in their Deſtruction. Sect. 141.

Let us attend to this *Divine Oracle*, which GOD ſaw fit to put into the Mouth of ſo wicked a Man. *Jeſus* has actually *died for the People, even for all the Children of GOD that are ſcattered abroad.* His Death is ſubſtituted inſtead of theirs; and by it they are *redeemed* and delivered, and ſhall e'er long be *incorporated together*, and all the happy Colony be raiſed to an Abode of eternal Glory. Bleſſed Harveſt, which ſprings up from Redeeming Blood! Heroic Love of the dear Redeemer, which at the proper Time brought him to *Jeruſalem*, where he knew that *Evil was determined againſt him!* Let us follow him in a couragious Adherence to GOD, and our Duty, in the Midſt of Danger and Oppoſition; and not wonder, if we are ſet up as the Marks of Infamy and Reproach, when we ſee *Jeſus* marked out by a *publick Mandate*, as if he had been a Robber or a Murtherer; and find ſo numerous and grand a *Court of Judicature*, requiring their Subjects to *ſeize* this moſt generous Friend of the whole World, as the grand Enemy of GOD and his Country. Ver. 51, 52. Ver. 56, 57.

SECT. CXLII.

CHRIST *ſetting out on his laſt Journey to* Jeruſalem, *propheſies of his Sufferings there*; *rebukes the Ambition of* James *and* John; *and renews his Exhortations to Humility.* Mat. XX. 17,—28. Mark X. 32,—46.— Luke XVIII. 31,—34.

MARK X. 32.

AND they were in the Way going up to Jeruſalem: and Jeſus went before

MARK X. 32.

AT length our Lord departed from the Place of his Retreat, and tho' he knew the Reſolution that his Enemies had formed againſt him, yet he ſet out with his Diſciples, and (taking Jericho in his Road,) was determined to make his Appearance in the Temple at the approaching Paſſover: Sect. 142. Mat. X. 32.

Sect. 142. Paſſover: *And as* in Purſuance of this Deſign *they were in the Way going up to Jeruſalem, Jeſus,* to ſhew his Readineſs to meet Sufferings and Death in ſuch a Cauſe, *went before them*; *and they were* exceedingly *amazed* at the Spirit and Ardor which he diſcovered in ſo dangerous an Expedition; *and as they followed* him, *they were afraid*, both for themſelves, and him. *And* while their Hearts were thus impreſſed, *he took the Twelve Diſciples again apart to himſelf*, into a convenient Retirement which they met with *by the Way*, *and began* particularly *to tell them what Things ſhould befal him* in that important Journey; that he might thus prepare them for the Sufferings he ſhould undergo, and that the Accompliſhment of his Predictions might be ſome Confirmation to their Faith, during a Series of Events which he knew would ſo ſeverely try it. *And he ſaid to them,*

Mark X. 32.

fore them; and they were amazed, and as they followed, they were afraid. And he took again [LUK. unto him] the Twelve [Diſciples apart in the Way,] and began to tell them what Things ſhould happen unto him; [and ſaid unto them,] [MAT. XX. 17. LUKE XVIII. 31.—]

33 *Behold*, and obſerve what I ſay; *We are* now *going up to Jeruſalem, and* it is the laſt Journey of this Kind we ſhall ever take; for now *all Things which are written by the* antient *Prophets, concerning* the Sufferings of *the Son of Man ſhall be* exactly *fulfilled*; *and the Son of Man ſhall be betrayed* by one of his own Company, who has profeſſed the greateſt Duty and Affection to him, [*and*] ſhall be ungratefully *delivered to the Chief Prieſts and the Scribes* (*a*), particularly to thoſe who conſtitute the Sanhedrim, and who have already publiſhed ſo ſevere an Edict againſt him; (John xi. 57. Sect. 141.) *and*, when they have him thus in their Power, *they ſhall* with great Formality *condemn him to Death* as a publick Enemy and Diſturber:

33 Behold, we go up to Jeruſalem, [LUK. and all Things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed:] and the Son of Man ſhall be [betrayed *and*] delivered unto the Chief Prieſts, and unto the Scribes: and they ſhall condemn him to Death, [MAT. XX. 18. LUKE XVIII.—31.]

34 *And*, as they have not now the Power of Capital Executions in their own Hands, they *ſhall deliver him* up *to the Gentiles*, even to the Roman Governor and his Soldiers; *and They*, inſtigated by the Malice of the Jews, and utterly ignorant of the Dignity and Glory of his Perſon, *ſhall mock*

34 And ſhall deliver him to the Gentiles; and they ſhall mock him, [LUK. and ſpitefully

(*a*) *Shall be betrayed and delivered &c.*] The Word παραδοθησεται is the ſame, both in *Matthew*, and *Mark*; but plainly includes, both his being *treacherouſly diſcovered* by *Judas*, and *given up* into the Hands of his Enemies. I have therefore retained the different Words, by which *our Tranſlators* render it, in the one Place, and the other.

(*b*) *They*

ſpitefully entreat *him*,] and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him, [and crucify *him*:] and the third Day he ſhall riſe again. [MAT. XX. 19. LUKE XVIII. 32, 33.]

mock and ſpitefully entreat him in the moſt contumelious and reproachful Manner, *and* ſhall cruelly *ſcourge him, and* carry their rude Outrage to ſuch a Height that they ſhall even *ſpit upon him*; *and*, when this Scene of Mockery is over, they ſhall *put him to* a moſt ignominious and painful *Death, and*, as if he was a common Slave, ſhall even *crucify him (b)*, and leave him to expire in the gradual Agonies of the Croſs: *And* yet all their Malice ſhall not be able to triumph over him; for *on the Third Day he ſhall ariſe again*, victorious over the Powers of Darkneſs, and obtain that glorious and univerſal Kingdom which the Prophets aſſign to the Meſſiah. (Compare Mat. xvi. 21. Sect. 89. and Mat. xvii. Sect. 92.) Sect. 142. Mark X. 34.

LUKE XVIII. 34. And they underſtood none of theſe Things: and this Saying was hid from them, neither knew they the Things which were ſpoken.

And, plain as this Declaration was, their Prejudices were ſo great, that *they did not underſtand any of theſe Things* thoroughly, being at a Loſs to reconcile his being ſlain, with the Poſſeſſion of that Kingdom which he was to inherit; *and this Matter was hid from them*, to *ſo* great a Degree, *that* after all our Lord had ſaid *they knew not the Meaning of the Things which were ſpoken.* (Compare Luke ix. 44, 45. pag. 15.) Luk. XVIII. 34.

MAT. XX. 20. Then came to him the Mother of Zebedee's Children, with her Sons [James and John,] worſhipping *him*, and deſiring a certain Thing of him, [ſaying,

Nevertheleſs, they apprehended thus much, that whatever Difficulties lay in the Way, they ſhould certainly end in his Triumph and Glory. And upon this Preſumption *then, the Mother of Zebedee's Children came* at their Inſtigation *to him, with her Sons James and John*, who were peculiar Favourites of our Lord; and they all Three fell down at his Feet, *worſhipping* [*him*] in a moſt reſpectful Manner, *and deſiring a certain* [*Favour*] *of him* with great Importunity, weakly *ſaying, Maſter,* Mat. XX. 20.

(b) *They ſhall ſcourge him, and ſpit upon him,—— and crucify him.*] This Prediction is a remarkable Proof of the *Prophetic Spirit* which dwelt in *Chriſt*; for humanly ſpeaking, it was much more probable, that he ſhould have been *privately aſſaſſinated*, or *ſtoned* (as was before attempted,) by ſome zealous Tranſport of popular Fury, than that he ſhould have been thus ſolemnly condemned, and delivered up to *Crucifixion*, a *Roman* Puniſhment, with which we do not find he had ever been threatened. Indeed, when the *Jews* condemned him for *Blaſphemy*, for which the Puniſhment appointed in the Law was *Stoning*, and *Pilate* at laſt gave them a general Permiſſion to *take him and judge him according to their own Law*, (*Mat.* xxvi. 65, 66. *John* xviii. 31. and xix. 7.) it is wonderful they did not chuſe to *ſtone him*: But *all this was done, that the Scriptures might be fulfilled.* (Compare *Mat.* xxvi. 56. and *John* xix. 36.)

Sect. 142. Mat. XX. 20. *Maſter, we would* earneſtly beg, *that thou ſhouldſt* give us a general Promiſe to *do for us whatſoever we ſhall requeſt* of thee; for it would be a very great Grief to us, if we ſhould not ſucceed in the important Petition we have to preſent.

[ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire.] [MARK X. 35.]

Mark X. 36. *And he ſaid to her* [*and*] *to them*, You cannot expect, that whatſoever Kindneſs I have for you, I ſhould at all Adventures enter myſelf into ſo raſh an Engagement; tell me therefore particularly, *What wouldſt Thou* have? [*or*] *What would You* ſo earneſtly deſire, *that I ſhould do for you*, if I was fully diſpoſed to grant your Requeſt?

MARK X. 36. And he ſaid [unto her, *and*] unto them, [What wilt thou? *or*] What would ye that I ſhould do for you? [MAT. XX. 21.—]

37 *She ſays unto him*, I intreat thee to *grant that theſe my Two* dear *Sons*, who have done ſo much for the Service of thy Cauſe and Intereſt, may be preferred to Stations of the higheſt Dignity, Truſt, and Profit; [*and*] *they* joined with her in the ſame Requeſt, and *ſaid*, *Grant us*, *that* when thou art eſtabliſhed *in thy glorious Kingdom*, which, as we apprehend, will ſhortly be erected in the World, *we may* not only have a Place there, but may be fixed near thy Throne, and *ſit* in diſtinguiſhed Honour and Authority, *the one at thy Right Hand, and the other at thy Left*, as thy Chief Miniſters of State.

37 [She ſaith unto him, Grant that theſe my Two Sons,] *and* they ſaid,—Grant unto us, that we may ſit, the one on thy Right Hand, and the other on thy Left Hand, in thy [Kingdom *and*] Glory. [MAT. XX.—21.]

Mat. XX. 22. *But Jeſus ſaid to them in Reply*, Alas, you are under the Force of ſuch carnal Prejudices and miſtaken Views, that *you know not what you aſk*, or you would be aſhamed of ſo unſeaſonable a Petition. This is not a Time to think of Temporal Grandeur and Authority; but it is much more proper, that I ſhould aſk you, and that you ſhould put the Queſtion to yourſelves, *Are you able to drink of the* bitter *Cup*, *of which I am* now *about to drink* ſo deep (*c*), *and to be baptized with the Baptiſm*, and plunged into that Sea of Sufferings, *with which I am* ſhortly to be *baptized*,

MAT. XX. 22. But Jeſus anſwered and ſaid [unto them,] Ye know not what ye aſk: Are ye able to drink of the Cup that I ſhall drink of, and to be baptized with the Baptiſm that I am baptized

(*c*) *To drink of the Cup, &c.*] It was cuſtomary among the Antients, to aſſign to each Gueſt at a Feaſt a particular *Cup*, as well as *Diſh*; and by the Kind and Quantity of the Liquor contained in it, the Reſpect of the Entertainer was expreſſed. Hence *Cup* came in general to ſignify *a Portion aſſigned*, (*Pſal.* xvi. 5. xxiii. 5.) whether of *Pleaſure*, or *Sorrow*; and many Inſtances occur in which it refers to the latter. Compare *Pſal.* xi. 6. lxxiii. 10. *Iſa.* li. 17, 22. *Jer.* xxv. 15, 17. *Zech.* xii. 2. *John* xviii. 11. and *Mat.* xxvi. 39, 42.

(*d*) *You*

tized with? [And] they ſay unto him, We are able. [MARK X. 38, 39.—]

tized, and, as it were, overwhelmed for a Time? *And they ſay to him* with a ſelf-confident Aſſurance, Yes, Lord, we doubt not but that for thy Sake *we are able* to undergo all this. Sect. 142. Mat. XX. 22.

23 And [Jeſus] ſaith unto them, Ye ſhall drink indeed of my Cup [that I drink of,] and be baptized with the Baptiſm that I am baptized with: but to ſit on my Right Hand, and on my Left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my Father. [MARK X. —39, 40.]

And Jeſus ſays unto them, You ſhall indeed both of you *drink of* this *my Cup, of which I* am to *drink, and be baptized with the Baptiſm* of extream Sufferings, *with which I am* to be *baptized (d)*; for you ſhall endure great Extremities for the Sake of my Goſpel, and hazard your Lives in its Defence: *But* as to what you have now deſired, *to ſit on my Right Hand, and on my Left*, in my Kingdom of Glory, this *is not* a Privilege which *is mine to give* by partial Friendſhip, or to the firſt and moſt importunate Aſker; nor can I diſpoſe of it to any, *but to thoſe for whom it is prepared by my Father*, who has appointed that the Exaltation and Happineſs of the other World ſhall be proportioned to the Degrees of Piety and Holineſs which are attained in this. 23

24 And when the Ten heard *it*, they [began to be much diſpleaſed, *and*] were moved with Indignation againſt the Two Brethren [James and John.] [MARK X. 41,]

And when the Ten other Apoſtles *heard* of [*it*,] and were acquainted with this Motion which the Sons of Zebedee had made, *they began to be much diſpleaſed* that they ſhould aſpire to a Superiority, to which each of them imagined he had himſelf an equal Claim; [*and*] as they *were moved with Indignation againſt the two Brethren James and John*, they were going to expoſtulate the Matter with ſome Severity. 24

25 But Jeſus called them unto him, and ſaid [unto them,] Ye know that the Princes

But to prevent the evil Conſequences which might ariſe from ſuch an ill-judged Debate, and to root out that Envy and Ambition which prevailed among them, *Jeſus called them* all *to him, and ſaid unto them, You* well *know, that the Princes of* 25

(d) *You ſhall indeed drink of my Cup, &c.*] Accordingly it is obſervable, that this *James* was the *firſt* of all the *Apoſtles*, who ſuffered *Martyrdom* for *Chriſt*: (*Acts* xii. 2.) And *John* was *ſcourged* by the *Jews*; *Acts* v. 40.) and afterwards *baniſhed* by *Domitian* into the Iſle of *Patmos*, where he ſpeaks of himſelf as *a Companion of Chriſt's Tribulation*: (*Rev.* i. 9.) Not to mention *Tertullian*'s Tradition, that at *Rome* he was plunged into *boiling Oil*, by which, it is ſaid, inſtead of being deſtroyed, he was ſenſibly refreſhed; (*Tertull. Præſcrip. cap.* 36.) nor what the pretended *Procborus* ſays, of the Attempt made by ſome Hereticks to *poiſon* him; which is generally referred to in the *Pictures* of this Apoſtle, where the *Venom* is ridiculouſly repreſented, as coming out of *the Cup* in the Form of a *Serpent*, to ſignify that the Poiſon did not take Effect.

Sect. 142. Mat. XX. 25. *of the Heathen* Nations (*e*) *lord it over them* in a very imperious Manner; *and their Great Men*, in Stations of ſubordinate Government, imitate their tyrannical Maſters, and *exerciſe* an arbitrary *Authority upon them* that are more immediately ſubject to their Command; and that Ambition, which is ſo natural to the depraved Heart of Man, engages them eagerly to purſue ſuch diſtinguiſhed Stations, which may give them an Opportunity

Princes of the Gentiles exerciſe Dominion over them; and [their Great ones] exerciſe Authority upon them. [MARK X. 42.]

26 to gratify it. *But* my Kingdom is of another Nature, and *it ſhall not be ſo among you*; for inſtead of appointing any one among you as the Chief, who ſhould govern the reſt (*f*), I tell you plainly, that you are to look on each other as Brethren and Equals, or rather, each to eſteem others as worthier of Regard than himſelf: Indulge not therefore an ambitious Temper, *but whoſoever would* indeed *be great among you, let him*, inſtead of aiming at Power and Authority, chuſe to *be your Miniſter*, and attend on the reſt with all the humbleſt Offices of Condeſcenſion

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your Miniſter. [MARK X. 43.]

27 and Love. *And whoſoever would be Chief among you*, or firſt in my Eſteem, and in future Honour and Happineſs, *let him be* ready to behave on all Occaſions as *your Servant*; [*yea*,] let him be *the Servant*, not only of your little Fraternity, but *of all* that are about him (*g*); not deſpiſing the

27 And whoſoever will be chief among you, let him be your Servant, [*yea*, the Servant of all.] [MARK X. 44.]

(*e*) *The Princes of the Heathen* Nations.] *Mark* expreſſes it by οι δοκουντες αρχειν των εθνων, which we render, *they which are accounted to rule over the Gentiles*; but this (with *Gataker*, *Cinn. lib.* i. *cap.* 3.) I take to be a *Pleonaſm*, and think it ſhould be tranſlated, *they who rule over the Gentiles*; and ſo it coincides with the Clauſe inſerted from *Matthew*. (Compare 1 *Cor.* xi. 16. xii. 23. xiv. 37. and *Phil.* iii. 4. *Gr.*) Inſtances are produced of the like Uſe of the Phraſe in the beſt *Greek* Authors, by *Mr. Blackwall*, in his *Sacred Claſſics*, *Vol.* i. *pag.* 74. to which may be added, των δοκουντας αδικειν, for αδικους, *Polyb. lib.* i. *cap.* 5. and των εν υπεροχη δοκουντων, *Epictet. Enchirid. cap.* 30. §. 11.

(*f*) Inſtead of appointing any one among you as the Chief, &c.] As the Requeſt of theſe *Two Brethren* plainly ſhewed, that they did not underſtand *our Lord's* Words to *Peter*, (*Mat.* xvi. 18, 19. *Sect.* 88.) as deſigned to inveſt him with any *Authority* over the reſt of his Brethren; ſo the Anſwer which *Chriſt* here gives them, far from intimating any Thing of that Kind, concludes as ſtrongly againſt any ſuch *Authority*, as a *Negative Argument* can be ſuppoſed to do, and ſeems abundantly to juſtify the Turn given in the *Paraphraſe*.

(*g*) *The Servant of all.*] There is a *Gradation* here, not commonly obſerved. The Word διακονος in the former Verſe, which for want of a better Word we render *Miniſter*, is a Name which might be given to any, who occaſionally attended others, or was ſtatedly employed to render them any particular Kind of Service; but δουλος, *Servant*, ſignifies one, whoſe whole Buſineſs it is to ſerve, and who is indeed the Property of another. The Words *of all*, do likewiſe increaſe the *Gradation*.

the meaneſt and worſt of Men, ſo far as to be unwilling to do them Good, or to ſubmit to Labour and Inconvenience for their Benefit. Sect. 142.

MARK X. 45. For even the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many. [MAT. XX. 28.]

And wonder not, that this ſhould be required of you, when you conſider how great an Example you have of this Temper, in him who is ſo far your Superior; *for even the Son of Man* himſelf, tho' a Perſon of ſuch illuſtrious Dignity, and conſtituted to ſo glorious and laſting a Kingdom, *came not to be waited upon, but to ſerve* others; and was not ſent into the World, to exerciſe a Temporal Dominion, and in a lordly Way to rule over Men, but to take upon him the Form of a Servant, and not only to labour, but to die for their Good, *and to give his* own *Life* as *a Ranſom for many*, who had forfeited theirs to the Juſtice of an offended GOD. Think not therefore, that the Diſciples of ſuch a ſelf-denying Maſter are to dream of ſecular Power, Dominion, and Grandeur; but rather ſtudy to mortify theſe very unbecoming Deſires after it. Mark X. 45.

46 —And they came to Jericho.—

And quickly after this, *they came to Jericho*, where Two Blind Men were cured by Chriſt, which was ſoon after followed with the remarkable Converſion of Zaccheus, as will be ſeen in the next Section. 46

IMPROVEMENT.

ASTONISHING Grace, and Compaſſion of the *Son of GOD*, in going up to *Jeruſalem* at this Paſſover, when he ſo circumſtantially knew all the Things which were to befal him there! not only that he ſhould be *put to Death*, but *in what Manner* he ſhould ſuffer; and what Cruelty, and what Scorn, ſhould introduce the laſt Scene of his Agonies! Yet, with ſo ſad a Proſpect in his Eye, he marched on with diſtinguiſhed Alacrity, *leading the Company*, as if he longed to encounter what they could not bear to ſee, or even to hear of. Glorious *Captain of our Salvation*, give us the like Alacrity, in all the Sufferings we are to bear for thee! *Mark* x. 33, 34. Ver. 32.

Who would not grieve to ſee theſe good *Apoſtles* ſtill ſo much poſſeſſed with the Spirit of this World, and ſtill dreaming of *Preferment* in a *Temporal Kingdom*? Who would not eſpecially lament it, that his moſt intimate Ver. 35,-37.

Sect. 142. mate Friends, *James*, and *John* the beloved Diſciple, ſhould be the Perſons who ſhould come to him with this ſtrange Requeſt? Juſtly did *our*
Ver. 38.— *Lord* anſwer them, *You know not what you aſk.* And may not the ſame Anſwer often be made to *us?* When therefore he denies us the *great Things* that we are ſeeking for ourſelves, let us be ſatisfied with the *Denial* he ſees fit to give us, believing that it is Wiſdom and Love, and not Unkindneſs, that produces it.

Ver. —38. Let us often aſk ourſelves, *Can* we *ſhare the Sufferings* which *our Lord* endured? If we do not deſire to do it, ſo far as he ſhall appoint, we are not worthy to be called *his Diſciples.* Let us then *gird up the Loins of our Minds*, and wait our Maſter's Signal to go forth to any Suffering, or Service, that he ſhall require; ever ready to make ourſelves
Ver. 44, 45. *the Servants of all*, and therein to imitate the Humility of the *Son of Man, who came not to be miniſtered unto, but to miniſter:* Yet after all we can do, or bear for him, let our Truſt ſtill be in the Merits of his Righteouſneſs and Blood, who *gave his Life a Ranſom for many.* So ſhall we be fitted for thoſe diſtinguiſhed *Honours* in the Heavenly World, in Compariſon with which Thrones and Sceptres on Earth are but empty Pageants, and childiſh Toys.

SECT. CXLIII.

Our LORD *paſſing thro'* Jericho *in his Way to* Jeruſalem, *cures* Two Blind Men *as he came out from thence, and converts* Zaccheus *the Publican.* Mat. XX. 29, *to the End.* Mark X. -46, *to the End.* Luke XVIII. 35, *to the End.* XIX. 1,—10.

MARK X. 46.

Sect. 143. AND Jeſus, being come to Jericho, proceeded on his Journey towards Jeruſalem;
Mark X. 46. and being obſerved by many, as he was paſſing thro' the City, they were all ready to run after him: *And* accordingly, *as he went out of Jericho with his Diſciples* in his Train, *a great Multitude* of other People *followed him.*

Mat. XX. 30. *And behold*, an Occaſion offered for a remarkable Diſplay of his Power and Grace at his Departure thence; for *it came to paſs, as he was* yet *nigh*

MARK X. —46.—

AND as he went out of Jericho with his Diſciples, [a great Multitude followed him.] [MAT. XX. 29.]

MAT. XX. 30. — And behold, [LUK. it came to paſs, that as he was come nigh

nigh unto Jericho,] Two Blind Men, [*the one* Bartimeus, the Son of Timeus, ſat by the Highway-ſide begging.] [MARK X. —46. LUKE XVIII. 35.]

nigh unto Jericho (*a*), that *Two Blind Men ſate* Sect. 143.
begging by the Way-ſide, as Beggars uſe to do in Places that are much frequented; [*the one*] of whom was well known by the Name of *Bartimeus*, that is, *the Son of Timeus* (*b*): Mat. XX. 30.

LUKE XVIII. 36. And hearing the Multitude paſs by, he aſked what it meant.

And hearing the Noiſe of a great *Multitude paſſing by*, *he* together with his Companion *aſked*, *what that* unuſual Concourſe of People *meant*, and how it was occaſioned. Luk. XVIII. 36.

37 And they told him, that Jeſus of Nazareth paſſeth by.

And they told him, *that Jeſus of Nazareth*, that celebrated Prophet who had performed ſo many Miracles, *was coming by*, and a vaſt Number of the People of the Town were with him. 37

MARK X. 47. And when he heard that it was Jeſus of Nazareth [paſſed by,] he began to cry out, and ſay, Jeſus, thou Son of David, have Mercy on me: [*yea*, *they both* cried out, ſaying, Have Mercy on us, O Lord, thou Son of David.] [MAT. XX. —30. LUKE XVIII. 38.]

And when he heard that it was Jeſus of Nazareth, as he had frequently been told what remarkable Cures of this Kind he had performed in other Places, he could not but look upon it as a happy Circumſtance, that he *was* now *paſſing by* the very Place where he ſate; and immediately *he began to cry out* with a loud Voice, *and*, with great Eagerneſs to *ſay*, *Jeſus*, *thou Son of David*, thou great and glorious Meſſiah, pity my ſad Condition, and *have Mercy on me!* [*yea*, *they both*] *cried out*, *ſaying* in the ſame Manner, and with one Voice, *Have Mercy on us*, *oh Lord*, *thou* illuſtrious *Son of David*, and exert thy Almighty Power to deliver us from this deplorable Darkneſs and Diſtreſs! Mark X. 47.

MAT. XX. 31. And the Multitude [LUK. which went before,] rebuked them; [and many charged him, that he ſhould hold his Peace:] but

And ſome of *the Multitude*, *who went before* Jeſus, *rebuked them* for their making ſuch a Clamour; *and* as the Voice of Bartimeus diſtinguiſhed itſelf on this Occaſion, *many* particularly *charged him*, *that he ſhould be ſilent*, and not be ſo importunate and troubleſome: *But they*, knowing Mat. XX. 31.

(*a*) *As he was* yet *nigh unto Jericho.*] In *our Tranſlation* it is rendered, *as he was come nigh unto Jericho*; but the *Original*, ὡς τω ἐγγιζειν, only ſignifies, *when*, or *while he was near it*; (compare *Luke* xix. 29.) and it is neceſſary to underſtand it thus, in order to reconcile *Luke*'s Account of this Miracle, with that of *Matthew* and *Mark*, who both expreſsly ſay, it was performed, *as he departed*, or *went out of Jericho*. Some have indeed fancied, that he reſtored Sight to *one Blind Man*, as he *entered in*, and to *another*, as he *came out*; (ſee *Lightfoot's Harmony*, §. 69.) but this is improbable, eſpecially conſidering how the Multitude *rebuked Bartimeus* for his Importunity, which ſurely they would never have done, if ſuch a Cure as this had but juſt now been wrought at the other End of the ſame Town.

(*b*) *The Son of Timeus.*] It is very probable, *Timeus* might have been a Perſon of ſome Note, whoſe *Son*, by a Complication of Calamities, fell both into *Poverty* and *Blindneſs*.

(*c*) *Re-*

Sect. 143. ing that if ſuch an Opportunity as this was loſt, it might never return, regarded nothing but the Succeſs of their Petition, and therefore *cried out a great deal the more* earneſtly, *ſaying* as before, *Have Mercy on us, oh Lord, thou Son of David!* and Bartimeus eſpecially repeated it again and again, ſaying, *Thou Son of David, have Mercy on me*, and help me.

Mat. XX. 31.

but they cried the more [a great deal,] ſaying, Have Mercy on us, O Lord, thou Son of David: [Thou Son of David, have Mercy on me.] [MARK X. 48. LUKE XVIII. 29.]

Mark X. 49. *And Jeſus*, as he was advancing forwards in his Way, obſerved how earneſtly they cried; and as they ſtill repeated their Requeſt, he graciouſly *ſtood ſtill, and ordered them* both *to be called* [*and*] *brought to him*, that they might tell him what it was they ſo earneſtly deſired. *And* upon this, the People had their Expectations raiſed; and as they now concluded that they ſhould ſee him work a Miracle, *they* ran immediately to *call the Blind Man* and his Companion, *ſaying to him*, as alſo to the other, *Be of good Courage*, and *riſe* up, for *he calleth thee* to him; and you may therefore hope that
50 he intends to grant your Requeſt. *And* Bartimeus joyfully received the Meſſage, and *throwing aſide his* upper *Garment*, that it might not hinder him a Moment, *he aroſe, and came to Jeſus* with all poſſible Haſte and Eagerneſs; the other Blind Man alſo following as faſt as he could.
51 *And when he was come near, Jeſus*, to try his Faith, and to encourage his Dependance on his Power and Goodneſs, *anſwered and ſaid unto him*, What is the Mercy you ſo earneſtly intreat? or *what doſt thou deſire I ſhould do for thee? And the Blind Man ſaid unto him, Rabboni*, that is, my Maſter and my Lord, the Favour which I beg is obvious from the Circumſtance in which thou ſeeſt me, even *that I may* be ſo happy as to *recover my Sight* (*c*), the Loſs of which I cannot but lament as a great Calamity to me, from which I know that thou art able to deliver me. The other likewiſe by this Time came up, making the ſame Requeſt;

MARK X. 49. And Jeſus ſtood ſtill, and commanded [them] to be called, [LUK. *and* brought unto him:] and they call the Blind Man, ſaying unto him, Be of good Comfort, riſe, he calleth thee. [MAT. XX. 32.— LUKE XVIII. 40.—]

50 And he caſting away his Garment, roſe, and came to Jeſus.

51 And [LUK. when he was come near,] Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The Blind Man ſaid unto him, Lord, that I might receive my Sight: [They ſay, Lord, that our Eyes may be opened.] [MAT. XX. —32, 33. LUKE XVIII. —40, 41.]

(*c*) *Recover my Sight.*] This the Word ἀναβλέψω exactly ſignifies, and ſeems to import, that he was not *born blind*, but loſt his Sight by ſome Diſeaſe or Accident, which made him ſo much the more ſenſible of the Calamity. Yet I acknowledge, it appears from *John* ix. 11, 18. that the Word is ſometimes uſed in a greater Latitude.

(*d*) *He*

Requeſt; and *they* both joined to *ſay*, *Lord*, we beſeech thee, *that our Eyes might be opened.* Sect. 143.

MAT. XX. 34.—So Jeſus had Compaſſion on them, and touched their Eyes; [LUK. and ſaid unto him, Receive thy Sight,] [*and* go thy Way; thy Faith hath made the whole.] [MARK X. 52.— LUKE XVIII. 42.]

Then Jeſus had Compaſſion on them both, *and touched their Eyes*; *and* as a Teſtimony of his Approbation of that eminent Degree of Faith, which they had each of them expreſſed, and Bartimeus in particular in the ſtrongeſt Terms, he *ſaid to him*, and his Companion, Be it unto thee as thou haſt deſired; *receive thy Sight*, [*and*] *go thy Way*; *thy Faith has ſaved thee* from the ſad Condition thou waſt in, and if thou continueſt to exerciſe it in a Reliance upon me, thy Salvation and Happineſs will be ſecure. Mat. XX. 34.

LUKE XVIII. 43. And immediately [their Eyes received Sight, and they] followed [MAR. Jeſus in the Way,] glorifying GOD: and all the People, when they ſaw *it*, gave Praiſe unto GOD. [MAT. XX.—34. MARK X.—52.]

And immediately their Eyes were opened, and *received Sight*, ſo that they now could ſee diſtinctly; *and* with a grateful Senſe of their Deliverance *they* joined the Company, and *followed Jeſus in the Way* to Jeruſalem, *glorifying GOD* for this amazing Inſtance of his Goodneſs to them: *And all the People* likewiſe, *when they ſaw* [*it*,] *gave Praiſe unto GOD*, who in Remembrance of his Mercy had ſent them ſo great a Prophet, to appear and act among them under the Character of the Son of David. Luk. XVIII. 43.

LUKE XIX. 1. And *Jeſus* entred and paſſed thro' Jericho.

And preſently the News of this ſurprizing Miracle was ſpread abroad; *and* [*Jeſus*] *having entered* (as was ſaid before,) into the City, and having *paſſed thro' Jericho*, a vaſt Number of People had followed him from thence; and this new Inſtance he had given of his miraculous Power, increaſed his Fame thro' all the Neighbourhood, and drew the Multitude as he paſſed along in Crouds about him. Luke XIX. 1.

2 And behold, *there was* a Man named Zaccheus, which was the Chief among the Publicans, and he was rich.

And as he thus proceeded on his Journey, *behold*, another moſt remarkable Occurrence happened, in which the Efficacy of his Grace was ſignally diſplayed; for [*there was*] *a Man* in that Country, *whoſe Name was Zaccheus, who was the Chief among the Publicans*, or Head-Collector of the Cuſtoms in thoſe Parts; *and* having heaped up Abundance of Wealth by his gainful Employment, *he was* very *rich*. 2

3 And he ſought to ſee Jeſus,

And the great Things that he had heard of Jeſus, made ſuch a powerful Impreſſion on his Mind, that when he was 3

Sect. 143. Luke XIX. 3. informed that he was coming by that Way, *he* diligently *ſought* an Opportunity *to ſee* this celebrated *Jeſus, what Sort of a Perſon he was*; *but he could not* compaſs his Deſign *becauſe of the Croud* about him; *for he* himſelf *was* very *little of Stature.*

4 *And running* therefore *before* the reſt of the Company, without regarding what they might think or ſay of him, *he got up into a Sycamore-Tree, that he might ſee him* there diſtinctly; *for* he perceived *he was to paſs that Way*, and the Tree ſtood ſo near the Road, that he muſt go cloſe by it.

5 *And Jeſus, when he came to the Place* where he was, *looked up, and ſaw him*; *and* knowing his Diſpoſition, Character, and Circumſtances, he immediately *ſaid to him, Zaccheus, make haſte, and come down*; *for To-day I* deſign thee a Viſit, and *muſt abide* for a while *at thine Houſe*; and fully ſatisfied that I ſhall be a welcome Gueſt, I take the Liberty to invite myſelf thither.

6 *And* Zaccheus was ſo overjoyed that Jeſus ſhould diſtinguiſh him in ſuch a Manner, that *he came down with* all the *Speed* he could, *and gladly entertained him* at his Houſe, thinking himſelf highly honoured by the Preſence of ſo excellent a Perſon.

7 *And the* Phariſees, and other ſelf-conceited *Perſons who ſaw* [*it*,] were very much offended at the particular Regard that Jeſus ſhewed him; and they *all murmured ſaying, He is gone in to refreſh himſelf at a Man's* Houſe *(d)*, *who is* certainly *a* notorious *Sinner*, ſince he follows the ſcandalous Employment of a Publican.

8 *But* as *Zaccheus* now was quite another Man than he had been before, and Divine Grace had changed his Heart, that he might fully obviate theſe Reflections, and manifeſt the Truth of his Converſion, he *ſtood forth* in the Face of all the Company, *and ſaid to the Lord* with great Reverence and Affection, *Behold, oh Lord*, I acknowledge the Sins of my paſt Life, and deſire to teſtify

Jeſus who he was, and could not for the Preſs, becauſe he was little of Stature.

4 And he ran before, and climbed up into a Sycamore-tree to ſee him; for he was to paſs that Way.

5 And when Jeſus came to the Place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for To-day I muſt abide at thy Houſe.

6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be Gueſt with a Man that is a Sinner.

8 And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the Half of my Goods

(d) *He is gone in to refreſh himſelf &c.*] The Phraſe καταλυσαι παρα τινι properly ſignifies, *to halt at a Perſon's Houſe on a Journey*, referring to their laying down their own Burthens, or looſening them from their Beaſts, at ſuch Times and Places. See *Wolf. Vol.* i. *pag.* 733.

(e) *If*

Goods I give to the Poor: and if I have taken any thing from any Man by falſe Accuſation, I reſtore *him* four-fold.

teſtify my Repentance for them by an entire and immediate Reformation; as the Firſt-fruits of which I openly declare, that *the Half of my Goods I give to the Poor*; *and* out of the Remainder, *if I wrongfully have taken any thing from any Man* by injurious Charges or oppreſſive Claims *(e)*, *I* am ready, not only to *reſtore* a Fifth Part more than the Principal, (which is all that the Law requires in ſuch Caſes beſides the Treſpaſs-Offering, Lev. vi. 2,—5. and Numb. v. 7, 8.) but even to return [*him*] *four-fold (f)*. Sect. 143. Luke XIX. 8.

9 And Jeſus ſaid unto him, This Day is Salvation come to this Houſe: forſomuch as he alſo is the Son of Abraham.

And Jeſus ſaid to Zaccheus, and to them that were about *him*, *Surely To-day is Salvation come to this Houſe*; and it is evidently to be ſeen, that ſpiritual Bleſſings are imparted to it, and deſigned for it, when ſuch a penitent and religious Temper is expreſſed; *ſince* notwithſtanding all his Sins, it is now manifeſt, that even *this Man alſo is a* true *Son of Abraham*, not only deſcended lineally from him *(g)*, but of a Character in ſome meaſure worthy of ſo honourable a Deſcent. 9

10 For the Son of Man is

And therefore, notwithſtanding all your Murmurings, I rejoice 10

(e) If I wrongfully have taken any thing, &c.] The Word συκοφαντησα (as *Heinſius* has abundantly ſhewn,) may properly ſignify any Kind of *Oppreſſion*, eſpecially under the *Pretence of Law*. (Compare *Eccleſ.* iv. 1. and v. 8. *Septuag.*) It ſeems therefore not ſo proper to limit it, as *our Tranſlation* does, to an Injury done *by a falſe Accuſation*, which implies ſomething of a formal *Trial*, and *Defence* of the Party accuſed; whereas many *Frauds* and *Oppreſſions* might be practiſed by ſuch a *Tax-Gatherer*, where nothing of this Sort occurred.

(f) I reſtore him four-fold.] This was the utmoſt that the *Jewiſh Law* required, even in Caſes of a fraudulent Concealment and Conviction; (unleſs where *an Ox* had been *killed* or *ſold*, and ſo its Labour loſt to the Owner, and the Diſcovery rendered more difficult; *Exod.* xxii. 1.) for the Phraſe of *reſtoring ſeven-fold* (*Prov.* vi. 31.) ſeems only *Proverbial*, to expreſs making *abundant Satisfaction*. But if a Man not legally convicted or accuſed, voluntarily diſcovered a Fraud he had committed, beſides his *Treſpaſs-Offering*, he was to *add to the Principal* only *a fifth Part*. *Lev.* vi. 5. *Zaccheus* therefore ſhews the Sincerity of his Repentance by ſuch an Offer.——Some *Commentators* (with *Salmaſius*, *de Fœn. pag.* 242.) have remarked, that oppreſſive *Publicans* were by the *Roman Law* required to *reſtore four-fold*: But this was only after Judgment obtained, where they had been guilty of extorting by Force; whereas before Conviction it was enough to make *Reſtitution* of what had been taken; and even after it, in common Caſes, all that the Law required was reſtoring *twice as much*. (*Leg. locatio Vectigal.* §. *quod illic* and *L. hoc edicto effic. Digeſt. de Publicanis.*)——*Archbiſhop Tillotſon* juſtly obſerves, that had more than an *Eighth Part* of *Zaccheus*'s Poſſeſſions been unjuſtly gotten, he could not have been able to make *ſuch Reſtitution*, after having given away *Half* of what he now had *to the Poor*, even tho' he had now ſtripped himſelf of all. *Tillotſ. Works*, *Vol.* iii. *pag.* 86.

(g) Deſcended lineally from him.] The Name of *Zaccheus* (which is the ſame with *Zaccai*, *Ezr.* ii. 9.) ſhews he was a *Jew*. See *Lightfoot*, *Hor. Hebr. in loc.* and *Salmaſius*, *de Fœn. pag.* 386.

Sect. 143. Luke XIX. 10.

I rejoice in the Conſequences of this happy Viſit to him, as anſwering the great Purpoſes of my Life; *for the Son of Man*, as I have formerly declared, (Mat. xviii. 11. Sect. 94.) *is come to ſeek and to ſave that which was loſt*, and it is the grand Deſign of his Abode on Earth to recover thoſe, that like this poor Zaccheus in his unconverted State, were wandering in the Way to everlaſting Ruin.

is come to ſeek and to ſave that which was loſt.

IMPROVEMENT.

THUS did our *Lord Jeſus Chriſt*, whereſoever he came, ſcatter Bleſſings around him, both to the Souls, and the Bodies of Men. Who can wonder, that *Zaccheus* had a Curioſity *to ſee ſuch a Perſon!* And how happily did that Curioſity end? *Chriſt* graciouſly *obſerved him*, and with an amiable Frankneſs and Openneſs of Heart, invited himſelf to be *a Gueſt* at his Houſe; chuſing to accept the Entertainment of a *Publican*, and to diſtinguiſh with a particular Regard one that was ſo deſirous to ſee him. And let us diligently obſerve, how happy *a Change* this Viſit produced in the Maſter of the Family. Oh *Zaccheus*, well waſt thou repaid for thine Hoſpitality, when *Salvation came to thine Houſe*, and the *Saviour* himſelf bore Witneſs to thee as *a Son of Abraham!*

Luke xix. 2, 3.

Ver. 5.

Ver. 9.

What cannot the Grace of GOD effect? This *Publican* was in the Morning contriving only how he might increaſe his Eſtate by all poſſible Methods of Gain; and before Evening he cries out, *Lord, the Half of my Goods I give to the Poor.* Thus does the *Spirit* of *Chriſt* operate on the Soul, producing in it the Fruits of Righteouſneſs and Charity to our Fellow-Creatures, as well as of Love to GOD, and Faith in the Redeemer. And ſurely the *Miracle*, by which *the Walls of Jericho* were many Ages before thrown down by the *Sound of Rams-Horns*, was not greater in its Kind, than that which now triumphed over the Heart of *Zaccheus*, and threw down all the Obſtacles which corrupt Nature had formed againſt the Entrance of *Chriſt* into it.

Ver. 8.

Now were his Eyes opened, and he ſaw in a Moment, how much more valuable *the Pearl of Price* was, than all the *Riches* he could part with to procure it. And he judged rightly of Religion, when he ſaw the Neceſſity, not only of *Faith*, but of *Charity* too; and not only of *Charity*, but of *Reſtitution* alſo to thoſe whom he had injured, without which, Pretences to *Charity* are but preſenting to GOD *Robbery for a Burnt-Offering.*

Mark x. 46, *& ſeq.*

Our Lord's Progreſs is marked with another Work of Divine Power and Beneficence, in *opening the Eyes of the Blind.* With what *Importunity* was the Cure deſired? And when the Petitioner was for a while *diſcouraged*,

raged, with what Eagerneſs was that *Importunity* repeated? *Thou Son of David, have Mercy on me!* Thus will the Sinner cry to *Jeſus*, when he ſees how much he needs him. But, alas, Men are not aware of their ſpiritual Indigence and Diſtreſs: They *ſay*, they *are rich, and increaſed in Goods, and have need of nothing*; *and know not, that they are wretched, and miſerable, and poor, and blind, and naked.* (*Rev.* iii. 17.) Sect. 143. Ver. 48.

When once they come to be awakened to a juſt Senſe of their Caſe, there is then Room for Hope, and great Encouragement for their Addreſs. We may in ſuch Circumſtances ſay to them, as was ſaid to *Bartimeus*, *Be of good Courage, riſe, he calleth thee.* With Pleaſure ſhould we deliver ſuch a Meſſage; with Pleaſure ſhould we lead on the *Lame* and the *Blind*, the Weak and the Trembling, in their Application to *Chriſt*; and in all the Inſtances, in which his victorious Grace is exerciſed, ſhould join with thoſe who have received it, in *glorifying GOD*, and in celebrating the *Praiſe* of this Deliverer, whom he has mercifully raiſed up for his People. Ver. 49. *Luke* xviii. 43.

SECT. CXLIV.

CHRIST *delivers the* Parable of the Ten Pounds *committed by a Prince to his Servants, and repreſents the Vengeance taken by him on his rebellious Subjects.* Luke XIX. 11,---28.

LUKE XIX. 11.

AND as they heard theſe Things, he added and ſpake a Parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the Kingdom of GOD ſhould immediately appear.

LUKE XIX. 11.

NOW Jeſus, on Occaſion of Zaccheus's Converſion, having expreſsly ſaid that he was come to be a Saviour, the People, *as they heard theſe Things*, were ready to conclude, that at his coming to Jeruſalem, he would openly declare himſelf to be the promiſed Meſſiah; but *he continued* [*his Diſcourſe,*] *and ſpake a* very uſeful and inſtructive *Parable, becauſe he was* now drawing *near to Jeruſalem* (*a*), *and* he perceived *they thought, that the Kingdom of GOD would immediately be revealed* among them, and that he, as the Meſſiah, would aſſume the Government, and not only free Iſrael from the Roman Yoke, but ſpread Sect. 144. Luke XIX. 11.

(*a*) *Becauſe he was near to Jeruſalem.*] The following *Parable* conſidered in this View, as ſuited to the Circumſtance of Time, and to the Caſe of thoſe to whom it was delivered, will appear a moſt wiſe and ſeaſonable Admonition; and by neglecting the Inſtruction it was deſigned to give them, the *Jews* deſervedly brought Ruin on themſelves.

(*b*) *Went*

Sect. 144. Luke XIX. 12. ſpread his Triumphs over all the Heathen Nations. In order *therefore* to rectify their Notions on this Head, and to warn them of the Danger they would incur by rejecting him, when they ſaw thoſe ſecular Views diſappointed, *he* offered to their Conſideration this Similitude; and *ſaid*,

12 He ſaid therefore, A certain Noble-man went into a far Country to receive for himſelf a Kingdom, and to return.

A certain Perſon of a noble Birth went to a diſtant Country, in order *to receive* from a ſuperior Prince there an Inveſtiture to *a Kingdom*, which was then fallen *to himſelf, and* of which the Place where he dwelt made a Part (*b*), intending afterwards *to return*, and fix his Reſidence in his own

13 Country. *And* before he ſet out on his Journey, *having called Ten of his Servants, he delivered to them Ten Pounds* (*c*), lodging One Pound in the Hands of each, *and ſaid unto them, Trade* with this Money, *till I come* back to take an Account of your Improvement. (Compare Mat. xxv. 14, & ſeq. Sect. 165.)

13 And he called his Ten Servants, and delivered them Ten Pounds, and ſaid unto them, Occupy till I come.

14 *But* in the mean Time ſome of *his Citizens*, among whom he had before lived in a more private Character and Station, *hated him, and ſent an Embaſſy after him* (*d*) to prevent his Eſtabliſhment in his Kingdom; expreſsly *ſaying, We* are at all Adventures determined, that we *will not have*

14 But his Citizens hated him, and ſent a Meſſage after him, ſaying, We will not

(*b*) *Went to a diſtant Country to receive a Kingdom*, &c.] The *Parable* ſeems to ſuppoſe this *Noble Perſon* to be the Son of a Prince, who, on ſome domeſtick or publick Revolution, was to enter upon the Poſſeſſion of his Dominions, and to be confirmed in the Government of them by the Approbation of ſome more potent State; as the Kings of *Judea*, and other neighbouring States, frequently were by the *Romans*: (See *Joſeph. Antiq. lib.* xiv. *cap.* 14. (al. 26.) §. 4, 5. & *lib.* xvii. *cap.* 9. al. 11.) He is therefore deſcribed, as ſetting out with the View of being owned at his Return as their undoubted Sovereign. (See *Le Clerc's Harmony, pag.* 397.) This Repreſentation of the Matter is ſo natural, that one would wonder what Room there could be for the Controverſy between *Mallemanſius* and *Athanaſius de Paris* about it. It is quite needleſs to pretend, that this is an *Hiſtorical* Narration, that *Archelaus* is the *Nobleman* referred to, &c.

(*c*) *He delivered to them Ten Pounds.*] The μνα, or *Mina*, as it is commonly called, contained *Sixty Shekels*; (*Ezek.* xlv. 12.) and therefore according to the common Calculation of the Worth of *a Shekel*, placing it at *Half a Crown* of our Money, it was *Seven Pounds Ten Shillings*; but according to *Dr. Prideaux*, who ſets the *Shekel* at *Three Shillings*, the *Mina* was *Nine Pounds Sterling*.——*Our Lord* probably choſe to mention this *ſmall Sum*, to illuſtrate the Munificence of the Maſter, in beſtowing on the faithful Servant ſo great and noble a Reward. Compare *ver.* 17.

(*d*) *Sent an Embaſſy after him.*] This is expreſſed in ſuch a Manner, as may intimate their *ſending Embaſſadors* to the ſuperior Court, to enter their Proteſt againſt his being admitted to the Regal Power, and to delare their Reſolution to oppoſe his Acceſſion. And ſo it well repreſents the ſolemn Manner in which the *Jews* renounced *Chriſt*, acting as in the *Name of the Lord*, and with a pretended Zeal for his Authority and Glory.

(*e*) *Be*

not have this Man to reign over us.

have this Man to reign over us, and will endure all Extremities rather than ſubmit to his Authority. And during his Abſence, which continued for ſome Time, they thought themſelves very ſecure in their Inſults.

15 And it came to paſs that when he was returned, having received the Kingdom, then he commanded theſe Servants to be called unto him, to whom he had given the Money, that he might know how much every Man had gained by Trading.

15 But, notwithſtanding all the Confidence of theſe rebellious Citizens, they were unable to prevent his Exaltation to the Throne, or to deprive him of the Right he had of reigning over them. *And it came to paſs, that when he had received the Kingdom, and was come back* with the full Powers that were granted to him, *he commanded theſe* his *Servants, to whom he had delivered the Money, to be called to him, that he might know what Improvement each* of them *had made.*

16 Then came the firſt, ſaying, Lord, thy Pound hath gained Ten Pounds.

And the firſt Servant, who had gained the moſt, *came near, and ſaid, Sir*, I have managed *thy Pound* ſo, that it *has gained Ten Pounds* more.

17 And he ſaid unto him Well, thou good Servant: becauſe thou has been faithful in a very little, have thou Authority over Ten Cities.

And when his Lord had heard how diligent and careful he had been, *he ſaid to him, Well done, [thou] good Servant, ſince thou haſt* thus *been faithful in a very little*, I will amply reward it; for I will not only give thee for thine own, this Treaſure of which thou haſt been giving me ſo good an Account, but as my Dominion is now enlarged, and many Towns and Tracts of Land are ſubject to me, I will advance thee to a moſt honourable Station under me, and *be thou Governour over Ten Cities.*

18 And the ſecond came, ſaying, Lord, thy Pound hath gained Five Pounds.

And the ſecond came, and delivered in his Account, *ſaying, Sir, thy Pound* which was committed to me, *has* been improved in ſuch a Manner, that it has *gained Five Pounds.*

19 And he ſaid likewiſe to him, Be thou alſo over Five Cities.

And the Improvement he had made was pleaſing to his Lord, and *he ſaid likewiſe unto this*, Thou haſt approved thyſelf a good and faithful Servant, and I am pleaſed with thy Diligence, and will reward it proportionably; *Be thou alſo* Governour *over Five Cities* (*e*).

And

(*e*) *Be thou alſo* Governour *over Five Cities.*] It is obſervable, that in *Mat.* xxv. 20, —23. *Sect.* 165. where the *Servants* are repreſented as *doubling the different Sums* intruſted to each, *the Reward* is ſpoken of as *the ſame*; but here, *the Sums* intruſted being *the ſame*, and *the Improvement* deſcribed as *different*, there is a proportionable *Difference* in the *Reward:*

Sect. 144. Luke XIX. 20.

And after him *another* Servant, who had been negligent and ſlothful, *came and ſaid, Sir, behold,* [*here is*] *thy Pound, which* was put into my Hands; it is not at all diminiſhed, but *I have*
21 carefully *kept* it *laid up in a Napkin: For I feared thee, becauſe* I knew *thou art an auſtere Man,* [*who*] *takeſt up what thou didſt not lay down, and reapeſt,* or expecteſt to reap, *what thou didſt not ſow*; and therefore apprehending I might incur thy Severity, if any Accident ſhould befal this Money in Trade, I was determined not to venture it out of mine Hands, and now return it
22 juſt as I received it. *But* when his Lord heard him offer ſuch a vile and groundleſs Charge againſt himſelf as an Excuſe for his own Negligence, *he* was filled with Indignation, and *ſays to him, Out of thine own Mouth will I condemn thee, oh* [*thou*] *wicked Servant:* Thou haſt taken upon thee to affirm, *thou kneweſt that I am an auſtere Man*; *taking up*, as thou expreſſeſt it, *what I did not lay down, and reaping what I did not ſow (f)*; and thou mighteſt therefore on thine own Principles conclude, that I ſhould expect to gather where I had depoſited ſuch a Sum of Money, and
23 to reap where I had thus ſown: *And* if it had been ſo, if I had really been as ſevere as thou would baſely inſinuate, *why didſt thou not* [*then*] for thine own Security *give my Money into the Bank, that when I came* to call for it at my Return, *I might* at leaſt *have received it with* the common *Intereſt*, if not with the extraordinary Improvement which might have attended a ſucceſsful Trade?
24 *And* farther to teſtify his Diſpleaſure, *he ſaid to* ſome of *them that ſtood by, Take away the Pound* that was intruſted with him, *from* that idle, ſuſpicious,

20 And another came, ſaying, Lord, behold, *here is* thy Pound, which I have kept laid up in a Napkin:

21 For I feared thee, becauſe thou art an auſtere Man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant: Thou kneweſt that I was an auſtere Man, taking up that I laid not down, and reaping that I did not ſow:

23 Wherefore then gaveſt not thou my Money into the Bank, that at my coming I might have required mine own with Uſury?

24 And he ſaid unto them that ſtood by, Take from him the Pound, and give *it* to

ward: Which, as it is a beautiful Circumſtance, was, no doubt, intended for our Inſtruction.

(f) *Thou kneweſt that I am an auſtere Man, &c.*] This is not an Acknowledgment of the vile and deteſtable Charge, of *GOD's demanding of Men* (as *Dr. Guyſe* well expreſſes it,) *more difficult Services than he has furniſhed them for, or would aſſiſt them in*; which is, as that pious Writer truly obſerves, a moſt *unrighteous Thought of GOD:* But his Lord only argues with him on his own baſe Principles, and ſhews that even on them he would be juſtly condemned for his Negligence.

(g) *They*

to him that hath Ten Pounds.

picious, unfaithful Creature, who otherwiſe have had that, and much more, allotted *him* for his own Property, *and give it to him that has Ten Pounds.* Sect. 144. Luke XIX.

25 (And they ſaid unto him, Lord, he hath Ten Pounds,)

But they were much ſurprized at his aſſigning it to one, who had before received ſo ample a Reward; *and they ſaid to him, Sir, he hath* already no leſs than *Ten Pounds (g)*, which, with the Honour and Preferment thou haſt farther added, is ſurely an abundant Recompence. 25.

26 For I ſay unto you, That unto every one which hath, ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him.

Nevertheleſs, the Prince ſtood by his former Award, and beſtowed the other Pound likewiſe upon him; declaring, that his Faithfulneſs and Diligence was fit to be diſtinguiſhed with the moſt favourable and repeated Notice: And in this Way it is, continued he, that I reſolve to act; *for I aſſure you (h), that to every one that hath*, or that improves what he hath, [*it*] *ſhall be given*, and he ſhall have yet more abundantly; *but from him that hath not*, or that acts as if he had nothing intruſted to his Care, *even that which he hath*, and neglects to improve, *ſhall be taken away.* (Compare Mat. xiii. 12. xxv. 29. Mark iv. 25. and Luke viii. 18.) 26

27 But thoſe mine Enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

And having thus enquired into the Conduct of his Servants, and treated them according to the different Uſe they made of what had been intruſted with them, he then proceeded to paſs Sentence on his rebellious Citizens, that had refuſed to have him for their King; and with a juſt Reſentment of their baſe Ingratitude, he ſaid, *But* as for *thoſe mine Enemies, who* were determined to oppoſe my Government, and *would not have me to reign over them, bring* them *hither* immediately, *and ſlay* [*them*] with the Sword *in my Preſence (i)*, that others may learn a more dutiful Submiſſion by the Execution of theſe Rebels. 27

Now

(*g*) *They ſaid to him, Sir, he has Ten Pounds.*] So far as this ſeems to expreſs any thing of *Envy* in the Fellow-Servants, it is not to be regarded as a ſignificant Circumſtance; but only as an incidental one, to intimate to us, that his Lord gave to the diligent Servant what he had gained *for himſelf.*

(*h*) *I aſſure you.*] This ſeems to be the Import of that *Phraſe*, which ſo often occurs, *I ſay unto you*; as if he ſhould have ſaid, You may take it on my Authority.

(*i*) *Slay them* with the Sword *in my Preſence.*] This is the exact Import of the Word κατασφαξατε. It does indeed properly expreſs the dreadful Slaughter of the impenitent *Jews*,

Sect. 144. Luke XIX. 27. Now all this was as if our Lord had ſaid, Thus ſhall I at length appear, not as a Temporal Sovereign, but as the great eternal Judge and victorious Ruler over all, when having received Power and Dominion from my Father, I ſhall bring all to their final Account, and with infinite Eaſe triumph over thoſe who reject and affront my Authority: Take heed therefore, that you be not found in that wretched Number, as many will be, who pretend moſt eagerly to deſire the Meſſiah's Appearance.

28 *And when he had ſpoken theſe Things, he* continued his Journey, and leading the Way *went* on *before* his Diſciples, *aſcending to Jeruſalem*, being determined to appear there at the approaching Paſſover, tho' he knew that he was to encounter Perſecution and Death there. (Compare Mark x. 32. Sect. 142.)

28 And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

IMPROVEMENT.

Luke xix. 12. Ver. 13. LET us alſo hear, and fear. *Our Lord* is gone, and *has received his Kingdom.* He has *delivered* to us our Stock, to be *improved* in his Service: Let us be animated to *Diligence* in it; for proportionable to that Ver. 17, 19. *Diligence*, will be our *Reward.* Let us remember, we labour for ourſelves, while we labour for him; as all the Progreſs we make in Wiſdom, and in Goodneſs, renders our own Souls ſo much the happier, and will render them ſo to all Eternity. Bleſſed *Servants*, that have the Applauſe of ſuch a *Maſter*, and ſhare a *Reward* as liberal, as that conferred on a faithful Steward, who ſhould be made *Governour* of a Province containing *Ten Cities!*

Ver. 20, 21. Let us beware of a *ſlothful Neglect* of our Stock; let us beware of thoſe *hard Thoughts of GOD*, which would diſcourage us from purſuing his Service. Above all, let us take heed, that we do not proudly and inſolently *reject the Government* of his *anointed Son*, and either ſay with Ver. 14. our Tongues, or declare by our Actions, *We will not have this Man to reign over us:* For if we do, we *ſpeak a Word againſt our own Lives.* He will be glorified by us, or upon us. And oh, what ſhall we do, if in Ver. 27. that dreadful Day he ſhould *bring us forth* as the helpleſs Priſoners of his Juſtice,

by the *Sword* of each other, and of the *Romans*; but that does not ſeem the chief Deſign of the Paſſage, which plainly relates to the far more terrible *Execution*, which ſhall be done on all impenitent Sinners, in the great Day, when the faithful Servants of *Chriſt* ſhall be rewarded.

Juſtice, and command us *to be ſlain in his Preſence!* How can we with- Sect. 144.
ſtand his Power! or to the Horns of what Altar ſhall we flee for Sanctu-
ary? *Oh Lord, our Fleſh trembleth for Fear of thee, and we are afraid of thy Judgments.* (*Pſal.* cxix. 120.) May we never be the miſerable Objects of them; but having faithfully ſerved thee here, may *that* be to us a Day of Honour, Reward, and Triumph, which ſhall be to every preſumptuous Rebel a Day of Shame and Terror, of dreadful Execution and eternal Deſtruction!

SECT. CXLV.

CHRIST *is entertained at* Bethany, *and his Feet anointed by* Mary. *The* Jewiſh *Rulers contrive to kill* Lazarus, Mat. XXVI. 6,—13. Mark XIV. 3,—9. John XII. 1,—11.

JOHN XII. 1.

THEN Jeſus, ſix Days before the Paſſover, came to Bethany, where Lazarus, was which had been dead, whom he raiſed from the Dead.

JOHN XII. 1.

THEN Jeſus came, Six Days before the Paſſover, to Bethany, which was a Village (as was ſaid before, John xi. 18. Sect. 140.) that lay in the Neighbourhood of Jeruſalem, *where* the Abode of *Lazarus was, who had been dead* and buried, [*and*] *whom he* lately by an amazing Miracle had *raiſed from the Dead.* Sect. 145. John XII. 1.

MAT. XXVI. 6. Now when Jeſus was in Bethany, in

Now at this Time *when Jeſus was in Bethany* (*a*), where he had many Friends that very much rejoiced Mat. XXVI. 6.

(*a*) *When Jeſus was in Bethany.*] Few Paſſages in the *Harmony* have perplexed me more than this. I was long of Opinion with *Origen* and *Theophylact*, defended by *Le Clerc* and *Dr. Whitby*, and eſpecially by *Dr. Lightfoot*, (*Harmon. N. Teſt.* §. 71. 80.) and *Mr. Whiſton*, (in his *View of Harmony*, *pag.* 128, 129.) that the Story recorded by *Matthew*, (*chap.* xxvi. 6,—13.) and *Mark*, (*chap.* xiv. 3,—9.) was different from that in *John*: But on maturer Conſideration it appears to me more probable,—that *Matthew* and *Mark* ſhould have introduced this Story a little out of its Place,—that *Lazarus*, if he made this Entertainment, (which is not expreſsly ſaid by *John*,) ſhould have made uſe of *Simon's Houſe*, as more convenient for it,—and that *Mary* ſhould have poured this Ointment on *Chriſt's Head and Body*, as well as on *his Feet*,—than that within the Compaſs of four Days *Chriſt* ſhould have been *twice anointed* with ſo coſtly a Perfume; and that the *ſame Fault* ſhould be found with the Action, and the *ſame Value* ſet on the Ointment, and the *ſame Words* uſed in Defence of the Woman; and all this in the Preſence of many of the *ſame Perſons*: All which improbable Particulars muſt be admitted, if the Stories be conſidered as different.—But, after all, I can aſſert nothing confidently; for there is no Impoſſibility in the Thing taken either Way.

Sect. 145. John XII. 2. joiced to ſee him; as he was *in the Houſe of Simon the Leper (b)*, In Teſtimony of their high Reſpect and great Affection for him, *they made a* handſome *Supper for him there*, and treated him in the Evening; which was the uſual Time for Entertainments with the Jews, eſpecially on the Evening of their Sabbath-Days, which was the Seaſon when this Feaſt was made *(c)*: *And Martha*, who had formerly diſtinguiſhed her Care on a like Occaſion, (Luke x. 40. pag. 91.) having ſeen that all Things ſhould be rightly ordered, *waited* on Chriſt at Supper; *but Lazarus was one of them that ſate at the Table with him.*

in the Houſe of Simon the Leper, [MARK XIV. 3.—] JOHN XII. 2. There they made him a Supper, and Martha ſerved: but Lazarus was one of them that ſat at the Table with him.

3 *Then Mary*, the other Siſter of Lazarus, being deeply affected with the many Inſtances that Chriſt had given her of his Love, and eſpecially with his late Mercy to her Family, in recovering ſo dear a Brother from the Grave, was ſolicitous to give ſome uncommon Token of her Gratitude and Reſpect to ſo excellent a Gueſt: She therefore *took an* elegant *Alabaſter Pot*, or Vaſe, [*containing*] about *a Pound* Weight *of unadulterated Ointment of Spikenard (d)*, [*which was*] *exceeding valuable*; *and having broke* the Top of *the Veſſel*, or ſhook the perfumed Balſam which was in it, that it might be the better liquified, and flow forth the eaſier *(e)*, *ſhe* came behind him, and *poured* out the

3 Then took Mary [an Alabaſter Box *containing*] a Pound of Ointment of Spikenard, very coſtly; [MAR. and ſhe brake the Box, and poured *it* on his Head,] [as he

(*b*) *Simon the Leper.*] It is not to be thought, that he was now *a Leper*; for in this Caſe he would not have been ſuffered to live in a Town, nor would the *Jews* have come to an Entertainment at his Houſe: But either he was once *a Leper*, and had been cured by *Jeſus*, or elſe the Name was given to the Family, as ſome conſiderable Perſon in it had been formerly *a Leper:*

(*c*) When this Feaſt was made.] Tho' *Matthew* aud *Mark* relate this Story, where they are ſpeaking of what happened but *Two Days before the Paſſover*, it is more probable, (as we have juſt now ſhewn, that it is placed by *John* in its due Order; and as the *following Days* appear to be ſufficiently diſtinguiſhed, and *Chriſt*'s triumphant Entrance into *Jeruſalem*, which *John* has fixed to *the next Day*, (*John* xii. 12. *Sect.* 146.) muſt have been on the *Firſt Day of the Week*, this Entertainment therefore was on the *Evening* of the Day before, when the *Jewiſh Sabbath* was over.

(*d*) *Unadulterated Ointment of Spikenard.*] I cannot take upon me abſolutely to determine, whether the Word μυρου ſignifies, that the *Ointment* was quite *genuine* and *pure*, (as *Caſaubon* and *L. Cappellus* aſſert;) or whether (as *Grotius* and *Eraſmus* think,) it be put for σπικαλης, and refers to the particular Part of the fragrant Shrub *Nardus*, of which the *Ointment* was made. (See *Plin. Nat. Hiſt. lib.* xii. *cap.* 12.)——If the latter be the Meaning of it, what is ſaid of its *great Value* muſt juſtify our calling it *unadulterated.*

(*e*) *Having broke* the Top of *the Veſſel*, or ſhook the perfumed Balſam, &c.] *Sir Norton Knatchbull* and *Dr. Hammond* maintain, that συντριψασα does not ſignify, that ſhe *brake* the Veſſel,

he ſat at *Meat*,] and anointed the Feet of Jeſus, and wiped his Feet with her Hair: and the Houſe was filled with the Odour of the Ointment. [MAT. XXVI. 7. MARK XIV.—3.]

the greater Part of *it on his Head, as he ſate at* Sect. 145.
Meat, and anointed the Feet of Jeſus with the
Remainder; *and* when ſhe had done this, ſhe, John XII. 3.
like the humble Penitent mentioned above, (Luke vii. 38. Vol. i. pag. 364.) *wiped his Feet with her* flowing *Treſſes* of long Hair: *And the* whole *Houſe was filled with the* fragrant and delicious *Odour of the Ointment.*

MAT. XXVI. 8. But when his Diſciples ſaw *it*, [there were ſome that had Indignation within themſelves, and ſaid, Why was this Waſte of the Ointment made?—And they murmured againſt her.] [MARK XIV. 4.—5.]

But when his Diſciples obſerved [*it*,] *there were* Mat. XXVI.
ſome that were moved with inward Diſpleaſure at 8.
what appeared to them ſo great an Extravagance, *and ſaid* with a low Voice to each other, *Why was this Waſte of the Ointment made*, and ſuch a Quantity of this rich Balſam poured out to ſo little Purpoſe? *And they* ſecretly *murmured againſt her (f)*, and could hardly refrain from rebuking her for it.

JOHN XII. 4. Then ſaith one of his Diſciples, Judas Iſcariot, Simon's Son, which ſhould betray him,

One of his Diſciples therefore, [*even*] *Judas Iſca-* John XII. 4.
riot, the Son of Simon, that wretched Perſon *who was about to betray him*, as if he knew not how to bear ſuch Waſte, expreſſed a peculiar Emotion, and *ſaid* aloud, *Why was not this* fine *Ointment* 5.
ſold for a great deal of Money; for it muſt have been worth [*even*] *more than Three hundred Pence (g)*; *and* thus it might have ſerved for the Relief of many, if the Price of it had been *given to the Poor?* This would ſurely have been approved of by our Maſter, as a much wiſer and better Way of diſpoſing of it, than thus to laviſh it away on the luxurious Entertainment of a few Minutes. *Now this he ſaid, not becauſe he* at 6.
all *regarded the Poor*; *but becauſe he was*, notwithſtanding all his pretended Piety and Zeal, *a* ſubtil.

5 Why was not this Ointment ſold [for much, *even*] for [MAR. more than] Three hundred Pence, and given to the Poor? [MAT. XXVI. 9. MARK XIV. 5.—]

6 This he ſaid, not that he cared for the Poor; but becauſe

Veſſel, which they think an improbable Circumſtance; but only that ſhe *ſhook* it, ſo as to break the coagulated Parts of the rich Balſam, and bring it to ſuch a Liquidity that it might be fit to pour out. Yet I muſt own, that the *Original* does not ſo naturally expreſs this.

(*f*) *And they murmured againſt her.*] Whether this relates to more than *Judas*, cannot certainly be ſaid; ſince it is well known, that the *Plural Number* is ſometimes put for the *Singular*. See *Gen.* viii. 4. xix. 29. *Judg.* xii. 7. and *Mat.* xxvii. 44. —— Some have thought, *Judas Iſcariot* was the Son of that *Simon*, in whoſe Houſe the Feaſt was made; but the Name was ſo common, that it cannot be concluded with any Certainty.

(*g*) *Three hundred Pence.*] It is to be remembered, that theſe were *Roman Pence*, and conſequently amounted to *Nine Pounds Seven Shillings and Six-pence*: The Expreſſion only intimates a general Gueſs at the Value, by a *Round Sum*; (for ſuch *Three hundred Denarii* were, tho' the correſpondent Value with us is not ſo;) as if we ſhould ſay on a like Occaſion, It muſt have been worth above *Ten Pounds.*

(*h*) *Carried*

Sect. 145. subtil *Thief*; *and* as he *kept the Bag* which contained their little Stock, *and carried what was put into it* (*h*), he thought if so large a Sum had come in, just before he went off with it, (which he was now preparing to do,) he should have had a fine Opportunity of enriching himself.

John XII. 6.

because he was a Thief, and had the Bag, and bare what was put therein.

Mat. XXVI. 10. *But Jesus knowing* the Design of Judas, and perceiving that others were secretly joining with him in this severe and uncharitable Censure, without taking any Notice of that vile Principle from which he knew [*it*] proceeded in him, directed his Discourse to his Disciples, and *said to them*, *Why do you* give such *Trouble* and Uneasiness to *the* good *Woman*, of whose Piety and Friendship we have had so long an Experience? *Let her alone* in what she is about; *for* what *she has* now *performed* is *a good Work*, and she deserves to be commended for the great Respect she has been

MAT. XXVI. 10. When Jesus understood *it*, he said unto them, Why trouble ye the Woman? [let her alone;] for she hath wrought a good Work upon me. [MARK XIV. 6. JOHN XII. 7.—]

¶ 11 shewing *towards me*. *For* as to what has been suggested now in Favour of *the Poor*, *you have* them *always with you*; *and* Providence will continually so order it, that some compassionable Objects shall be still among you, that *whenever you please you may* have an Opportunity to *do them Good*: *But me you have not always* with you; for I am soon to leave you, and to be placed beyond

11 For ye have the Poor always with you, [and whensoever ye will, ye may do them Good:] but me ye have not always. [MARK XIV. 7. JOHN XII. 8.]

John XII. 7. the Reach of your Kindness. And indeed my Departure out of the World is so near, that with respect to this Action of our Friend Mary, which you are ready to condemn, I may say, that *she has reserved this* Ointment *for the Day of my Burial* (*i*): And not knowing whether she may have

JOHN XII. —7. Against the Day of my Burying hath she kept this.

Mark XIV. 8.

MARK XIV. 8. She hath done

(*h*) *Carried what was put into it.*] The learned *Elsner* (I suppose, to avoid the seeming Tautology, would render βασαζω, *he took away*, or *carried off*, *i. e.* for his own Use, what was put into the Purse or Bag. He refers to *John* xx. 15. and *Mat.* iii. 11. viii. 17. as Instances of such a Use of it; to which he adds others from *Polybius*, *Athenæus*, and other good Authors. (*Elsn. Observ. Vol.* i. *pag.* 333.) But the Meaning here may be, that he had not only the keeping of the Bag at that Time, but that it was his stated Office to take Care of it, and manage its Stock; and therefore I chuse not to follow *Elsner's Version*, since βασαζω never signifies *to carry off* a Part privately, which would have been expressed by υποφερω, as it is *Acts* v. 2.

(*i*) *She has reserved this for the Day of my Burial.*] *Mr. Whiston* (in his *View of the Harmony*, *pag.* 129.) thinks this is, as if *our Lord* had said, "She has spent but a little of "this Ointment now; but has reserved the main Part of it, to pour upon my Head some "Days hence, which shall be so near my Death, that it may be considered as a Kind of "Embalm-

done what ſhe could : [for in that ſhe hath poured this Ointment on my Body,] ſhe is come aforehand to anoint my Body to the burying. [MAT. XXVI. 12.]

have an Opportunity of aſſiſting in thoſe laſt Offices, *ſhe has* now *done what ſhe could* ; *for in that ſhe has poured* out *this Ointment on my Body, ſhe has* in a Manner *come before* the Time thus *to anoint* and to embalm *my Body for the Burial* ; ſo that you may almoſt look upon it as a Work of Piety and Love to a dead Friend, where a generous Heart will not be ſparing. Sect. 145. Mark XIV. 8.

9 Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole World, *this* alſo that [this Woman] hath done, ſhall be ſpoken of for a Memorial of her. [MAT. XXVI. 13.]

9 And on the whole, tho' you have ſuch hard Thoughts of what ſhe has been doing, it ſhall not finally turn to her Reproach or Damage ; but as I graciouſly accept it, ſo *I aſſuredly ſay unto you*, that *wherefoever this Goſpel* of mine *is preached*, and it in Time ſhall have its Triumph *over the whole World, this* very Action *alſo which this* pious and affectionate *Woman has* now *performed, ſhall* be inſerted in the Hiſtory of my Life, and *be ſpoken of* with Honour *for a Memorial of her* Friendſhip and Affection to me ; ſo that her Name ſhall be embalmed in ſuch a Manner, as to be far more fragrant than the Perfume which ſhe has poured forth on my Head and my Feet. (Compare Eccleſ. vii. 1.)

JOHN XII. 9. Much People of the Jews therefore knew that he was there : and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the Dead.

Now theſe Things paſſed at a publick Entertainment : *A great Multitude of the Jews therefore*, who had been dubious whether Jeſus would come up to the Paſſover, or not, (compare John xi. 56. Sect. 141.) quickly got Intelligence of it, and *knew that he was there* in Bethany ; *and they came* thither in Crouds from Jeruſalem, and that indeed *not only on Account of Jeſus*, who had been retired for ſome Time, *but alſo* out of Curioſity, *that they might ſee Lazarus, whom he had* lately *raiſed from the Dead*, who now appeared publickly with him *(k)*. John XII. 9.

But

" Embalming." But beſides the general Reaſons againſt believing the Action repeated, which have been mentioned in *Note (a)*, it is unnatural to ſuppoſe, that in the Tranſport of her Love and Gratitude ſhe would uſe this little *Management* of keeping back moſt that was in the Veſſel ; or that if ſhe had, *John* would have mentioned the *Quantity ſhe took*, which was no way to his Purpoſe, or have taken Notice of the *Room's being filled with the Odour of it* : Not to ſay, that the *Prediction*, which *Mr. Whiſton* ſuppoſes *our Lord* to utter, is quite trifling, and would ſeem to beſpeak its own Accompliſhment, in a Manner which he never would have ſtooped to.

(*k*) Who now appeared publickly with him.] Perhaps after ſo extraordinary a Series of Providences, as *Lazarus* had paſſed thro', he might chuſe to ſpend ſome Time in Retirement

Sect. 145. John XII. 10. *But the Chief Priests*, and other Members of the Sanhedrim, as they had already resolved on the Death of Jesus, *consulted also how they might* find some Method to *kill Lazarus*, either by publick Prosecution, or private Assassination.

10 But the Chief Priests consulted, that they might put Lazarus also to Death;

11 *For* they well knew, that *many of the Jews* deserted them, and *went away* to Bethany *on his Account*, *and* were so powerfully struck with the convincing Evidence of so astonishing a Miracle, that they *believed on Jesus*; and while such a Monument of his Power and Goodness continued, they were afraid lest more should revolt to him.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 – p 293

IMPROVEMENT.

WE see how happily *Mary* improved by *sitting at the Feet of Jesus*, and what Evidence she gave of her having *chosen the better Part.* (Compare *Luke* x. 39, 42.) Like *her*, let us with humble Thankfulness bestow *our very best* on him, who has given us *that*, and every Thing
John xii. 3. else. She gladly *poured out* her choicest *Ointment* on him, whose *Name* is to every true Believer far more fragrant than *Ointment poured forth.* (*Cant.* i. 3.) How does her generous Love shame those, who grudge every Expence in the Cause of *Christ!*

When we are relieving the pious *Poor*, we are, as it were, *anointing the Feet of Jesus:* We are indeed performing a Service far more acceptable, than any Thing of this Kind could in itself be. Let us remember,
Ver. 8. that *we have the Poor always with us*; and that they are permitted to continue among us, *that we may do them Good whenever we please.* Far
Ver. 4,--6. be it from us to imagine, that what we so spend is *Waste.* Let all, who would not share in the Guilt and Punishment of *Judas*, abhor the vile Hypocrisy of making a pretended Concern for the *Poor*, a Cloak for an Opportunity of enriching themselves with *their Spoils*; than which nothing can be more infamous, or can have a directer Tendency to mingle the consuming Curse of a Righteous and Almighty GOD with all that a Man possesses.

Ver. 10. The *Pharisees* conspired to *kill Lazarus.* What a Mixture was this of Cruelty and Folly? What was *his Crime?* or what could *their Hope* be? From what *Death* could not *Christ* have delivered him? or from what

ment and extraordinary Devotion; and it is natural to suppose, he would endeavour to avoid the Importunity of Crouds, who out of Curiosity would be pressing in upon him, perhaps with some impertinent Enquiries.

what *Tomb* could he not again have recalled him? Yet ſomething like this, is the Madneſs of all who hate and perſecute others, for being the Trophies of the Redeemer's Victory and Grace. Sect. 145.

But let not his Servants fear: *Their Redeemer is ſtrong, the Lord of Hoſts is his Name. (Jer.* l. 34.*)* His *Work is perfect*; and the Day and Hour is approaching, in which his Triumph over all his Enemies ſhall be ſo compleat, that his Friends ſhall be for ever ſecure, not only from being deſtroyed, but from being alarmed by them.

SECT. CXLVI.

CHRIST *rides in Triumph to* Jeruſalem, *on an Aſſes Colt.* Mat. XXI. 1,—9. Mark XI. 1,—10. Luke XIX. 29,—40. John XII. 12,—19.

MAT. XXI. 1.

AND [LUK. it came to paſs,] [JOH. on the next Day,] when they drew nigh unto Jeruſalem, and were come to Bethphage [and Bethany,] unto the Mount of Olives, then ſent Jeſus Two [of his] Diſciples, [MARK XI. 1. LUKE XIX. 29. JOHN XII. 12.—]

MAT. XXI. 1.

AND after Jeſus had been anointed by Mary, in the Manner related above, *it came to paſs on the next Day*, which was the Firſt Day of the Week, that he proceeded on his Journey with his Diſciples; and *when they drew nigh to Jeruſalem, and were come to Bethphage and Bethany*, or to the outward Boundaries of theſe Two Places (*a*), *at the* Foot of the *Mount of Olives*, which lay to the Eaſt of the City, *then Jeſus*, as the Time appointed for his Sufferings was juſt at hand, being reſolved that he would make a publick Entry into Jeruſalem, *ſent* out *Two of his Diſciples*, *Saying to them, Go your Way into the Village* which lies yonder *over-againſt you*; *and immediately, as ſoon as you enter into it, you ſhall* Sect. 146. Mat. XXI. 1.

2 Saying unto them, Go [your Way] into the Village over-againſt you; and ſtraightway [as ſoon as ye be entred 2

(*a*) *Were come to Bethphage and Bethany.*] As *Bethany* was the Town, from which *our Lord* ſet out, ſome have ſuppoſed there were *Two Places* of this Name; of which the *one* was *Fifteen Furlongs* from *Jeruſalem*, (as it is ſaid, *John* xi. 18.) and the *other*, that he now was come to, joined to the *Mount of Olives*, and was but *a Sabbath-Day's Journey*, or but *Eight Furlongs* diſtant from the City. (Compare *Luke* xxiv. 50. and *Acts* i. 12.) But it is hardly probable, there were *Two Places* of the ſame Name within a Mile of each other; and it is much more natural to ſuppoſe, that the Limits of *Bethany* might extend to the *Mount of Olives*, and be contiguous to the Boundaries of *Bethphage*, which was Part of the Suburbs of *Jeruſalem*, and reached from the *Mount of Olives* to the Walls of the City. See *Lightfoot*, *Harmon. N. T.* §. 72. and *Whitby* on *Mark* xi. 1.

Sect. 146. *ſhall* there *find a She-Aſs tied* at a Door, *and a* young *Foal* tied *with her, on which no Man ever*
Mat. XXI. 2. *yet ſate*; lay hold of the Foal, and *untie him* directly without any farther Scruple, *and bring*
3 *[him] hither to me: And if any Man* ſhould take Notice of what you are doing, and *ſay to you, Why do you* offer thus to *untie* the Foal, and lead *[him]* away? *you ſhall* reply and *ſay thus to him, Becauſe* Jeſus *the Lord has need of him: And* I know the Owner will not at all ſcruple to lend him, upon the Authority of my Name and Character; but *he will immediately ſend him hither* with the Dam, that I may uſe either of them as I ſhall chuſe, to ride into the City: So that you may bring them both hither, without any Apprehenſion of Accuſation or Scandal.

entred into it,] ye ſhall find an Aſs tied, and a Colt with her, [whereon never Man [LUK. yet] ſat:] looſe [him,] and bring [LUK. *him* hither] unto me. [MARK XI. 2. LUKE XIX. 30.]

3 And if any Man ſay unto you, [LUK. Why do ye looſe *him?*] ye ſhall ſay [LUK. thus unto him, Becauſe the Lord hath need of him:] and ſtraightway he will ſend [him hither.] [MARK XI. 3. LUKE XIX. 31.]

Mark XI. 4. *And the* Two *Diſciples that were ſent* on this Errand, preſumed not to debate the Reaſonableneſs of the Orders he had given them; but preſently *went their Way, and found, juſt as he had ſaid unto them (b), the Colt* with its Dam *tied abroad at the Door* of a Houſe, which ſtood *in a* very open *Place* at the Entrance of the Village, *where two Roads met: And, as Jeſus commanded them, they* immediately began to *untie* the Colt, that they might lead *him* away.

MARK XI. 4. And [the Diſciples] [LUK. that were ſent] went their Way, and found [LUK. even as he had ſaid unto them,] the Colt tied by the Door without, in a Place where two Ways met: and they looſe him, [as Jeſus commanded them.] [MAT. XXI. 6. LUKE XIX. 32.]

Luke XIX. 33. *But as they were* thus *untying the Colt*, Providence ſo ordered it, effectually to prevent any Clamour or Reflection (c), that the Owners of it were near at hand, with ſeveral other Perſons. And *ſome of them that ſtood* by *there*, and particularly *the Owners of it, ſaid unto them, What are you doing* there? *Why do you* offer to *untie the Colt*, which you know well enough to be none of your own? *And*

LUKE XIX. 33. And as they were looſing the Colt, [certain of them that ſtood there,] the Owners thereof, ſaid unto them, [What do ye?] why looſe ye the Colt? [MARK XI. 5.]

(b) *Juſt as he had ſaid unto them.*] The exact Knowledge, which *our Lord* ſhewed, of ſo many minute and moſt fortuitous Particulars, muſt ſurely impreſs the Minds of theſe Meſſengers greatly, and eſtabliſh the Faith of his Followers. It is obſervable, that many ſuch Things occurred a little before his Death, which conſidered in this View have a peculiar Beauty. Compare *Mat.* xxvi. 31,—35. *Mark* xiv. 15, 16. and *Luke* xxii. 10,—13.

(c) Effectually to prevent any Clamour or Reflection.] Perhaps had not the *Owners* of the Beaſts happened to be by, and had not *Luke* expreſsly mentioned them, the Malice of antient or modern *Infidels* would have found ſome Occaſion for raiſing an Outcry, on the Ambiguity of the Words, *The Lord has need of him.* Its being a weak and contemptible Cavil, would not have prevented their uſing it, as we learn by abundant Experience.

(d) *They*

MARK XI. 6, And they ſaid unto them, even as Jeſus had commanded; [The Lord hath need of him:] and they let them go. [LUKE XIX. 34.]

And they ſaid to them, even as Jeſus had ordered, Sect. 146.
We have no Deſign of doing any Injury to you, Mark XI. 6.
or to the Colt; but Jeſus, the Meſſenger of the Bleſſed GOD, *the* great *Lord* and Proprietor of all, *has need of him*, and would borrow him for a little while, to ride into the City; and his Character is too well known, to give you any Reaſon to fear you ſhall loſe any thing by your Readineſs to accommodate him in this little Inſtance. *And* on this *they* were thoroughly ſatisfied, and *let them go* away with it *(d)*.

7 And they brought the Colt [and the Aſs] to Jeſus, and caſt their Garments [on them;] [LUK. and they ſet Jeſus thereon.] [MAT. XXI. 7. LUKE XIX. 35.]

And thus *they brought the Colt to Jeſus, and the* 7
Aſs its Dam went with it: *And* as they had neither of them any Saddle, they *threw their* looſe *Mantles upon* the Backs of *them* both, that Jeſus might take his Choice which he would ride, and might ſit the more eaſily and decently on either: *And* as he choſe the Colt, tho' (as was juſt now ſaid,) it had never been broke or backed before, *they ſet Jeſus thereon.*

8 And many [*even* a very great Multitude,] [LUK. as he [JOH. ſat on the young Aſs, *and*] went *on*,] ſpread their Garments in the Way: and others cut down Branches [from] off the Trees, and ſtrawed *them* in the Way. [MAT. XXI. 8. LUKE XIX. 36. JOHN XII. 14.—]

And many, [*even*] *a very great Multitude*, who 8
now ſurrounded him, *as he ſate on the young Aſs* (*e*), [*and*] *went on* to the City, in Token of their Reſpect to him, *ſpread their Mantles in the Way*, that he might ride as upon one continued Carpet; *and others cut down* little *Branches from the Trees*, that ſtood by the Side of the Road, and gathered Flowers which grew near it, *and ſtrewed them in the Way*; according to the uſual Cuſtom of expreſſing the publick Joy on the Arrival of any illuſtrious Prince. (Compare 1 Mac. xiii. 51. and 2 Mac. x. 7.)

Now

(d) They let them go.] If theſe People were not (as they poſſibly might be,) the Acquaintance of *Chriſt*, they might eaſily meet with him at *Jeruſalem*, if they had a mind to enquire after *the Aſs and Colt*; or they might be left according to their Direction at ſome Houſe in the City, or be ſent back by ſome of *our Lord*'s Attendants; tho' the *Evangeliſts* do not deſcend to ſuch minute Particulars.—— There is no Appearance of *Chriſt*'s intending to ſhew his Sovereignty in *transferring the Property* of theſe Creatures; and tho', no doubt, he had a Power to do it, his uſual Prudence would probably direct him to wave it at a Time, when ſo many *Eyes* were *upon him for Evil.*

(*e*) *As he ſate on the young Aſs.*] *John* ſays, that *Jeſus, when he had found a young Aſs, ſate thereon:* But as the larger Accounts given by the other *Evangeliſts* in a great meaſure ſuperſede this, I could only bring in a Part of that Clauſe here; tho' in the whole of this Work I am as careful as poſſible, to omit no one Circumſtance, that any of the Sacred Writers mention.

Sect. 146. Mat. XXI. 4. *Now all this was done*, and permitted by Jeſus, *that* what was propheſied of old concerning the Meſſiah might be fulfilled in him; and that by this Occurrence *it might be* literally *accompliſhed which was ſpoken by the Prophet* Zechariah *(f)*, *ſaying, (as it is written,* Zech. ix. 9.*)* " *Say* " *ye to the Daughter of Sion,* Rejoice greatly, and " ſhout, oh Daughter, or Inhabitant, of Jeruſa- " lem, and *fear not* any of thine Enemies: For " *behold*, with pleaſing Amazement, *thy King* " the great expected Meſſiah *cometh unto thee,* " *meek*, and having Salvation; *and* in Token of " the Gentleneſs of his Adminiſtration, and his " ſtrict Obſervance of the Divine Law *(g)*, he " ſhall make his publick Entrance into thy City, " not, as other Princes affect to appear, in a " proud triumphal Chariot, or riding on a ſtately " managed Horſe, decked with a Variety of " ſplendid Ornaments, and attended with a pom- " pous Cavalcade; but he ſhall appear, like one " of thine antient Patriarchs or Judges, in the " earlieſt and beſt Ages of thy Commonwealth, " *fitting*

MAT. XXI. 4. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, [as it is written,] [JOHN XII. —14.]

5 Tell ye the Daughter of Sion, [Fear not;] behold, thy King cometh unto thee, meek,

(f) It might be literally *accompliſhed which was ſpoken &c.*] I ſhall not enter on a particular Detail of the Reaſons, which induce me to believe, that the Prophecy of *Zechariah* is here quoted according to its primary and *literal* Senſe; but content myſelf with referring the Reader to *Biſhop Chandler's Defence of Chriſtianity, pag.* 102,—107. and *Mr. Bullock's Vindication, pag.* 175, 176.

(g) His ſtrict Obſervance of the Divine Law.] The learned and ingenious *Biſhop Sherlock* has ſet this Fact in a moſt juſt and beautiful Light, in his *Fourth Diſſertation* annexed to the laſt Edition of his *Diſcourſe on Prophecy*. GOD, that he might keep the People of *Iſrael* in a more ſenſible Dependance on himſelf, forbad the Uſe of that ſtrong, generous, and majeſtic Animal *the Horſe* (*Job* xxxix. 19,—25.) in their Armies, as alſo of *Chariots*. *Deut.* xvii. 16. (Compare *Joſh.* xi. 6. *Judg.* v. 15.) *David* therefore, who rode himſelf on a *Mule*, and ordered *Solomon* to do ſo on his Coronation-Day, (1 *Kings* i. 33, 34.) burnt the *Chariots* he took from the Enemies, and *hamſtrung* their *Horſes*, to make them unfit for War. (2 *Sam.* viii. 4.) And afterwards when *Solomon*, (1 *Kings* iv. 26.) and ſucceeding Princes, *multiplied Horſes*, they were rebuked by the Prophets, and chaſtiſed by GOD for it. (See *Iſa.* ii. 6, 7. xxxi. 1. and *Hoſ.* xiv. 3.) And the Removal of them is ſpoken of, as Matter of Promiſe in the Days of the *Meſſiah*. *Hoſ.* i. 7. *Mic.* v. 10, 11. and *Zech.* ix. 10. —— It is therefore with great Propriety, that *Chriſt* in his moſt publick Triumph choſe, according to the Prophecy before us, to *ride on an Aſs*. —— Nor are we to imagine, there was any Thing mean and ridiculous it it; for the *Eaſtern Aſſes* are a much larger and more beautiful Animal than ours; and it plainly appears, the *Patriarchs* and *Judges* of the *Jewiſh* Nation thought it no Diſgrace to ride upon them; of which *Abraham*, (*Gen.* xxii. 3.) *Moſes*, (*Exod.* iv. 20.) and *Jair's* Family, (*Judg.* x. 4.) are Inſtances. Nay, *Magiſtrates* are ſpoken of by the general Deſcription, of thoſe that *rode on white Aſſes*. *Judg.* v. 10. (Compare *Numb.* xxii. 21. 2 *Sam.* xvi. 2. xvii. 23. xix. 26.) So that all the *Ridicule* which has fallen on this Paſſage, muſt, to ſpeak with all poſſible Charity, be retorted on the *Ignorance* of thoſe, who have taken upon them to cenſure what they did not underſtand.

(*h*) *He-*

meek, and ſitting upon an Aſs, and a Colt the Fole of an Aſs. [JOHN XII. 15.]

"*ſitting upon an Aſs*; *yea*, he ſhall come upon "*a Colt the Foal of an Aſs*, which, tho' it had "never been backed before, ſhall in his miracu- "lous Hands be tractable and gentle." Sect. 146.

JOHN XII. 16. Theſe Things underſtood not his Diſciples at the firſt: but when Jeſus was glorified, then remembred they that theſe Things were written of him, and *that* they had done theſe Things unto him.

Now it is to be obſerved, that *his* Apoſtles and other *Diſciples did not underſtand theſe Things at firſt*, nor recollect the Correſpondence between the preceding Prophecy and the Event: *But when Jeſus was* raiſed from the Dead, and *glorified* at the Right Hand of the Father, from whence he ſent down his Spirit to inſtruct them in the Myſteries of his Word and Kingdom, *then they remembered that theſe Things were written concerning him* as the Meſſiah; *and* [*that*] *they had done theſe Things unto him*, without any deſigned Reference to the Prophecy, which at the Time of its Accompliſhment they did not ſo much as think of. John XII. 16.

LUKE XIX. 37.— And when he was come nigh, even now at the Deſcent of the Mount of Olives,

And when he was come nigh to the City, [*and was*] *now at* the lower Part of *the Deſcent of the Mount of Olives*, which lay, as was ſaid before, to the Eaſt of Jeruſalem, and was but a few Furlongs from it, Luke XIX. 37.

JOHN XII. —12. Much People that were come to the Feaſt, when they heard that Jeſus was coming to Jeruſalem,

A great Multitude of People, *who were come* from Galilee and other Parts *to* celebrate *the Feaſt* of the Paſſover, *having heard* by ſome who had run before the reſt of the Company, *that Jeſus was coming* in this ſolemn Pomp *to Jeruſalem*, immediately reſolved to go and uſher him in with all poſſible Reſpect: John XII. 12.

13 Took Branches of Palm-trees, and went forth to meet him, and cried, Hoſanna, bleſſed *is* the King of Iſrael, that cometh in the Name of the Lord.

And accordingly they *took Branches of Palm-trees*, which were commonly carried before thoſe who rode in publick Triumph, *and went forth to meet him, and cried, Hoſannah!* May GOD ſave and proſper him *(b)*! *Bleſſed be the King of Iſrael, who comes in the Name*, and by the Authority *of the Lord* our GOD, to redeem us, and to rule over us. (Compare Pſal. cxviii. 25, 26.). 13.

14. p. 291.

15 } p. 293. 16 }

17 The People therefore that was with him when he called

Now as he rode along in all this Pomp, *the People who were with him (i), when he called Lazarus* 17.

(*b*) *Hoſannah!* May GOD ſave and proſper him!] I ſuppoſe few Readers need to be informed, that the *Hebrew* Word *Hoſannah* ſignifies, *Save we beſeech thee.*

(*i*) *Now the People who were with him.*] It is impoſſible, that their not underſtanding the Prophecy of *Zechariah* now, or recollecting it afterwards, (which are the Things mentioned in the preceding Verſe, *John* xii. 16.) ſhould be *the Reaſon* of what follows here. It appears there-

Sect. 146. *rus out of his Grave, and* by that Almighty Voice *raiſed him from the Dead*, among whom he had lain Part of four Days, *teſtified* [*it*] to the Strangers who were come up out of the Country, and told them what a glorious Miracle they had been Eye-witneſſes to. [*And*] *for this Cauſe*, among others, and indeed with a peculiar Regard to this, *the People alſo met him* in the Manner which has been deſcribed above; *becauſe they heard that he had done this* aſtoniſhing *Miracle*, which, in ſome Circumſtances, exceeded any which he had wrought before.

John XII. 17. 18

And the whole Multitude of the Diſciples that had attended him from Bethany, both they *that went before* him, *and* they *that followed* after, in his triumphant Proceſſion, *began* greatly *to rejoice, and to praiſe GOD with a loud Voice, for all the mighty Works* and glorious Miracles, *which they had ſeen* performed by him on a great Variety of Occaſions, and which they now particularly called to Mind. [*And*] as they now were met by a vaſt Concourſe of People from Jeruſalem, *they* joined together in their Triumphs and Congratulations, and *cried* with all their Might, *ſaying*, " *Hoſannah to the* great illuſtrious *Son of* " *David*, who now vouchſafes to make his pub- " lick Appearance among us; *bleſſed be He*, [*even*] " *the* long expected *King* and Sovereign of GOD's " People, *who* now *comes* to us *in the Name of* " *the Lord!* May the moſt exalted Honours be " paid him! May continued Proſperity attend him! " Let there be *Peace in Heaven*, and a rich Variety " of Divine Favours be diſpenſed from thence; *and* " in Return for them, let *Glory* be given to GOD " *in the* moſt exalted Strains, and let all the *higheſt* Mark XI. 10. " Orders of Angels join in his Praiſes! *Bleſſed* " and proſperous *be the* ſacred *Kingdom of our* " *Father David!* May it ſpeedily be eſtabliſhed, " and may it long flouriſh; even that Kingdom, " which is not gained by the Alarms of War, and " Garments rolled in Blood, but *which comes in* " *the*

Luke XIX. 37.

18 For this Cauſe the People alſo met him, for that they heard that he had done this Miracle.

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LUKE XIX. —37. [And] the whole Multitude of the Diſciples [that went before, and that followed,] began to rejoice and praiſe GOD with a loud Voice, for all the mighty Works that they had ſeen: [MAT. XXI. 9.— MARK XI. 9.—]

38 [*And* cried,] ſaying, [Hoſanna to the Son of David;] bleſſed [is he, *even*] the King that cometh in the Name of the Lord: Peace in Heaven, and Glory in the Higheſt. [MAT. XXI. —9.— MARK XI. —9.]

MARK XI. 10. Bleſſed *be* the Kingdom of our Father David, that cometh in the

called Lazarus out of his Grave, and raiſed him from the Dead, bare Record.

therefore, (and it is very material to obſerve it,) that ω [*therefore*,] is ſometimes uſed in a looſer Senſe, ſo as to anſwer to [*and*] or [*now*] in our Language.

the Name of the Lord: Hoſanna in the Higheſt. [MAT. XXI. —9.]

" *the Name of the Lord*, and renders itſelf, by Sect. 146.
" that powerful Influence on Men's Spirits which
" we now feel, victorious over whatſoever would Mark XI.
" oppoſe it! *Hoſannah* therefore *in the higheſt* 10.
" Strains! Repeat again, and again, your Songs,
" and your Congratulations." Thus they expreſſed their joyful and rapturous Expectations of his aſſuming the Royal Dignity, and vindicating Iſrael from the Roman Oppreſſion; and emboldened by the Diſplay of his Power in the Reſurrection of Lazarus, they feared not the Reſentment of their preſent Maſters, for declaring themſelves thus openly in his Favour.

LUKE XIX. 39. And ſome of the Phariſees from among the Multitude, ſaid unto him, Maſter, rebuke thy Diſciples.

And ſome of the proud and envious *Phariſees*, Luke XIX.
who were *among the Multitude* as Spies rather than 39.
Friends, were much offended at the high Honours that were paid to Jeſus, and maliciouſly *ſaid to him*, with an Intent to embarraſs and expoſe him, *Maſter*, canſt thou be pleaſed with all this Noiſe? or can it be conſiſtent with thy great Humility to ſuffer it? Why doſt thou not *rebuke thy Diſciples* for ſuch dangerous Acclamations as theſe? Doſt thou intend to give Encouragement to ſuch ſeditious Speeches, and to ſtand by the Conſequences which may follow them?

40 And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their Peace, the Stones would immediately cry out.

And Jeſus, who was now determined to lay 40
aſide that Reſerve, which for wiſe Reaſons *he* had formerly uſed, *anſwered and ſaid unto them, I tell you, that* the Reaſon for theſe Acclamations is ſo plain, and the Evidences of it ſo ſtrong, that it muſt be great Stupidity not to ſee, and great Obſtinacy not to own it: So that *if theſe ſhould be ſilent*, one might almoſt expect that *the* very *Stones ſhould immediately cry out*, to proclaim my Kingdom: Yea, GOD would even animate the Stones on ſuch an Occaſion, rather than he would ſuffer me to want this Triumph, ſo evidently marked out by his Prophets.

JOHN XII. 19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the World is gone after him.

The Phariſees then turning from him, with John XII.
Envy and Rage, *ſaid to each other, Perceive ye* 19.
not, *that you gain no* Manner of *Advantage* by all your Conſultations, and the Decrees of your Sanhedrim? *Behold, the* whole *World is gone after him*, till he has now thrown off the Maſk,

and

Sect. 146. and declares his Pretences; which, if the People thus fall in with them, muſt neceſſarily end in our Ruin, and perhaps in that of the whole Nation.

John XII. 19.

IMPROVEMENT.

John xii. 14. LET us behold this *meek Triumph* of the Great *Redeemer* with Pleaſure! He entered the Capital of his Kingdom, *riding upon an Aſs*: A Circumſtance, in which he made, tho' by no means a ridiculous, yet to be ſure, a very humble Figure: Yea, he appeared exactly as the *Prophet* deſcribed him, upon *a Colt, the Foal of an Aſs*, not yet grown up to its beſt Form, nor adorned with any ſumptuous or elegant Furniture, but only covered with the *Mantles* of his poor Attendants, and perhaps with nothing better for a Bridle than *a Cord*, which might have *tied* the Foal *at the Door*.

Mat. xxi. 4, 5. *Mark* xi. 4, 7.

Let us imagine, that we ſaw the *Son of GOD*, and the *King of Iſrael*, thus proceeding towards *Jeruſalem*, and the *People meeting him*, and ſurrounding him with their Acclamations: *Hoſannah! Bleſſed be he that cometh in the Name of the Lord!* Do not our Hearts ſpring at the Sound? Do we not, as it were in Spirit, go forth with them, and join in their ſublime, tho' ſimple Song? Thus let us welcome him into our Hearts! Let us echo it back! *Bleſſed be he that cometh in the Name of the Lord*, with Divine Authority, and Divine Bleſſings in his Hands! And *bleſſed be the Kingdom* he hath erected! May perpetual Proſperity attend it! May *the North give up* a Swarm of Subjects to it; and may not *the South keep back* her ſwarthy Sons! *May Nations be born at once*, and Thouſands together made *willing in the Day of his Power!* Surely if theſe are not our affectionate Wiſhes, the warm and zealous Sentiments of our very Hearts, it may almoſt be expected, that the very *Stones ſhould cry out*, to accuſe and condemn our ungrateful Stupidity.

John xii. 13. *Mark* xi. 10. *Luke* xix. 40.

Unhappy *Phariſees*, who looked on theſe *Triumphs* with Envy and Rage, and grieved that *the World was gone after him!* Yet leſs unhappy, had they not renewed their Attempts againſt him, thoſe fatal Attempts, which ended in their Ruin! But who, that had ſeen the *Proceſſion*, and heard the *Shouts* of the tranſported *Multitude*, could have imagined or believed, that before the End of the Week they ſhould have turned their Voices againſt him, and inſtead of *Hoſannah*, ſhould have cried out, *Crucify him?* Yet ſo it was; and *Chriſt* knew it would be ſo. Such is the Uncertainty of popular Applauſe! Who would then purchaſe it at the Expence of his Conſcience, or even of his Eaſe?

John xii. 19.

Theſe Tranſports were raiſed by the Hopes of a *Temporal Kingdom*; and when thoſe Hopes were diſappointed, theſe Tranſports were turned into

into Rage. Oh that there may be none, under all the Engagements of a *Chriſtian*, and even of a *Miniſterial* Profeſſion, who proclaim *Chriſt* with great Appearances of Zeal, only that they may exalt themſelves; and wiſh Proſperity to *his Kingdom*, only as it may promote their own Intereſt in a *World*, from which it was the great Deſign of his Death, to *redeem* his Servants! Sect. 146.

SECT. CXLVII.

CHRIST *having wept over* Jeruſalem, *enters into it, and vindicates the* Temple *a ſecond Time, from the Profanation of the Traders.* Mat. XXI. 10,—16. Mark XI. 11.— Luke XIX. 41, *to the End.*

LUKE XIX. 41.

AND when he was come near, he beheld the City, and wept over it,

LUKE XIX. 41.

THUS our Lord went on, in his triumphant Progreſs toward Jeruſalem; *and when he was come near* it, and had now the View of it before him, (the Place where he was commanding an extenſive Proſpect of it,) *beholding the City* in all its preſent Beauty and Glory, and conſidering the Calamities which would ſhortly be its Ruin, *he* tenderly *wept over it*, Sect. 147. Luke XIX. 41.

42 Saying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things *which belong* unto thy Peace! but

Saying, Oh that thou hadſt known (a), even thou unhappy City, which art now on the very Point of being devoted to final Deſtruction! oh that at length, tho' with the greateſt Obſtinacy thou haſt deſpiſed the Meſſages of all thy Prophets, thou hadſt but known and ſeriouſly regarded, *at leaſt in this thy* lateſt *Day* and Opportunity of Grace, *the* important *Things which belong to thy Peace*, and on which 42

(a) *Oh that thou hadſt known.*] It is certain, as we have obſerved elſewhere, (*Note (a)* on *Luke* xii. 50. *pag.* 125.) that the *Particle* εἰ is ſometimes uſed to expreſs *an ardent Wiſh*; (compare *Numb.* xxii. 29. and *Joſh.* vii. 7. *Septuag.*) and the Connection here will very well bear it.——If our *Tranſlation* be retained, it muſt be acknowledged, that the *broken Manner of ſpeaking* is very emphatical: *Our Lord* will then ſeem to pauſe, in a ſilent Reflection on the happy Conſequences, that would have attended their obedient Regard to his Invitations and Addreſſes.——But to add the Words, [*it had been well,*] which ſome have propoſed, would rather enervate, than help the Senſe; as I think it would do in moſt of the Paſſages, which learned Criticks have produced from the *Greek* Writers, as Inſtances of a like Figure of Speech. See *Mr. Hallet, on Script. Vol.* i. *pag.* 11.

Sect. 147. Luke XIX. 42. which thy final Happineſs depends! *But now*, alas, *they are hid from thine Eyes*, and GOD will leave thee in his righteous Judgment to this affected Ignorance and obſtinate Perverſeneſs, till it end in thine utter Ruin.

but now they are hid from thine Eyes.

43 *For* the Time haſtens on, and in a little while *the Days ſhall come upon thee*, *when* thou ſhalt ſuffer all the Hardſhips of the cloſeſt Siege, and *thine Enemies ſhall draw a Trench about thee, and compaſs thee round, and preſs thee in on every Side*, ſo that thou neither ſhalt be able to reſiſt, nor to eſcape them:

43 For the Days ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every Side,

44 *And they ſhall level thee with the Ground* on which thou ſtandeſt, *and* cruſh *thy Children within thee* under thy Ruins; *and ſhall not leave* ſo much as *one Stone upon another in thee* (*b*) of all thy ſplendid and ſacred Structures: And all theſe terrible Calamities ſhall overwhelm thee, *becauſe thou didſt not know* and conſider *the* appointed *Seaſon of thy* merciful *Viſitation*, nor attend to thoſe Overtures of Grace, which I have come in Perſon ſo frequently to make, and have ſtill urged with ſo much Seriouſneſs and Tenderneſs.

44 And ſhall lay thee even with the Ground, and thy Children within thee; and they ſhall not leave in thee one Stone upon another: becauſe thou kneweſt not the Time of thy Viſitation.

Mat. XXI. 10. *And Jeſus entered into Jeruſalem* with great Solemnity, amidſt the joyful Acclamations of the People; *and as he made his Entrance* in ſuch a publick and remarkable Way, *the whole City was in a* great *Commotion* at ſo uncommon an Appearance, *ſaying*, *Who is this*, that comes in all this Pomp, and is attended with theſe high Congratulations?

MAT. XXI. 10. [And Jeſus entred into Jeruſalem:] and when he was come, all the City was moved, ſaying, Who is this? [MARK XI. 11.—]

11 *And the Multitude* that came with him *ſaid*, *This is Jeſus the* great *Prophet*, who is *of Nazareth in Galilee*, even He that is ſo celebrated all over the Country, for the Fame of his Doctrine and Miracles.

11 And the Multitude ſaid, This is Jeſus, the Prophet, of Nazareth of Galilee.

12 *And Jeſus* having come into the City by the Eaſtern Gate, alighted from the Colt, and *went* directly *into the Temple of GOD*, to worſhip there, and to preach to the People: *And when he had looked round about*, and made his Obſervation

12 And Jeſus went into the Temple of GOD, and [when he had looked round about

(*b*) *Shall not leave one Stone upon another in thee.*] *Joſephus* has ſo particularly and affectionately recorded the Accompliſhment of every Part of *this Prediction*, eſpecially in the *Sixth Book* of his *Jewiſh War*, that I cannot but recommend the Peruſal of it to every *Chriſtian*, who has an Opportunity of reading it.

(*c*) *When*

about upon all Things,] [Luk. began to] caſt out all them that ſold, and [Luk. them that] bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves: [Mark XI.—11.—Luke XIX. 45.]

vation *upon all Things* there *(e)*, as he perceived thoſe Prophanations were again renewed, which he had formerly ſo ſolemnly chaſtiſed ſoon after he entered on his publick Miniſtry, *he began* with a holy Indignation to animadvert upon them, as he had done Three Years before *(d)*, and *to drive out all them that ſold and bought in* the Outer Court of *the Temple*, which was appointed for the Gentile Proſelytes to worſhip in, but was made uſe of by the Jews as if it were a common Market-place; *and* with an irreſiſtible Authority he *overthrew the Tables of the Exchangers of* foreign *Money* into the current Coin, which thoſe that came from diſtant Parts might want to offer for the Service of the Sanctuary; (ſee Exod. xxx. 13, 14.) *and* likewiſe overturned *the Seats of them that ſold Doves* for Sacrifices. *And he ſaid to them* as he turned them out, Such Practices as theſe profane the Houſe of God, and ſhamefully pervert the Uſe for which it was deſigned; for *it is written*, (Iſa. lvi. 7.) "*My Houſe ſhall* "*be called an Houſe of Prayer*," and ſhall be ſet apart for the Performance of Religious Worſhip: *But you have* turned it into an Houſe of Merchandiſe, and *made it* (as the Prophet ſpeaks, Jer.

Sect. 147. Mat. XXI. 12.

13 And ſaid unto them, It is written, My Houſe [is, *and*] ſhall be called the Houſe of Prayer; but ye have 13

(*c*) *When he had looked round about upon all Things.*] It is plain from this Expreſſion of *St. Mark*, that *Jeſus*, when he *went into the Temple* on the Day of his publick Entry, took particular *Notice* of *all Things* there; which it is hardly probable that he would do, without reforming the Abuſes with which the *Jews* ſo ſhamefully profaned it; and *Matthew* ſo expreſsly joins his *driving out the Traders* with the Tranſactions of *this Day*, that howſoever it appears from ſeveral Inſtances, that the *Evangeliſts* are not always exact in obſerving the *Order of Time*, it is highly reaſonable to ſuppoſe, that *Jeſus purged the Temple* on *this Day*. Yet it appears ſo evident from *Mark*'s Account, (*ver.* 12,——17.) that the *Traders were driven out* on the *next Day*, when *Chriſt* returned from *Bethany* to the Temple, after he had *curſed the Fig-tree*, that I cannot but ſuppoſe with *Mr. Whiſton* (in his *View of the Harmony*, *pag.* 130, 131.) that this Occurrence happened *twice*: And therefore I have only given here what *Matthew* and *Luke* relate of this Matter, reſerving *Mark*'s Account to the *next Day*: (See *Sect.* 150. *Note (a)* on *Mark* xi. 15.) Tho', after all, I dare not be confident in a Caſe, where the greateſt *Criticks* are ſo much divided in their Sentiments.

(*d*) As he had done Three Years before.] I ſee no Reaſon to wonder at the *Repetition* of ſuch an Action as this, or to imagine that *John* would have placed *this Story* ſo early in his Hiſtory, as he does, if it had not happened *then*, as well as *now*. (See *John* ii. 13,—16. *Vol.* i. *pag.* 140, 141.)——Some have obſerved a greater *Severity* in *our Lord*'s Treatment of *thoſe that ſold Doves* now than before, as he now *overthrew their Seats*, whereas he formerly contented himſelf with ordering the Owners to *take them away*. (*John* ii. 16.) But I will not anſwer for the Solidity of the Remark.

Sect. 147. Mat. XXI. 13. Jer. vii. 11.) *a Den of Robbers* (*e*), a Place where Traffick is carried on by Perſons of the moſt infamous Character, who live by Deceit and Oppreſſion, and practiſe the vileſt Extortion, even in the Houſe of the Righteous and Bleſſed GOD. (Compare John ii. 14,—16. Sect. 21. and Mark xi. 15, 17. Sect. 150.)

have made it a Den of Thieves. [LUKE XIX. 46.]

14 *And* there were many of *the Blind and Lame* (*f*), who had no ſooner heard of his Arrival in the City, but they immediately deſired to be led to the Place where he was; and they *came to him in the Temple, and he* graciouſly *healed them* in the Preſence of all the People.

14 And the Blind and the Lame came to him in the Temple, and he healed them.

15 *But when the Chief Prieſts and Scribes beheld the Wonders he performed, and* obſerved how *the* very *Children* were *crying out in the Temple, and* continued the Song which the Multitude had begun, *ſaying*, "*Hoſannah to the Son of David!* "With joyful Acclamations we congratulate his "Coming, and bid him welcome into the City "of his Royal Father!" inſtead of being open to Conviction, *they were filled with Indignation*

15 And when the Chief Prieſts and Scribes ſaw the wonderful Things that he did, and the Children crying in the Temple, and ſaying, Hoſanna to the Son of David; they were ſore diſpleaſed.

16 and Reſentment. *And they ſaid to him, Doſt thou hear what theſe* Children *ſay?* and judge it proper to encourage theſe unthinking Creatures in ſuch Language as this? *And Jeſus ſays unto them, Yes*, I am ſenſible enough of what they ſay, nor is it needful, or fit, that I ſhould reprove them for it. Are you unacquainted with the Scriptures, you that would have the People to regard you as the great Teachers of the Law? or *have you never read* what David ſays, (Pſal. viii. 2.) "*Out of the* "*Mouth of Babes and Sucklings* thou haſt or- "dained that Strength, whereby *thou haſt per-* "*fected* thine own *Praiſe*, by the Weakneſs of the

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe?

(*e*) *A Den of Robbers.*] *Biſhop Smallbrooke* well obſerves, (in his *Anſwer to Woolſton, Vol. i. pag.* 168.) that *our Lord* in this Expreſſion ſeems to allude to the Cuſtom, which *Robbers* in thoſe Parts had of ſheltering themſelves in *Dens* and *Caves* in the Wilderneſs, where great Multitudes of them often joined in ſharing their Plunder.

(*f*) *The Blind and Lame.*] Many ſuch would, no doubt, be waiting in the ſeveral Avenues of the Temple, to aſk Alms at a Time when there would be ſuch a vaſt Concourſe of People: And there ſeems a peculiar Propriety in *our Lord*'s multiplying theſe aſtoniſhing *Miracles*, both to vindicate the extraordinary Act of Authority he had juſt been performing, and to make this his laſt Viſit to *Jeruſalem* as convincing as poſſible, that thoſe who would not ſubmit to him might be left ſo much the more inexcuſable.

(*g*) *Out*

" the Inſtruments made uſe of in thy Service (*g*)?" Sect. 147.
You cannot but have read it, and I aſſure you, that as GOD in many Inſtances has uſed, and in a little while will eminently uſe, ſome of the weakeſt and meaneſt of Mankind to accompliſh his great and glorious Purpoſes; ſo this Event is a moſt ſignal Illuſtration of thoſe Words; and it is by a ſecret Influence of GOD on the Minds of theſe Little ones, that they are led, as it were, to upbraid your Silence and Inſenſibility, by ſo remarkable and ſuitable an Exclamation. Mat. XXI. 16.

LUKE XIX. 47. And he taught daily in the Temple. But the Chief Prieſts and the Scribes, and the Chief of the People, ſought to deſtroy him;

And thus *he was* till the Time of the Paſſover, which was celebrated within Five Days after this (*b*), *teaching daily in the Temple: But the Chief Prieſts and the Scribes, and* others of *the Rulers of the People*, who had before decreed his Death, were ſtill contriving how they might execute their horrid Deſign, and diligently *ſought* an Opportunity *to deſtroy him:* But they knew not how to effect it, *and could not* immediately *find* out *what they might do* for that Purpoſe, or what ſafe Method they might take to ſeize him; *for all the* common *People liſtened to him with ſo great Attention* and Pleaſure, that they hung as it were on his Lips while he ſpake (*i*), and preſſed upon each other for an Opportunity of hearing him. The Magiſtrates therefore feared, leſt the Populace ſhould tumultuouſly riſe in his Defence, if they offered any publick Violence to him, and that thus they might endanger themſelves, while they ſought to deſtroy Jeſus. Luke XIX. 47.

48. And could not find what they might do: for all the People were very attentive to hear him.

48.

IMPROVE-

(*g*) *Out of the Mouth of Babes, &c.*] To *ordain Strength*, which is the Phraſe the *Pſalmiſt* uſes in the Paſſage here referred to, was in effect (as the *Seventy* render it,) to *perfect Praiſe*; ſo that there is no need to be ſolicitous about that little Variation in the *Quotation*. ——This general Obſervation of *David* was greatly illuſtrated, by the *Hoſannahs* of theſe *Children*; and yet much more, by the Triumph of the *Apoſtles*, weak as in many Reſpects they were, over all the Oppoſition of *Jews* and *Gentiles*.

(*h*) Celebrated within Five Days after this.] This was the *Firſt Day of the Week*, or our *Lord's-Day*; in Commemoration of which *Palm-Sunday* was long ago denominated, and as Ceremonies increaſed, was particularly obſerved. The *Paſſover* was celebrated by *Chriſt* on the *Thurſday-Night* following, and he was crucified on *Friday*. Some Tranſactions of each intervening Day are marked in the following Hiſtory.

(*i*) They hung as it were on his Lips while he ſpake.] This is the literal Import of ἐξεκρεμᾶτο αὐτοῦ ἀκουων. To render it, (as in a *late Verſion*,) *The Populace were ſtrongly attached to his Doctrine*, is far from expreſſing the full Senſe.

(*k*) *Houſe*

IMPROVEMENT.

Sect. 147. NEXT to the Sight of a *bleeding* and *dying Redeemer*, there can ſurely be none in the whole World more affecting than this, which
Luke xix. 41. is here repreſented; even *the Son of GOD weeping over periſhing Sinners*, yea, over the Sinners of *Jeruſalem*. We might, perhaps, have been ready to think, that foreſeeing ſo circumſtantially, as we know he did, all the ungrateful and inhumane Treatment he was to meet with in this Neſt of Murtherers, with the Scene of his Sufferings, and the very *Houſe of Caiaphas* in his full View (*k*), he ſhould rather have *taken up a Proverb* againſt it, and have anticipated the Triumphs of that awful Day, when GOD would plead his Cauſe with irreſiſtible Terror, and avenge the Quarrel of his Sacred Blood. But behold, he ſeems to forget *himſelf*, and all his Wrongs, great and cruel as they were; and in the midſt of a *Proceſſion* intended for his Honour, he *melts into Tears*, as if it were for the Calamity of a Friend, or a Brother; and ſays in the moſt genuine
Ver. 42. Language of undiſſembled Grief, *Oh that thou hadſt known, even thou, at leaſt in this thy Day, the Things that belong to thy Peace!*

Behold, oh our Souls, with Wonder, and with Awe, at once *the Good-*
Ver. 43, 44. *neſs*, and *Severity of GOD: (Rom.* xi. 22.) The Sinners of *Jeruſalem wept over*, and yet *abandoned to Ruin*. We have our Part in all this:
Ver. 42. The Tidings of the Goſpel are *the Things which belong to our Peace*, the Things on which our everlaſting Happineſs depends. Let us remember, that the Time will come, in which, if we do not attend to them, they will be *hid from our Eyes*. There is a limited *Day* of Mercy and Grace; and therefore *To-day, while it is called To-day, let us hear his Voice, and not harden our Hearts*; *(Heb.* iii. 15.) leſt ſlighted *Mercy* at length retire, and *Vengeance* take its Turn; *a Vengeance* which will fall the heavier, and pierce the deeper, in Proportion to all the *Long-ſuffering*, and *Goodneſs*, which have been exerciſed towards us in vain. Let all, and eſpecially the *Miniſters* of *Chriſt*, learn Compaſſion to Souls by ſuch an Example; and when the ſtrongeſt Efforts of Love prove ineffectual for their Recovery, let us at leaſt be *mourning* for them *before the Lord*, and *weeping over* the Ruin which we cannot prevent.
Mat. xxi. 12. Tho' *Chriſt* had *cleared the Temple* from the Prophanations of theſe *Traders* at the Beginning of his Miniſtry, he found the ſame Pollutions returned

(*k*) *Houſe of Caiaphas* in his full View.] If we may credit the beſt Accounts of *Jeruſalem* which remain, this was exactly the Caſe.—I cannot forbear referring my Reader to *Mr. Howe*'s excellent Treatiſe, entitled, *The Redeemer's Tears wept over loſt Souls*; in which, as in moſt of his practical Works, there are ſuch ſublime and pathetic Strokes of true, manly, and Chriſtian Eloquence, as do a great Honour to the Language and Age in which they were written.

returned at the Close of it. And, alas, how often do we find it thus, with respect to our Hearts! How soon do those Weeds spring up again, which we had been endeavouring with a resolute Hand to root up; and how often are Efforts for Reformation forgotten, even when the Attempt appeared at first to be most necessary! Let us learn of *Christ*, not to be *weary of well-doing*, but with continued Zeal renew our Endeavours again and again. Sect. 147.

The *Scribes* and *Pharisees* envied *Christ*; but the *Children* surround him with their *Hosannahs*; and he graciously accepts their feeble Accents of Praise, as *ordained* by GOD out of the *Mouths of Babes and Sucklings*. Nor will he now *despise the Day of small Things*. Oh that we might have the Pleasure to see *little Children* pronouncing the Name of *Christ* with Reverence and Love! And surely we who are *Parents* must add, with a peculiar Accent, Oh that *our own* may join in the Choir! May they learn the *Song* from our Lips; and may our whole Lives be one continued, visible Proof of the Devotion and Affection, with which we present it! *Amen*. Ver. 15. Ver. 16.

SECT. CXLVIII.

Some Greeks, *that came to celebrate the Passover at* Jerusalem, *are introduced to* CHRIST, *who enters on an excellent Discourse particularly suited to their Circumstances; and retires in the Evening to* Bethany. John XII. 20,—36. Mat. XXI. 17. Mark XI. —11.

JOHN XII. 20.

AND there were certain Greeks, among them that came up to worship at the Feast:

21 The same came therefore

JOHN XII. 20.

AND among those that came up to Jerusalem from different Countries *to worship at the Feast, there were some Greeks*, or Persons who were descended from Grecian Parents, and used that Language, but had forsaken the Idolatry of their Ancestors, and devoted themselves to the GOD of Israel (*a*). *These therefore came to Philip,* Sect. 148. John XII. 20. 21.

(*a*) *Some Greeks*,—who had devoted themselves to the GOD of Israel.] It is strange, that such learned Criticks, as *Isaac Vossius* and *Salmasius*, should imagine these *Worshippers* to have been *Idolatrous Gentiles*. *Dr. Whitby* and several other considerable Writers have indeed thought, that they were such as are commonly called *Proselytes of the Gate*, that is, (as most Readers well know,) Persons who having renounced Idolatry, and being Worshippers of the *GOD of Israel*, might, according to the Law of *Moses*, be permitted to dwell in *Judea*, and to converse among the *Jews*, tho' not with entire Freedom. And it has likewise

Sect. 148. John XII. 21. *Philip, who was of Bethſaida*, a City *of Galilee (b), and aſked* it as a Favour of *him* to introduce them to his Maſter, *ſaying* in a very reſpectful Manner, *Sir, we* earneſtly *deſire to ſee* and hear this *Jeſus* of Nazareth, of whom we have been told ſuch great Things, and who has now been received into the City with ſuch unuſual Regard.

fore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Upon this *Philip comes, and tells* what their Requeſt was to *Andrew*, who likewiſe was of Bethſaida, and had been firſt acquainted with Chriſt; (John i. 40, 44. Sect. 21, 22.) *and then Andrew and Philip*, having agreed upon it, went and *told Jeſus*, that ſome Greeks who were come to the Feaſt deſired Admittance to him.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus.

23 *And Jeſus* immediately ordered them to be brought to him; and as they were approaching him, he *anſwered them, ſaying (c)*, At length *the Hour is come*, and the appointed Time is juſt at hand, *that the Son of Man muſt be glorified*; and I would have you look on the Approach of theſe Greeks, as an Earneſt of the flowing in of all the

23 And Jeſus anſwered them, ſaying, The Hour is come that the Son of Man ſhould be glorified.

24 Gentiles to me. But wonder not, if my Death is to precede it; for *verily, verily I ſay unto you*, and aſſure you of it as a moſt ſolemn and important Truth, that *unleſs a Grain of Wheat fall to the Ground, and die* and waſte away there, *it remains* ſingle and *alone*; *but if it* ſeem to *die* and wither

24 Verily, verily I ſay unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone: but

wiſe been thought, that the Regard which *Jeſus* ſhewed to ſuch, in vindicating the *Court of the Gentiles*, (where they aſſembled for Religious Worſhip,) from the contemptuous Profanations of the *Jews*, (*Mat.* xxi. 12, 13. *pag.* 299.) might diſpoſe theſe pious Perſons to addreſs themſelves to him. —— But their attending at the *Paſſover* leads me rather to imagine, (with *Arndius*, *Miſcel. Sacr. pag.* 6.) that they were what the *Rabbi's* now call *Proſelytes of Righteouſneſs*, that is, ſuch as by *Circumciſion* obliged themſelves to obſerve the whole Law: (Compare *Acts* ii. 5. viii. 27. x. 2.) Yet I will not venture confidently to affirm it.

(*b*) *Bethſaida of Galilee.*] This Town lay on the Borders of *Syrophœnicia*, from whence (as *Grotius* thinks,) theſe *Greeks* might come; ſo that they might, perhaps, be acquainted with *Philip* as a Neighbour; or otherwiſe we cannot ſay, why this Circumſtance relating to him is here mentioned. —— The learned *Reland* argues, that there were *Two Bethſaida's*, of which *this* lay moſt to the *North*. See *Reland. Paleſtin. pag.* 653.

(*c*) *Jeſus anſwered them, ſaying.*] The *Phraſe* here intimates the *Suitableneſs* of the following Diſcourſe to this particular Occaſion, by attending to which many of the Beauties of it will be diſcovered. *Our Lord* might, perhaps, enlarge on ſome of theſe Hints; and if his Hearers took a due Notice of them, and made a proper Report on their Return Home, it might prepare the Way for the *Apoſtles*, when they came by their Preaching more fully to unfold and illuſtrate theſe important Doctrines.

(*d*) *If*

but if it die, it bringeth forth much Fruit.

wither after it is ſown, ſuch is the Principle of Vegetation which it contains, that a new Production of the like Kind ariſes, and *it brings forth much Fruit*. And ſo it is, that I myſelf ſhall fall, and a new Scene be opened, in which my Kingdom ſhall ſeem to be utterly loſt and gone; yet, like the Spring Corn, it ſhall revive, and appear beautiful and fruitful. Sect. 148. John XII. 24.

25 He that loveth his Life, ſhall loſe it: and he that hateth his Life in this World, ſhall keep it unto Life eternal.

But in the mean Time, ſuch Difficulties are alſo to be expected by my faithful Servants, that it is but fit I ſhould inform theſe Strangers of what I have once and again told You; that *he who loves his* own *Life* too well to part with it for my Sake, *ſhall loſe it*, and expoſe himſelf to Death in the worſt and moſt dreadful Senſe of the Word; *but he that* acts, as if he *hates his Life in this World*, by expoſing it to the greateſt Dangers in the Cauſe of my Goſpel, *ſhall preſerve it* even *to everlaſting Life*, and ſecure a State of immortal Glory and Happineſs. (Compare Mat. x. 39. Sect. 76. Mark viii. 35. Sect. 89. and Luke xvii. 33. Sect. 128.) 25

26 If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be: if any Man ſerve me, him will *my* Father honour.

If any Man therefore would engage to *ſerve me* as one of my loyal People, *let him* reſolve to *follow me* whitherſoever I ſhall lead him, and whatever Dangers and Difficulties may lie in the Way; *and* let him know for his Encouragement, that *where I am*, or where I ſhortly am to take up mine Abode, *there ſhall alſo my* faithful *Servant be*; for I will aſſign him an Inheritance in that bleſſed World, where I am for ever to reſt and reign, after all the Hardſhips and Sufferings I have endured here: *And* I aſſure you, that among all that follow me, *if any Man*, whatever his Nation be, or whatever his religious Profeſſion may before have been, will faithfully *ſerve me* here *(d)*, [*my*] *Father will* alſo confer diſtinguiſhed *Honour*, as well as rich Rewards, upon *him*, and make him for ever both great and happy. 26

Having

(*d*) *If any Man ſerve me.*] *Our Lord* by this *indefinite Expreſſion* ſtrongly intimates, that *his Kingdom* was to be of a very *extenſive Nature*; and that not only the *Proſelytes of Righteouſneſs*, but *thoſe of the Gate*, and indeed even the *Idolatrous Gentiles* themſelves, might on their believing the Goſpel be admitted into it.

Sect. 148. John XII. 27. Having ſaid this, our Lord pauſed for a while, and entered on a deep Contemplation of the very different Views of Things which lay before him. And then he added aloud, *Now is my* very *Soul* diſtreſſed and *troubled*, in an affecting View of my approaching Sufferings; *and what ſhall I ſay?* What Petition ſhall I offer to GOD on this Occaſion? Shall I ſay, *Father, ſave me from this* dreadful *Hour*, and from all the Agonies which I am to endure in the gloomy Seaſon before me (*e*)? Nay, *but for this Cauſe* was I born into the World, and for this End *I came* even *to this* preſent *Hour*, that I might bear the Sufferings on which I am entering, and might redeem my

27 Now is my Soul troubled: and what ſhall I ſay? Father, ſave me from this Hour: but for this Cauſe came I unto this Hour.

28 People by them. And far be it from me to draw back from ſuch Engagements and Undertakings: I will therefore much rather ſay, *Father, glorify thine own Name*, and diſpoſe of me, and all my Concerns, in ſuch a Way as may moſt effectually anſwer that great End!

28 Father, glorify thy Name.—

Then at that very Inſtant while he was ſpeaking, *there came a Voice from Heaven*, [*which ſaid,*] *I have both* already *glorified* [*it*] by the whole of thy Miniſtry thus far; *and I will glorify* [*it*] yet *again*, in a more ſignal Manner, by what farther remains before thee.

—Then came there a Voice from Heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.

29 *The Multitude therefore which ſtood by and heard* [*it,*] tho' not all in a Manner equally diſtinct, were perfectly aſtoniſhed at the awful Sound; and ſome among them *ſaid, that it thundered* (*f*); while

29 The People therefore that ſtood by, and heard *it*, ſaid that it thundered: others ſaid,

(*e*) *What ſhall I ſay? Father, ſave me from this Hour?*] I ſuppoſe few need be told, that the *Pointing* of the *New Teſtament* is far leſs antient than the *Text*. It is agreeable to obſerve, how many Difficulties may be removed by varying it, and departing from the common *Punctuation*; of which I take *this* to be one of the moſt remarkable Inſtances. For as the *Text* does not oblige us to it, it does not ſeem natural to ſuppoſe, that *our Lord* actually offered this Petition, and then immediately retracted it again.

(*f*) *Said that it thundered.*] *Thunder* often attended *a Voice from Heaven*: (See *Exod.* xix. 16, 19. *Rev.* iv. 5. vi. 1. x. 3.) In Alluſion to which, perhaps, the *Voice* itſelf was called by the antient *Jews, Bath Kol*, or *the Daughter of the Voice*, being uſhered in with *Thunder*, and as it were produced from it.——*Elſner* has ſhewn, that the *Heathens* reckoned, that *ſudden Thunder* was a Sign, that a Prayer then offered met with the moſt favourable Regard. (See *Elſn. Obſerv. Vol.* i. *pag.* 334, 335.)——*Dr. Lightfoot* obſerves here, (*Hor. Hebr. in loc.*) that *Chriſt* had *thrice* the Teſtimony of *a Voice from Heaven*; firſt, when he entered on his publick Miniſtry, as the *High-Prieſt* of our Profeſſion, at his Baptiſm; (*Mat.* iii. 17.) and then a ſecond Time, when a Command was given to hear him,

as

ſaid, An Angel ſpake to him.

while *others*, who were nearer, *ſaid*, It was *an Angel ſpake to him* from Heaven. Sect. 148.

30 Jeſus anſwered and ſaid, This Voice came not becauſe of me, but for your ſakes.

But *Jeſus anſwered and ſaid* to his Diſciples, who ſtood near, and diſtinctly heard it, *This Voice* from Heaven *came not* chiefly *for my Sake*, who was before aſſured of the Affection of my Father, and knew the Purpoſe he had formed to glorify himſelf by me; *but* it was uttered *for yours*, that you may not be offended, and quit your Hope in me and Regard for me, on Account of any of the Sufferings which are coming upon me. John XII. 30.

31 Now is the Judgment of this World: now ſhall the Prince of this World be caſt out.

This indeed is a very critical and important Time; for *now is the Judgment of this World* (*g*), which I am going to conquer and condemn, that by my Death my Followers may be taught, and enabled, to triumph over it, and thoſe may be convinced of Sin, that believe not in me: (Compare Gal. i. 4. and John xvi. 8, 9.) Yea, *now ſhall* Satan, *the Ruler* and God *of this World, be caſt out* from that Empire, which he has ſo long uſurped over the Minds of Men, and eſpecially over the Heathen Nations. (Compare Eph. ii. 2. and 2 Cor. iv. 4.) 31

32 And I, if I be lifted up from the Earth, will draw all Men unto me.

And when I am lifted up from the Earth (*h*), tho' I may ſeem thereby to be made the Trophy of mine Enemies, yet ſuch ſhall be the Effect of that important Event, that *I ſhall* thereby *draw all Men to me*; i. e. I ſhall lay a Foundation for conquering the moſt ſtubborn Hearts by ſo rich a Diſplay of my Love, and ſhall by a ſecret, but powerful Influence on their Minds, perſuade Multitudes of all Ranks, and all 32

as the great *Prophet* of the Church, at his Transfiguration; (*Mat.* xvii. 5.) and now again, when he had made his publick Entry into *Jeruſalem*, as a *King*.

(*g*) *Now is the Judgment of this World.*] *Mr. Maſſey* renders this, (in his *Vernac. Sacra, pag.* 8, 9.) *Now is this World come to its Criſis:* And *Grotius*, and *More*, (in his *Theological Works, pag.* 207.) explain it of the *Redemption of the World*, or its Vindication from the Bondage of *Satan*. But this is ſo unuſual a Senſe of the Word, that I chuſe with *Dr. Whitby* to underſtand it, of the *Condemnation of the World*, or of the *Judgment* paſſed upon its wicked Principles and Practices, and of the *Victory* which *Chriſtians* were to gain over it in Conſequence of the Death of *Chriſt*. See *John* iii. 18, 19. xvi. 8, 11.

(*h*) *When I am lifted up from the Earth.*] I think *Dr. Whitby's Note* on this Text ſufficiently vindicates *this Verſion* of ἐαν ὑψωθω. See the *Greek Verſion* of *Deut.* vii. 1. *Judg.* vi. 3. xxi. 21. 2 *Sam.* vii. 12. 1 *Kings* xiii. 31. *Job* vii. 4. *Prov.* iii. 24. iv. 12. *Jer.* iii. 16. and compare *John* xiv. 3. 1 *John* iii. 2. and 3 *John ver.* 10. where ἐαν ἐλθω may ſignify, *when I come.*

Sect. 148. all Nations, to liſt themſelves under the Banner I raiſe. (Compare John iii. 14, 15. Sect. 26.)

John XII. 33. *Now this he ſpake*, of his being lifted up from the Earth, as *ſignifying by what Death he ſhould die*, even by Crucifixion, in which the Perſon ſuffering was lifted up on high, and hung as it

34 were between Heaven and Earth. And in general, it was underſtood by the People, as implying ſome violent Death ſhortly to come upon him. *The Multitude* therefore *anſwered him*, *We have heard* it taught as a certain Truth *out of the Law*, or out of the Volume of our Sacred Writings, *that the Meſſiah* is immortal, and *abides for ever*, " that his Kingdom is an everlaſting King-" dom, and his Dominion continues unto all Ge-" nerations :" (2 Sam. vii. 16. Pſal. lxxxix. 29. cx. 4. Iſai. ix. 7. Ezek. xxxvii. 25. Dan. ii. 44. vii. 14.) *And how* then *doſt thou*, who now plainly profeſſeſt thyſelf to be the Meſſiah, *ſay that the Son of Man muſt be lifted up* from the Earth, and die a violent Death? *Who is this Son of Man* (*i*)? Is he, as ſuch Language as this might ſeem to intimate, a different Perſon from the Meſſiah, whom we have been taught to expect under the Title of the Son of Man? This was ſaid by ſome of the Multitude, who were ill-affected towards him, and deſired to find ſomething to object againſt him.

35 *Then Jeſus ſaid to them*, Do not cavil at what I now ſay; but remember, how ſhort this Opportunity is, which thro' the Divine Goodneſs you now enjoy: *Yet a little while is the Light with you*, which you may derive from me, or my Servants, who ſhall come to you in my Name; *walk* there-

33 (This he ſaid, ſignifying what Death he ſhould die.)

34 The People anſwered him, We have heard out of the Law, that Chriſt abideth for ever: and how ſayeſt thou, The Son of Man muſt be lift up? who is this Son of Man?

35 Then Jeſus ſaid unto them, Yet a little while is the Light with you: walk while

(*i*) *Who is this Son of Man?*] A Writer of great Note interprets this, as if they had ſaid, " Who is this, that ſo abſurdly, and inconſiſtently with the Prophets, ſpeaks of him-" ſelf as the *Son of Man*, while he talks of being *lifted up*, and dying?" (See *Dr. Sykes of Chriſtianity*, *pag.* 110.) But the Senſe given in the *Paraphraſe* appears to me more natural, and I am pleaſed to find it in *Grotius*. This was a real and important Difficulty; but it was fit ſome Obſcurity ſhould for the preſent be left upon it, leſt the Plainneſs of the *Prediction* ſhould have prevented its Accompliſhment. *Our Lord* therefore gave the Diſcourſe a uſeful Turn, and a few Days more proclaimed the Myſtery, which he had before revealed to his *Apoſtles* in private, when he ſet out on his laſt Journey to *Jeruſalem*. (See *Mat.* xx. 18, 19. *pag.* 264.)

while ye have the Light, left Darkneſs come upon you: for he that walketh in Darkneſs, knoweth not whither he goeth.

therefore *while you have the Light*; comply with the gracious Purpoſes of GOD in making theſe Diſcoveries to you, and regulate your Temper and Conduct by them; *that Darkneſs may not overtake you*, that you may not be deprived of the Goſpel, and left in a Night of Ignorance and Miſery: *For* you know it is a moſt uncomfortable Thing for a Traveller to be benighted in his Way, as *he that walks in Darkneſs* wanders from Place to Place, and *knows not whither he goes*, or into what Dangers he may fall the very next Step he takes; and much more dreadful will it be for you, to be deſerted of GOD, and left to the Darkneſs and Folly of your own Hearts. (Compare John xi. 9, 10. Sect. 139.) Let me therefore once more ſeriouſly and kindly exhort you, that *while you have the Light* thus clearly ſhining around you, you *believe in the Light*, and honeſtly follow it, *that you may be the Children of Light*, who being now truly wiſe and good, ſhall be the Heirs of Holineſs, Glory, and Joy everlaſting. Sect. 148. John XII. 35. 36

36 While ye have the Light, believe in the Light, that ye may be the Children of Light.—

37 - p. 311

—*Theſe Things ſpake* Jeſus, [and he left them,] and departed; [MAR. and now the Even-tide was come, he went] [out of the City unto Bethany] [MAR. with the Twelve;] [and he lodged there,] and did hide himſelf from them. [MAT. XXI. 17. MARK XI.—11.]

Theſe Things Jeſus ſpake, when the Greeks applied themſelves to him; *and* as the unbelieving Jews were greatly irritated by the Actions and Diſcourſes of the Day, and would not be awakened to Conviction, he *left them, and departed* thence to a retired Place: *And when now it was late in the Evening, he* privately *went out of the City to Bethany, with* none to attend him but *the Twelve* Apoſtles; *and* knowing that his Enemies were watching to deſtroy him, and might have attempted to ſeize him by Night, if he had tarried at Jeruſalem, *he lodged there* at Bethany, *and concealed himſelf from them*, to avoid the Aſſaults of their deliberate Malice till his Hour was come.

IMPROVEMENT.

WHO can wonder at the Deſire theſe *Greeks* expreſſed, to *ſee* ſo celebrated a Perſon as *Jeſus* was! We hope there was ſomething more than mere Curioſity in it, and that at length they ſaw him with believing Eyes, and according to his Prediction *glorified him* by a cordial Accept- *John* xii. 20, 21. Ver. 23.

Sect. 148. Acceptance of his Goſpel. — His *Diſciples*, we ſee, were ready to introduce them: And ſurely every faithful *Miniſter of Chriſt* will undertake the Taſk with Pleaſure, when he ſees Souls awakened by Divine Grace, and enquiring after *Jeſus* with affectionate Concern.

Ver. 22.

Bleſſed be GOD, it has already in many Inſtances been ſeen, that by the *Death of Chriſt* an *immortal Seed* was ſown, which has multiplied in all Ages, and is ſtill multiplying: Oh that it might have a greater *Increaſe!* One would think, that Words ſo gracious as theſe ſhould promote that *Increaſe*, and operate upon every Heart, to produce *a Love* to him ſufficient to conquer every Danger and Oppoſition, which may be met with in his Cauſe: Behold the *Promiſe*, which he has left upon Record; "*If any Man*, be he ever ſo mean or unworthy, *will* but faithfully *ſerve and follow me*, whatever his former Wanderings and Rebellions may have been, *where I am, there ſhall alſo my Servant be.*" Happy State indeed! not only, like theſe *Greeks*, to have a tranſient Sight of *Chriſt*, but to be *for ever with him!*

Ver. 24.

Ver. 25.

Ver. 26.

How admirable is the Love and Stedfaſtneſs of our *Redeemer*, who procured ſo great a Happineſs for us at ſo dear an Expence! and even when his innocent *Soul was troubled* in the View of his *Sufferings*, inſtead of declining them, met them with Joy! How ſhould it animate us to renew that general comprehenſive *Petition*, than which none can be more ſuitable to us with regard to all the Divine Diſpenſations; *Father, glorify thine own Name!* Glorify thyſelf, *O Lord!* and to that great End diſpoſe of us as thou pleaſeſt; for we ſhould abhor ourſelves, if we had any Intereſt ſeparate from thine!

Ver. 27.

Ver. 28.

We may be aſſured, as certainly as by *a Voice from Heaven*, that this great End ſhall be anſwered; and in this we ſhould rejoice. Behold, *the Prince of this World is caſt out!* Behold, *Satan* is vanquiſhed by *Chriſt!* and *Jeſus is lifted up* on the Croſs, for a Standard to all the Nations. Behold the attractive Magnet, by which *all Men* are to be *drawn*, by which all his choſen People ſhall be brought to him, and ſo raiſed up to Heaven itſelf! Let us *look unto him from the Ends of the Earth*, and labour with our cold Hearts, to awaken them to that lively and ardent Affection, which we owe to him who was *crucified for us.*

Ver. 31, 32.

For ever adored be Divine Grace for this *Goſpel Light*, which diſcovers to us ſo excellent an Object! May we uſe it to ſaving Purpoſes, and ſo *walk in it*, as that we may appear to *be the Children of Light!* Let us think of that laſt Diſtribution of Mankind, when *the Children* and Heirs *of Light* and *Darkneſs* are once for all to be ſeparated. Let us think of the Gloom of eternal *Night*, which will ſhortly overtake thoſe, by whom the Goſpel is now deſpiſed; and remember how much it will be aggravated by the *Light* we have ſo long ſeen. Do thou, *Oh GOD*, at whoſe Word *Light* aroſe out of Darkneſs, *ſend forth* by thine Influences

Ver. 35, 36.

ences on our Hearts *thy Light and thy Truth*, that they may *lead and bring us to thine holy Hill*; *(Pſal.* xliii. 3.*)* and that we may have the Satisfaction of *knowing whither we go*, even when *we walk thro' the* dark *Valley of the Shadow of Death!* *(Pſal.* xxiii. 4.*)* Sect. 148.

SECT. CXLIX.

John's *Reflection on the Infidelity of the* Jews. *As* CHRIST *was returning the next Morning to* Jeruſalem, *he curſes the barren* Fig-tree. John XII. 37,---43. Mat. XXI. 18, 19. Mark XI. 12,---14.

JOHN XII. 37.

BUT tho' he had done ſo many Miracles before them, yet they believed not on him:

JOHN XII. 37.

NOW ſuch was the Perverſeneſs of the Jews, and ſuch the Prejudice they had conceived againſt our Lord, that tho' he had ſufficiently declared himſelf to be the true Meſſiah, and *tho' he had done ſo many* undeniable and glorious *Miracles* at this and other Times *before them*, in their moſt publick Places and moſt numerous Aſſemblies; *yet* the greater Part of them were hardened in their Infidelity, and notwithſtanding all that he had ſaid and done, *they did not* generally *believe on him* as the Meſſiah. *So* *that the Saying of Iſaiah the Prophet was* plainly *fulfilled* and verified in them *(a)*, *which he ſpake* in the Name of Chriſt and of his Servants, referring expreſsly to the Goſpel Times, (Iſa. liii. 1.) "*Lord, who hath believed our Report? and to* "*whom hath the Arm of the Lord been* ſo effectu- "ally *revealed* or made bare *(b)*, as to conquer "thoſe Sect. 149. John XII. 37. 38

38 That the Saying of Iſaias the Prophet might be fulfilled, which he ſpake, Lord, who hath believed our Report? and to whom hath the Arm of the Lord been revealed?

(a) So that the Saying of Iſaiah was fulfilled.] It is apparent, (as the late judicious *Mr. Jeffery* has obſerved, in his *True Grounds &c. pag.* 110.) that the Accompliſhment of *this Prophecy* could not be *the End* they propoſed to themſelves in their *Unbelief*; and conſequently, that the Expreſſion ἵνα πληρωθῇ muſt be rendered, as it is here: Which may be applied to ſeveral other Paſſages, and ſhews, by the way, how precarious that Remark of *Mr. Pierce* is, by which he would make *that Phraſe* an Argument, that the *Scripture* introduced by it is quoted, not in any Inſtance by way of *Accommodation*, but always according to its original Deſign and *literal* Meaning.

(b) Hath the Arm of the Lord been revealed?] I apprehend *this Phraſe* may allude to the *Habit* generally worn by the *Eaſterns*, and eſpecially by Perſons of Rank, which was a long

Sect. 149. " thoſe ſtrong Prejudices, which Men have en-
" tertained againſt thine appointed Method of
" Salvation?"

John XII. 39. And *for this Reaſon they were* now in a manner utterly *incapable of believing*, *becauſe* many of them having long wilfully oppoſed the moſt ſufficient and proper Methods of Conviction, were at length given up by GOD to a judicial Hardneſs and Blindneſs; [*as*] the ſame Prophet *Iſaiah*

39 Therefore they could not believe, becauſe that Eſaias ſaid again,

40 *ſays elſewhere*, (Iſa. vi. 10.) " *He*, i. e. GOD,
" *has* in righteous Judgment *blinded their Eyes*,
" *and hardened their Hearts* (*c*), *leſt they ſhould*
" (as he adds in the Name of GOD) *ſee with*
" *their Eyes, and underſtand with their Hearts*,
" *and be converted, and I ſhould heal* and ſave
" *them*, which after ſuch obſtinate Perverſeneſs
" I am determined that I never will." (Compare Mat. xiii. 14, 15. Vol. i. pag. 398. and Acts

40 He hath blinded their Eyes, and hardened their Heart; that they ſhould not ſee with *their* Eyes, nor underſtand with *their* Heart, and be converted, and I ſhould heal them.

41 xxviii. 27.) *Theſe Things Iſaiah ſpake, when he ſaw his Glory* (*d*), i. e. the Glory of Chriſt, who was then the Medium of the Divine Manifeſtation, *and ſpake of him* and of his Times, in the

41 Theſe Things ſaid Eſaias, when he ſaw his Glory, and ſpake of him.

long Robe without Sleeves; ſo that when *the Arm* was ſtretched out, to perform any Action which required Strength, it would appear *uncovered*. (Compare *Iſa.* lii. 10.) In this Connection, it ſeems ſtrongly to imply, that whenever true *Faith* is produced in the Mind, it is to be conſidered as the Effect of a *Divine Energy*. See *Eph.* i. 19. and *Col.* ii. 12.

(*c*) *He has blinded their Eyes, and hardened their Hearts.*] As GOD is ſaid to *harden the Heart of Pharaoh* in one Place, while in another it is ſaid *he hardened his own Heart*; (*Exod.* ix. 12. and viii. 15, 32.) and as we ought to be very tender of aſcribing to GOD any thing, that looks like a neceſſitating Influence to impel Men to Sin; I apprehend that all we are here to underſtand by *GOD's blinding* and *hardening* theſe *Jews* is, that he permitted them to grow more and more prejudiced againſt the Goſpel, and for wiſe Reaſons acted in ſuch a Manner, as he knew would in Fact be abuſed by them to an Increaſe of thoſe Prejudices. The Learned, by conſulting the *Originals* of the Places below, may ſee Inſtances of a *Phraſeology* nearly reſembling, and illuſtrating this. Compare *Lev.* xiii. 3. *Ezek.* xiii. 19, 22. xiv. 9. xx. 25. *Gen.* xli. 13. *Jer.* i. 10. iv. 20. and *Acts* x. 15. where a Perſon is ſaid *to do*, what he *permits*, or what he *declares* or *foretells*.——The *Evangeliſt* in this *Quotation* has not confined himſelf exactly to the Words of the *Prophet*, but the Senſe is plainly the ſame; and nothing was more uſual with the *Jews*, than to *quote Scripture* in this Way. See *Surenhuſius*, *de Formulis allegandi*, *pag.* 367.

(*d*) *When he ſaw his Glory.*] Theſe Words ſeem ſo plainly to refer to *Chriſt*, that I cannot but approve the Argument, which the learned *Biſhop Pearſon* draws from *Iſa.* vi. 1. to prove that *Chriſt* was the *Jehovah* that ſpoke to the Prophet. (*Pearſ. on the Creed*, *pag.* 125.) *Dr. Clarke* indeed explains it of *ſeeing the Father's Glory*: (*Script. Doctr. of the Trin. pag.* 58.) But it is difficult to ſay on that Suppoſition, what the *Evangeliſt* intended by adding that Clauſe, [*and ſpake of him*:] And it would be quite unexampled to ſuppoſe, that *αυτὸς* has two ſuch different Significations in the ſame Line, as that the Meaning ſhould be, he ſaw *the Father's* Glory, and ſpake of *the Son*. See *Vitringa* on *Iſa.* vi. 1. *pag.* 142, *& ſeq.*

(*e*) That

the awful Words which are mentioned above, and which had their terrible Accompliſhment in the Men of this Generation. Sect. 149.

42 Nevertheleſs, among the chief Rulers alſo, many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the Synagogue.

Nevertheleſs, at this very Time *there were many even of the Rulers* themſelves, *who* were inwardly convinced that he was the Meſſiah, and *believed on him* as ſuch, ſtill expecting that he would by ſome ſurprizing Providence be raiſed to the Throne of Iſrael; *but they did not* think it convenient as yet, to *confeſs* the Convictions of their own Hearts concerning [*him*,] *on Account of* the declared Enmity of *the Phariſees* againſt him, *leſt* by them *they ſhould be caſt out of the Synagogue*, and be expoſed to the great Ignominy and ſecular Detriment, which neceſſarily attended ſuch a Sentence. John XII. 42.

43 For they loved the Praiſe of Men more than the Praiſe of GOD.

For they were ſuch thoughtleſs and mean-ſpirited Creatures, that they *loved the Praiſe of Men, more than the Praiſe of GOD*; and durſt not face the Contempt of their Fellow-Mortals, even to ſecure the Approbation of their Maker. (Compare John v. 44. Vol. i. pag. 301.) This was the State of Things at Jeruſalem, and this the Effect of Chriſt's Entrance into it, as related above. 43

MARK XI. 12. And on the Morrow [in the Morning] when they were come from Bethany, [as he returned into the City,] he was hungry. [MAT. XXI. 18.]

But tho' the Malice of his Enemies was known to Jeſus, *and* he was ſenſible they were contriving to deſtroy him, yet *on the Morrow Morning* he again ſet out with his Diſciples for Jeruſalem: And *when they were come from Bethany, as he returned into the City, he was* very *hungry*; having come out early without eating, that he might neither incommode his Friends, nor break in upon his ſecret or publick Devotions (*e*). Mark XI. 12.

13 And ſeeing a Fig-tree [in the Way] afar off, having

And as he was now *on the Way, ſeeing a Fig-tree at a* conſiderable 13

(*e*) That he might neither incommode his Friends, &c.] This muſt certainly have been the Reaſon of *our Lord's Hunger*; for none can imagine, that the hoſpitable and moſt ſenſibly obliged Family of *Lazarus* would otherwiſe have ſuffered *Jeſus* to come out without eating; or that if he had eaten that Morning, he would have been ſo *hungry* before he had walked *two Miles*, as to go out of the Way to *gather Figs*. To me there appears an inexpreſſible Charm in this oblique Hint; it ſhews how little the *Evangeliſts* were inclined to enter into Panegyricks or Reflections on the excellent Character of their Maſter; and is a Specimen of that Simplicity and Modeſty, which might, independent on other Arguments, almoſt compell the Aſſent of Perſons of a like Temper, to the wonderful Story which they relate in ſo genuine and unaffected a Manner.

Sect. 149. Mark XI. 13.

conſiderable *Diſtance, which had* a fine Spread of *Leaves* upon it, and therefore appeared to be one of the earlier Kind, *he went* up *to it*, [*to ſee*] *if he could find any thing upon it* to ſatisfy his Hunger: *And when he came to it, he found nothing upon it but Leaves only*; *for* there was not ſo much as any Fruit in the Bud; by which it plainly appeared, that tho' it looked ſo beautiful, it was a barren Tree. Now it is to be obſerved, that our Lord turned out of the Way, becauſe, as it was yet but early in the Summer, *the Time of* gathering *Figs was not* [*yet*] come *(f)*; ſo that had ing Leaves, he came [to it,] if haply he might find any thing thereon: and when he came to it, he found nothing [thereon] but Leaves [only;] for the Time of Figs was not *yet*. [MAT. XXI. 19.—]

(f) The Time of Figs was not [*yet*] come.] I ſhall not trouble the Reader with an Account of all the ſtrange *Solutions*, which have been given to the Difficulty, which immediately ariſes in the Mind on reading this Clauſe; nor with the particular Reaſons which may be offered againſt each. The beſt View of them all, that I can recollect, may be had by conſulting *Witſius*, in his *Meletemata*; and I think the beſt *Solution* may be ſeen in *Mr. Hallet's Notes and Diſcourſes*, *Vol.* ii. *pag.* 114,—124. It is certain, as he has there proved from inconteſtable Authority, and we have obſerved elſewhere, (*Note* (*b*) on *Luke* vi. 1. *Vol.* i. *pag.* 304.) that the Climate of *Judea* being abundantly warmer than ours, the *Paſſover*, tho' never later than *April*, commonly fell at the Beginning of their *Harveſt*, *i. e.* of their *Summer*, which is there vehemently hot, not only in *May*, but in *March* and *April*; (in which laſt *this Paſſover* probably fell:) Compare *Joſh.* iii. 15. iv. 19. v. 10, 11. and 1 *Chron.* xii. 15. (See alſo *Lev.* xxiii. 15,—17. compared with *Exod.* ix. 31, 32. and *Ruth* ii. 23.) Now it is equally certain, that one, and that the moſt delicate Kind of *Figs*, was *ripe* in *Judea* at the Beginning of *Summer*; (as we have a fine Sort in *England* which are *ripe* before our Harveſt, having put out the Autumn before, and ſtood the whole Winter:) See *Hoſ.* ix. 10. *Mic.* vii. 1. *Neh.* iii. 12. *Jer.* xxiv. 2. *Cant.* ii. 11,—13. and *Iſa.* xxviii. 4. And *the Fig-tree's opening its Leaves*, which every Body knows do not appear till after the Fruit, is ſpoken of as *a Sign* of *approaching Summer*, *Mat.* xxiv. 32. *Our Lord* therefore at this Time might well expect to *find Fruit* on this Tree, ſince the *Time of gathering* even theſe early *Figs was not yet* come, which if it had, there would have been no Room for the Expectation, or the *Curſe* which followed it.——That καιρος συκων does not ſignify, as ſome have fancied, *a kindly Seaſon for Figs*, but *the Time of gathering* them in, I think the learned *Biſhop Kidder* has abundantly proved. See his *Demonſtration of the Meſſiah*, §. ii. *pag.* 38, 39. Compare *Mat.* xxi. 34. *Mark* xii. 2. and *Numb.* xiii. 23.——It is true, this Interpretation of the Story, tho' incomparably eaſier than any other I know, will require a *Tranſpoſition* of the Clauſe before us, as if it had been ſaid, *He came, if haply he might find any thing thereon; for the Time of Figs was not* yet; *and when he came to it, he found nothing but Leaves.* But no Interpretation whatever can make the *laſt Clauſe*, as we read it, *a Reaſon* for what ſtands immediately before it, that *he found nothing but Leaves*; for it is well known, that if our common *Fig-trees* have no *young Figs* on them in *March* or *April*, they can produce none that Year. None can deny another *Tranſpoſition* of the like Kind, in the ſame *Evangeliſt*, *Mark* xvi. 3, 4. both of them probably being occaſioned by an accidental *Interlineation* in the *Original*, and a Miſtake of ſome early *Tranſcriber*, who did not bring in the *interlined Clauſe* exactly in its due Place. See Inſtances of the like Kind, *Gen.* xiii. 10. and *Joſh.* xxii. 22.—And if with *Heinſius*, *Knatchbull*, and *Gataker*, we ſhould here read ὅτι inſtead of ὅ, and render it, *where he was it was the Seaſon of Figs*; we muſt admit of the ſame *Tranſpoſition*, and conſequently ſhould gain no Advantage at all, by *a Verſion*, which (as all learned Men know,) is very harſh, and attended with an Inelegancy and Impropriety, which this would be no proper Place to examine.

(g) And

14 And Jeſus anſwered and ſaid unto it, No Man eat Fruit of thee hereafter for ever: [Let no Fruit grow on thee henceforward for ever.] And his Diſciples heard *it*; [and preſently the Fig-tree withered away.] [MAT. XXI.—19.]

had this Tree produced any, they would probably have been growing ſtill upon it. *And Jeſus* finding it to be a barren Tree, that only made a promiſing Appearance, but had produced no Fruit, *ſaid to it upon this Occaſion (g)*, As thou art fruitleſs now, continue always ſo; *let no Man from henceforwards ever eat Fruit of thee, nor any Fruit hereafter ever grow upon thee. And his Diſciples heard* [*it*,] and took Notice of the Words; *and* as ſoon as he had ſpoken them, (tho' his Diſciples, as they were paſſing on, did not obſerve it at that Time,) *the Fig-tree immediately withered away*; Chriſt intending by that ſignificant Action to intimate, that the Curſe of GOD ſhould thus wither and deſtroy the Jewiſh Nation, which he had before compared to an unfruitful Fig-tree. (See Luke xiii. 6,—9. Sect. 116. pag. 131.) Sect. 149. Mark XI. 14.

IMPROVEMENT.

HOW evidently neceſſary is the Operation of Divine Grace, to conquer the *Prejudices* of a ſinful Heart; ſince even the *Preaching* of *Chriſt* himſelf, inforced by all his ſtupendous *Miracles*, could not overcome thoſe Prejudices without it! And how cautious ſhould Sinners be, that they do not *ſtop their Ears* to the joyful Sound of the Goſpel, and *ſhut their Eyes* againſt its glorious Light; leſt GOD ſhould leave them to their own *Deluſions*, and in his righteous Judgment *ſeal them up* under final Blindneſs and Impenitence! Then will they never *be converted and healed*; but die with that Poiſon in all the Faculties of their Souls, which will make them for ever reſtleſs and miſerable. *John* xii. 37. Ver. 38,-40.

Can we find Words ſufficient to expreſs the Madneſs of theſe *Phariſees*, who, while they were in their Conſciences convinced that *Jeſus was the Chriſt*, *would not confeſs* that Conviction, and publickly pay their Homage to him, *becauſe they loved the Praiſe of Men more than the Praiſe of GOD?* Strange Infatuation of the Human Mind! that it ſhould be capable of believing *there is a GOD*, and yet of preferring the *Creatures* before him; and ſhould ſometimes imagine the vain Breath of popular Applauſe, or popular Cenſure, ſo conſiderable, as that GOD ſhould be offended, to pleaſe Ver. 42. Ver. 43.

(g) *And Jeſus ſaid to it upon this Occaſion.*] It is plain, that in this Place this muſt be the Senſe of that Phraſe, *Jeſus anſwered and ſaid.* Compare *Note (f)* on *Mat.* xi. 25. *Vol.* i. *pag.* 359.

Sect. 149. pleaſe Man; and all the Honours and Rewards of his Heavenly Preſence loſt, to ſecure a little Regard from thoſe, who are periſhing in their Crimes, and will e'er long be themſelves the Objects of *everlaſting Shame and Contempt.*

Mark xi. 13, 14. May none of us ever indulge ſuch a Temper, or ever reſt in an empty Profeſſion; leſt, being like *the Fig-tree* before us, *which had Leaves*, but *no Fruit*, the *Curſe of Chriſt* ſhould be pronounced upon us, which would *immediately wither* us amidſt all our Verdure! Let us remember, that this was intended, as one of thoſe ſignificant Actions, by which the holy Meſſengers of GOD frequently intimated approaching Judgments. Happy would it have been, if ſome, inſtead of ſearching out Objections againſt it, had ſeriouſly conſidered its Deſign, and the ſad Aſpect with which it looks on thoſe, who, like them, *receive the Grace of GOD in vain!*

Mat. xxi. 19.

SECT. CL.

CHRIST *arriving at* Jeruſalem, *viſits the* Temple *again; and after a repeated Effort to reform the continued Abuſes there, diſcourſes with the People in a Manner which farther exaſperates the* Prieſts; *and in the Evening goes out of the City.* Mark XI. 15,—19. John XII. 44, *to the End.*

MARK XI. 15.

Sect. 150. *AND* ſoon after the Fig-tree had been curſed, *they come to Jeruſalem; and Jeſus entering*, as he had done the Day before, *into the Temple*, obſerved as he was paſſing thro' the Court of the Gentiles, that the People who had polluted it by their Traffick were ſeated there again; and being diſpleaſed to ſee that ſacred Place ſo ſhamefully profaned, he preſently renewed his Teſtimony againſt them, and *began to drive out them that ſold and bought in* the Limits of *the Temple (a), and*

Mark XI. 15.

MARK XI. 15.

AND they come to Jeruſalem: and Jeſus went into the Temple, and began to caſt out them that ſold and bought in the Temple, and

(a) *To drive out them that ſold and bought in the Temple.*] The Time when this was done is fixed by *Mark* to the Day after *Jeſus* made his publick Entry into *Jeruſalem*, and ſo (as was obſerved before, *Note* (c) on *Mat.* xxi. 12. *pag.* 299.) this muſt have been a *different Fact* from that related by *Matthew*, which he has introduced on the preceding Day, before the *Shoutings of the Children*. We have ſuppoſed it therefore to be *repeated* by *our Lord*; for as it is improbable, that he would not *purge the Temple* on the Day of his triumphant Entry, when *Mark* expreſsly ſays, that *he looked round about upon all Things*; ſo it is plainly intimated

and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves;

16 And would not ſuffer that any Man ſhould carry any Veſſel through the Temple.

17 And he taught, ſaying unto them, Is it not written, My Houſe ſhall be called of all Nations the Houſe of Prayer? but ye have made it a Den of Thieves.

JOHN XII. 44. Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.

and overthrew the Tables of the Money-changers, Sect. 150.
and alſo *the Seats of them that ſold Doves:* Mark XI.
And he *permitted not that any one,* for the Sake 16.
of ſhortening his Way, *ſhould carry any* Burthen, or any Kind of *Veſſel, thro'* the Courts of *the Temple*; but ſtrictly inſiſted on a due Reverence to it, as a Place that was entirely ſet apart to GOD's immediate Service. *And he taught* 17
them at large the Evil of ſuch Practices, *ſaying to them, Is it not written,* (as I obſerved but Yeſterday,) "*My Houſe ſhall be called an Houſe of* "*Prayer*, and that not only for the Jews themſelves, but (as the Prophet ſays,) *for* the Sons "of the Stranger that join themſelves to the "Lord, or for thoſe pious Proſelytes, who from "*all* the neighbouring *Nations* ſhall reſort to it?" (Iſa. lvi. 6, 7.) *But you have* turned it to another Uſe, and *made it* in effect *a Den of Robbers*, by ſuffering People here to carry on their Trades, and to profane the Place, in which the Gentiles are to worſhip GOD, by ſcandalous Extortion and unlawful Gain. (Compare Mat. xxi. 12, 13. and Luke xix. 45, 46. pag. 299.)

And then, as conſiderable Numbers of People John XII.
were now gathered about him, *Jeſus cried*, or 44.
proclaimed with a loud Voice, *ſaying*, Be it known unto you all, that in theſe extraordinary Steps which I take for the Reformation of Abuſes, and the Vindication of GOD's Houſe, I act by his own immediate Direction and Authority; and *he that* cordially *believes in me, believeth not in me* alone, *but in him that ſent me*; and thereby does

intimated here, that he did it after his Return from *Bethany* on the next Day. Nor is it at all unlikely, that after *Jeſus* was *departed out of the City*, there would be People enough, if it were only out of Oppoſition to him, who would be ready to encourage the *Traders*, (ſome of whom might, perhaps, be new Comers,) to return again to their Places. And *Jeſus* therefore ſeems, (as *Mr. Whiſton* has obſerved,) to have aſſerted the Regard that was due to the *Temple* now, with more Severity and Exactneſs than he had done the Day before, *not ſuffering any one* ſo much as *to carry a Veſſel thro' the Temple*; which is a Circumſtance not mentioned either by *Matthew* or *Luke*, in their Account of the Tranſactions of the preceding Day. (See *Sect.* 147.)——But I ſee no Foundation at all for *Mr. Whiſton*'s Conjecture, that on the former Day *Chriſt* drove them out of *the Jews Court*, and now out of that of *the Gentiles*; for it is no way probable, that the *Traders* were ever allowed to introduce their Wares into the *Inner Court*, for which the *Jews* had a peculiar Reverence. See *Mr. Whiſton's View of the Harmony, pag.* 131. and *Dr. Whitby's Note* on *Mark* xi. 17.

(*b*) *That*

Sect. 150. John XII. 45.

does an Honour to the Father himſelf. *And he that ſees me*, and regards me with a lively Faith, *does* alſo in effect *ſee him that ſent me*, as the Perfections of the Father are diſplayed in me; whereas he that ſhuts his Eyes againſt me, excludes the only Means of being brought to the

46 true Knowledge of him. For full of the Inſpiration of his bleſſed Spirit, *I am come a Light into the World, that every one who* really *believes in me, might not* any longer *abide in Darkneſs*, but might attain to the Knowledge of all neceſſary Truth, and the Enjoyment of the moſt ſolid and

47 excellent Happineſs. *And if any one* of you *hear my Words*, which I am ſo frequently and freely ſpeaking, *and will not believe* in me, *I do not* now *condemn him*, or immediately execute Judgment upon him; *for* (as I formerly declared, John iii. 17. Sect. 26.) *I am not come* at preſent *to condemn the World*, or to perform any Work of Wrath and Terror, whatever ill Uſage I may meet with in it; *but* the Deſign of my Appearance is mild and gentle, and I am come *to ſave the World*, and to make its Inhabitants happy for Time and for Eternity, if they will be ſo wiſe

48 as to hearken to the Propoſals I offer. Nevertheleſs, tho' I do not immediately judge any, yet *he that rejects me, and does not receive my Words*, will not eſcape final Condemnation, but will find, to his Surprize and Confuſion, that he *has one that judges him*: For *the Word that I have ſpoken*, tho' heard with Indifference from Day to Day, is recorded in the Book of GOD's Remembrance; and as the Time will come, when the Propoſals I have made ſhall be reviewed, even *that* very Word *ſhall judge him in the laſt* awful *Day* (*b*), as the Tenor of it is ſo excellent, that to

45 And he that ſeeth me, ſeeth him that ſent me.

46 I am come a Light into the World, that whoſoever believeth on me, ſhould not abide in Darkneſs.

47 And if any Man hear my Words, and believe not, I judge him not: for I came not to judge the World, but to ſave the World.

48 He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the Word that I have ſpoken, the ſame ſhall judge him in the laſt Day.

(*b*) *That* very Word *ſhall judge him &c.* ο λογος ον ελαλησα, εκεινος κρινει αυτον.] *Our Lord* by this Manner of ſpeaking repreſents *his Word* as a *Perſon*, that ſhould ſit in Judgment upon Unbelievers at the Laſt Day. (Compare *Heb.* iv. 12.) But I can ſee no Ground for *Mr. Fleming*'s Interpretation, (*Chriſtology*, *Vol.* i. *pag.* 136.) who would render it, *The Logos, which I have ſpoken of, ſhall judge him*; as if he had ſaid, "Tho' it is not my preſent Buſineſs to do it, yet I have a Commiſſion from my Father, which is hereafter to take Place, "when I ſhall appear worthy of that great Name." I do not recollect, that *our Lord* had given himſelf the Title of *Logos* in any of his Diſcourſes with the *Jews*; and therefore can ſee no Reaſon to ſuppoſe ſuch a Reference to it.

to have rejected it will prove a Man ignorant of GOD, and alienated from true Religion and Goodneſs. *For I have not ſpoken of myſelf*, either on my own Motion, or on any precarious Concluſions drawn from Principles divinely taught; *but the Father who ſent me, he gave me* ample Inſtructions, and *a* particular *Commandment, what I ſhould ſay, and what I ſhall* yet *ſpeak* in that Part of my Work which is ſtill before me. *And* I will faithfully conform myſelf to his Inſtructions, whether Men be pleaſed, or offended with me; for *I know that his Commandment is* of the greateſt Conſequence, and that *Eternal Life* depends upon the Knowledge and Obſervance of it; and *therefore* I would by no means vary in a Matter of ſo much Importance; but *whatever I ſay* unto you, *I ſpeak* it, *juſt as the Father has given* it *me in Charge*, and alter nothing in the Meſſage he has ſent me to deliver. So that the Doctrine which I preach ſhould be received as coming from the Father, and by rejecting it you will be guilty of deſpiſing his Authority.

Sect. 150. John XII. 49. 50

49 For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a Commandment, what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his Commandment is Life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

John XIII. 1. p. 420.

Thus did our Lord continue to reform Abuſes, and to teach the People, with the utmoſt Seriouſneſs and Earneſtneſs, on the Second Day of that Week in which he ſuffered. *And the Scribes and Chief Prieſts* were much offended when they *heard* [*of it*,] *and* diligently *ſought how they might* find out ſome Expedient to *deſtroy him*; *for they* not only envied, but *dreaded him, becauſe all the People were* viſibly *ſtruck* into Attention and Wonder *at his Doctrine*, and ſeemed diſpoſed to receive it with a Reſpect proportionable to its Importance and Solemnity.

Mark XI. 18.

MARK XI. 18. And the Scribes and Chief Prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the People was aſtoniſhed at his Doctrine.

And that he might give them no unſeaſonable Advantages againſt him, *when the Evening was come, he went out of the City*, and ſpent the Night, as he had done before, in a retired Place with his Diſciples.

19 And when Even was come, he went out of the City.

IMPROVE.

IMPROVEMENT.

Sect. 150. HOW hard is it to purge a carnal Heart, and diſentangle it from the Snares of a deceitful World! No ſooner were theſe *Traders driven from the Temple*, but they *return* to it again; and are as buſy the *next Day* in the Purſuit of their unlawful Gain, as they had been before. And thus how often are Convictions ſtifled by the Love of this World? and if the Voice of Conſcience, or the Word of GOD, may interrupt us for a while in our unlawful Courſes, yet where it may affect our Worldly Intereſt, how ready are we to return to them again? and with what Difficulty are we brought, ſo far to lay aſide our Earthly Projects, as not to take them into the *Houſe of GOD?* Purge us, *oh Lord*, from every irregular Deſire; purſue, and perfect thine own Work; and *incline our Hearts unto thy Teſtimonies, and not unto Covetouſneſs!* (*Pſal.* cxix. 36.)

Mark xi. 15,--17.

John xii. 44, 45. Moſt important is that *Proclamation*, which *our Lord* made in the *Temple*, and is ſtill making to us in his Word: *Believing in him, we believe in the Father*; and *ſeeing him, we ſee the Father.* Let us be ready therefore to receive him out of Regard to his Divine Authority, as well as with a View to our own Happineſs; for without him we can have no Acceſs unto *the Father*, nor can we ever ſee him as a reconciled

Ver. 46. GOD.—The ſacred *Light*, which he diffuſes around him, is not intended merely to amuſe our Eyes with pleaſing Speculations, but to animate our Hearts with holy Affections, and to *guide our Feet into the Way of Peace.* (*Luke* i. 79.) If we deſire to eſcape an *Abode in* Eternal *Darkneſs*, and to ſee Light everlaſting, let us faithfully follow him: Other-

Ver. 48. wiſe we are *condemned already*, and *that Word which he ſpake* will become to us *a Savour of Death unto Death*, (2 *Cor.* ii. 16.) and will *judge us in the laſt* ſolemn and dreadful *Day*, when it ſhall ſentence thoſe who would not be ſaved by it.

Let us now make *that Word* the Rule of our Life, which ſhall then be the Rule of our Judgment. We may moſt comfortably venture our Eternal All on the exact Veracity of it. *Chriſt* has perfectly fulfilled the

Ver. 49, 50. *Commiſſion* he received from *his Father*, as one that was *faithful to him that appointed him*; and ſtands ſo compleatly approved in his Sight, that our only Hope is, that we alſo may be accepted in him, and find Mercy and Grace for his Sake.

SECT.

SECT. CLI.

JESUS *returning to the City in the Morning, his Diſciples obſerve that the* Fig-tree *was withered away: Being come into the Temple, he confounds the Members of the* Sanhedrim, *who queſtioned his Authority, and reproves them by the* Parable *of the* complaiſant, but diſobedient Son. Mat. XXI. 20,—-32. Mark XI. 20, *to the End.* XII. 1.— Luke XX. 1,—9.—

MARK XI. 20.

AND in the Morning as they paſſed by, [when the Diſciples] ſaw the Fig-tree dried up from the Roots, [they marvelled, ſaying, How ſoon is the Fig-tree withered away!] [MAT. XXI. 20.]

MARK XI. 20.

NOW Jeſus having ſpent the Night with his Diſciples in a retired Place without the City, returned again to Jeruſalem on the Third Day of the Week in which he ſuffered: *And in the Morning, as they were paſſing by* the Spot of Ground where he had curſed the barren Fig-tree on the Day before, *when the Diſciples ſaw the Fig-tree (a) dried up from the* very *Roots*, and ſo entirely ſtripped of its Leaves, that tho' it ſtood at ſome Diſtance from the Road, they eaſily diſcerned the Change; *they* were greatly ſtruck at the Sight, and *wondered, ſaying, How ſoon the Fig-tree* that ſtands yonder *is withered away*, tho' Yeſterday it ſeemed ſo flouriſhing! *And Peter recollecting* what had paſſed, took Notice of it to Jeſus, and *ſaid unto him, Rabbi, behold, the Fig-tree which thou curſedſt* but Yeſterday, *is* now quite *withered away.*

Sect. 151. Mark XI. 20.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold, the Fig-tree which thou curſedſt, is withered away.

21

22 And Jeſus anſwering ſaith unto them, Have Faith in GOD: [MAT. XXI. 21.—]

And Jeſus anſwering ſays unto them, See that you *have* a ſtedfaſt *Faith in GOD*, and a full Confidence in his Power and Fidelity, when you feel him ſecretly moving on your Spirits, to ſtir you

22

(a) *When the Diſciples ſaw the Fig-tree.*] *Matthew* relates this Story of the *Fig-tree*, as if the Notice that the *Diſciples* took of it, and the Account that *Jeſus* gave them of the Power of *Faith*, followed immediately upon his curſing it. But *Mark* has ſo expreſsly referred theſe Circumſtances to the *next Morning*, and ſo particularly mentions *Peter's recollecting* what had paſſed before, that it is plain *his Order* muſt be followed here, which *Matthew* has neglected, that he might give us the whole of the Story together.

Sect. 151. Mark XI. 23.

you up to any miraculous Operation *(b)*. *For I assuredly say unto you, that if you have* a firm and stedfast *Faith, and do not doubt* of GOD's being ready to stand by you, *you shall not only do* such Miracles as *this of the Fig-tree, but also* shall perform far greater Things; yea, *whosoever* under such an Impulse, and with such a believing Temper, *shall* attempt any thing as difficult and extraordinary, as if he were to *say to this Mountain*, which we are now crossing, *Be thou removed* from hence, *and thrown into the* distant *Sea*; *and shall not* at all *doubt in his Mind, but* stedfastly *believe that what he says shall come to pass, it shall* accordingly *be done*, [*and*] *shall be to him just as he says.*

23. For verily I say unto you, that [if ye have Faith, and doubt not, ye shall not only do this *which is done* to the Fig-tree; but also] whosoever shall say unto this Mountain, Be thou removed, and be thou cast into the Sea; and shall not doubt in his Heart; but shall believe that those Things which he saith shall come to pass; [it shall be done, *and*] he shall have whatsoever he saith. [MAT. XXI. 21.]

24 *And for this Reason*, to encourage you boldly to act as GOD shall direct and instigate you, *I say unto you*, that *whatsoever Things you shall desire*, [*and*] *ask* of GOD *in Prayer*, to make it manifest that you are sent of him, and to confirm your Doctrine; if you *believe that you* shall actually *receive them*, however difficult the Things may be that you request, yet in such Circumstances they shall certainly be done, *and you shall have them.*

24 [And] therefore I say unto you, What Things soever ye desire, [*and* shall ask in Prayer,] believe that ye receive *them*, and ye shall have *them*. [MAT. XXI. 22.]

25 But still I would subjoin one Caution; that if you expect your Prayers should prevail with GOD, you must take care to offer them in Love, as well as in Faith; *and when you stand praying (c)*, in the Presence of that Majesty of Heaven, whom you

25 And when ye stand praying, forgive, if ye have ought

(b) Have Faith in GOD, &c.] It is certain, that the Attempt of *performing Miracles* in publick was a remarkable Instance of *Faith* in the Divine Power and Fidelity; for they were generally introduced by some solemn *Declaration* of what was intended, which was in effect a Prediction of immediate Success; (So *Peter* says, *Acts* iii 6. *In the Name of Jesus Christ, rise up and walk*; ix. 34. *Eneas, Jesus Christ maketh thee whole*; and again, *ver.* 40. *Tabitha, arise.*) And in pronouncing this, the Person speaking pawned all his Credit as a Messenger from GOD, and consequently all the Honour and Usefulness of his future Life, on the immediate *miraculous Energy* to attend his Words, and to be visibly exerted on his uttering them. And hence it is, that such a firm couragious *Faith* is so often urged on those, to whom such *miraculous Powers* were given. —— But what kind of *Intimation* of GOD's intended miraculous Interposition the *Apostles* in such Cases felt on their Minds, it is impossible for any, without having experienced it, to know. It is therefore an Instance of their Wisdom, that they never pretend to describe it, since no Words could have conveyed the Idea.

(c) When you stand praying.] There is no room to doubt, that *Standing* was their usual Posture, when they *prayed*; as *Dr. Lightfoot* observes with respect to the *Jews*; (*Hor. Heb.* on *Mat.* vi. 5.) and the learned Author of the *Enquiry into the Worship of the Primitive Church*,

ought against any: that your Father also which *is* in Heaven may forgive you your Trespasses.

26 But if ye do not forgive, neither will your Father which *is* in Heaven forgive your Trespasses.

you have offended by so many Provocations, you should *forgive, if you have any Matter* of Complaint *against any; that your Father in Heaven may also forgive you your Trespasses. But if* 26 *you do not forgive* even your most cruel Enemies, and much more your offending Brethren, *neither will your Father in Heaven forgive* you *your Trespasses:* (Compare Mat. vi. 14, 15. xviii. 35.) And if your Trespasses be not forgiven, you have little Reason to hope for such extraordinary Interpositions in Answer to your Prayers; or if those Interpositions were to be granted, you would receive no manner of Advantage from them, while amidst all the Glory of working the most amazing Miracles, you lay under the Load of Guilt and Condemnation.

Sect. 151. Mark XI.

27 And they come again to Jerusalem: and [when he was come into the Temple,] [Luk. it came to pass, that] as he was walking, [Luk. as he taught the People, and preached the Gospel,] there [Luk. came upon him] the Chief Priests, and the Scribes, and the Elders [of the People;] [Mat. XXI. 23.—Luke XX. 1.]

And after Jesus had been thus discoursing with his Disciples by the Way, *they come again to Jerusalem: And when he was come into the Temple, it came to pass, that as he was walking* there *(d), while he taught the People* who flocked around him, *and zealously preached the Gospel* of the Kingdom to all that were desirous to be instructed in it, *the Chief Priests, and the Scribes, and the Elders of the People (e),* who were contriving his 27

Destruc-

Church, (*chap.* ii. §. 1.) has shewn to be the Practice of the first Ages of the *Christian* Church. (Compare *Mat.* vi. 5. and *Luke* xviii. 11.) But as the Word [*stand*] has no particular Significancy here, I might have omitted it in the *Translation*, as the *Prussian Editors* have frequently done, but that I do not chuse to multiply *Expletives* in the Sacred Writings.

(d) It came to pass, that as he was walking.] *Luke*, who tells this, as he does several other Stories, in a less circumstantial Manner, says, it was *on one of those Days:* But the Insertion of that Clause here would have been improper, considering how particularly the Date of this Fact is fixed by *Mark.*——If the Reader should happen elsewhere to meet with the *Omission* of a Word or two in any of the *Evangelists*, (which he very seldom will,) I hope he will not condemn it, till he reflect whether it may not be accounted for in the same Manner.

(e) The Chief Priests,——and the Elders of the People.] These are *Titles* that frequently occur, but it is not easy to fix a determinate Idea to them.——By the *Chief Priests*, I think, we may understand any of peculiar Distinction in the *Maronic* Family: So that it may include the *High-Priest*, his Deputy or *Sagan*, any of the *Heads* of the *Twenty-four Courses* of Priests who might happen to be in waiting, and likewise any of those whom the *Talmudists* call *Catholicin*, *Amarcalin*, and *Memunnim*, who (if their Testimony may be credited,) were appointed to preside over the other *Priests* and *Levites*, and to regulate the *Watch*, the *Singers*, &c. A summary Account of them may be seen in *Reland*, *Antiq. Heb. part.* ii. *cap.* 3. §. 4, 5.——By the *Elders of the People*, some would understand those Representatives, who were called *Viri Stationarii*, that were appointed to attend in their Courses at the Hours of *Morning* and *Evening Sacrifice*, in the Name of the whole *Israelitish* Nation;

Sect. 151. Deſtruction, *came upon him* in a Body, with a ſtrong Deſire to confound and overbear him:

Luke XX. 2. *And* they *ſpake to him* in ſuch a Manner, as to expreſs their high Diſpleaſure at what had lately paſſed, *ſaying*, Thou haſt here taken upon thee to reform the Temple, which is our Province alone, and haſt in a tumultuous Manner driven out thoſe, who had our Permiſſion to traffick in the outer Court: We inſiſt upon it therefore, that thou *tell us* roundly and plainly, *by what Authority thou doſt* all *theſe* extraordinary *Things? and who he is, that gave thee this Authority*, on which thou preſumeſt *to do them?*

LUKE XX. 2. And ſpake unto him, ſaying, Tell us by what Authority doſt thou theſe Things? or who is he that gave thee this Authority [MAK. to do theſe Things?] [MAT. XXI. —23. MARK XI. 28.]

3 *And Jeſus*, that he might at once reprove the Impropriety of the Queſtion in thoſe Circumſtances, and in effect return an unexceptionable, tho' oblique Anſwer to it, *ſaid to them in Reply, I will alſo aſk you one* plain *Queſtion* on this Occaſion; *and* pray *anſwer me* this *one Thing, which if you tell me, I will likewiſe* give you all the Satisfaction you can deſire, and directly *tell you*, if you do yet indeed need to be told, *by what* 4 *Authority I do theſe Things.* You all remember *the Baptiſm of John*, which was attended by ſuch Multitudes of People, and even by many of your leading Men: (Compare Mat. iii. 7. Sect. 16.) Now I would gladly know, what you think of its Original; *From whence was it*, that he had his Commiſſion; was it *from Heaven*, as he openly profeſſed? *or* was it merely a Contrivance *of Men? Anſwer me* this, and then I will immediately reſolve your Queſtion.

3 And [Jeſus] anſwered and ſaid unto them, I will alſo aſk you [MAR. one Queſtion,] and anſwer me; [even one Thing, which if ye tell me, I in like wiſe will tell you by what Authority I do theſe Things.] [MAT. XXI. 24. MARK XI. 29.]

4 The Baptiſm of John, [whence was it?] from Heaven, or of Men? [MAR. anſwer me.] [MAT. XXI. 25.— MARK XI. 30.]

5 *And they* were perfectly confounded at ſo unexpected a Demand, and *reaſoned among themſelves*, as it was natural to do, after this Manner, *ſaying*, *If we ſhall ſay*, that John's Baptiſm was *from Heaven, he will ſay to us, Why therefore did ye not believe him*, and yield to his well known and

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From Heaven; he will ſay [unto us,] Why then believed ye him not? [MAT. XXI.—25. MARK XI. 31.]

Nation; but I rather ſuppoſe it may ſignify the *Members* of the Grand *Sanhedrim*, to whom that Title moſt eminently and properly belongs; which is the more probable, as *they* were the Perſons, under whoſe Cognizance the late Action of *Chriſt* in *purging the Temple* would moſt naturally fall. Theſe, with the Perſons above-mentioned, probably appeared in a conſiderable Company, on purpoſe to daunt him, and to bear an united Teſtimony againſt him, if any thing exceptionable ſhould fall from him on this Occaſion.

(f) The

6 But and if we [ſhall] ſay, Of Men; [we fear] all the People will ſtone us: for they be [all] perſuaded that John was a Prophet [MAR. indeed.] [MAT. XXI. 26, MARK XI. 32.]

and repeated Teſtimony of me? *But if we ſhall ſay*, that his Baptiſm had no Divine Warrant, but was merely the Device *of* ſome wicked and deſigning *Men*, who by that grave Solemnity endeavoured to introduce their own ambitious Schemes; *we* have Reaſon to *fear*, that *all the Populace* who are here aſſembled *will* riſe up, and *ſtone us*; *for they are all* firmly *perſuaded, that John was really a Prophet* ſent of GOD; and as vaſt Numbers of them were baptized by him, they will never bear to hear him vilified, either as an Enthuſiaſt, or Impoſtor. Sect. 151. Luke XX. 6.

7 And they anſwered [MAR. and ſaid unto Jeſus, We cannot tell] whence *it was*. [MAT. XXI. 27.—MARK XI. 33.—]

And therefore *they* declined to tell him what were their real Sentiments, and *anſwered Jeſus by ſaying, We cannot* yet certainly *tell whence* [*it was*;] for it is a Queſtion, which ſtill lies before the Sanhedrim, and which they have not yet expreſsly determined. 7

8 And Jeſus [MAR. anſwering] ſaid unto them, Neither tell I you by what Authority I do theſe Things. [MAT. XXI.—27. MARK XI.—33.]

And Jeſus immediately *replied and ſaid unto them, Neither do I* think it at all neceſſary to *tell you, by what Authority I do theſe Things*; for the other Queſtion naturally requires to be determined firſt *(f)*, and when you think proper to decide that, you may eaſily perceive that the ſame Anſwer will ſerve for both *(g)*. 8

MARK XII. 1.—And he began to ſpeak unto them [*and* to the People] by Parables.—[LUKE XX. 9.—]

And having thus ſilenced the Members of the great Council, who had taken upon them to examine him for his late Proceedings, *he began to ſpeak unto them*, [*and*] *to the People* who were now aſſembled, *by* ſeveral *Parables*, of which we ſhall give a more particular Account. Mark XII. 1.

MAT. XXI. 28. But what think ye? A *certain* Man

And firſt, he ſaid to the Scribes and Phariſees, with whom he had been diſcourſing, You have evaded a direct Anſwer to my Queſtion, *but what think you* of your own Conduct in theſe Circum- Mat. XXI. 28.

(f) The other Queſtion naturally requires to be determined firſt.] That ſingular Turn, which the Reader will obſerve to be given to this *Anſwer* of *our Lord* in the *Paraphraſe*, by which I think the Propriety of it to be much illuſtrated, I owe to that very accurate and learned Friend, who ſuggeſted the Subſtance of *Note* (*g*) on *John* vii. 22. *pag.* 49.

(*g*) The ſame Anſwer will ſerve for both.] This was plainly the Caſe; for as on the one hand, the expreſs Teſtimony, which *John* bore to *Chriſt*, muſt be a ſufficient Proof of *his Divine Miſſion*, if that of *John* was allowed; (ſince according to a *Jewiſh* Maxim, *The Teſtimony of one Prophet was ſufficient to confirm the Authority of another*;) ſo *Chriſt* had ſpoken in ſuch an honourable Manner of *John*, that to condemn *John* as an Impoſtor, would imply a like Cenſure on the Character of *Jeſus*.

(*b*) *Sir*,

Sect. 151. Mat. XXI. 28.

Circumſtances, and of all the high Profeſſions you make of an extraordinary Reverence for GOD, and Zeal in his Service? I will plainly tell you my Thoughts of it, which are very naturally connected with the Subject we have been upon.

There was *a Man* who *had Two Sons*; *and coming to the Firſt, he ſaid, Son, go* directly away, and *work To-day in my Vineyard*, where thou knoweſt there is Buſineſs to do that requires thine

29 Attendance. *And he anſwered* in a very rude and undutiful Manner, *and ſaid, I will not: But afterwards* conſidering better of it, *he repented* that he had uſed his Father ſo ill, *and* to make the beſt Amends he could, he *went* into the Vineyard,

30 and laboured diligently there. *And* when the Firſt had given ſo undutiful an Anſwer to his Father, *he came to the Second, and ſaid* to him *in the ſame Manner* as he had done to his Brother: *And he* being a ſmooth plauſible Lad, *anſwered* with great Submiſſion and Readineſs, *and ſaid, Sir, I* [*am going*] this Moment to obey your Commands *(h)*: And *yet* after all *he went not* to the Vineyard, but ſpent the whole Day elſewhere.

31 Now I would leave it to you to judge, *which of the Two* Youths *did the Will of* [*his*] *Father*, and with which of them he would, on the whole, be beſt pleaſed? And without any Heſitation *they ſay to him*, Undoubtedly *the Firſt* of them. Then *Jeſus* upon this *ſays to them*, The Application of this Parable is very eaſy; for thus it is, that notwithſtanding your Profeſſions of a Regard to GOD, yet in your Practice you are diſobedient Children, and reject his Goſpel; and *verily I ſay unto you, that* even the moſt abandoned Sinners of the Age, ſuch as *Publicans and common Proſtitutes*, are much more open to Conviction, and more likely to be wrought upon, than you; and ſo many of them have already been

Man had two Sons, and he came to the firſt, and ſaid, Son, go work To-day in my Vineyard.

29 He anſwered and ſaid, I will not: but afterwards he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go*, Sir; and went not.

31 Whether of them twain did the Will of *his* Father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the Publicans and the Harlots

(*h*) *Sir, I am going.*] This was a proper Emblem of the Hypocriſy of the *Scribes* and *Phariſees*; who addreſſed GOD under the moſt honourable Titles, and profeſſed the greateſt Readineſs and Zeal in his Service, while their whole Lives were a Series of Diſobedience and Rebellion.

lots go into the Kingdom of God before you.

been awakened to Repentance, that their Example might *lead you the Way into the Kingdom of GOD*, but with all your Pretences to Sanctity you will not follow them. Sect. 151. Mat. XXI.

32 For John came unto you in the Way of Righteouſneſs, and ye believed him not: but the Publicans and the Harlots believed him. And ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

For tho' you have not Integrity enough freely to own it, you know in your own Conſciences, that *John came* not *unto you* in a ſuſpicious Manner, but *in the Way of Righteouſneſs, and* did in all his Miniſtry maintain the uniform Character of an upright and pious Man, as well as of a plain and awakening Preacher, yet *you believed him not*; *but the Publicans and Harlots*, of whom I ſpake, *believed him: And you* were ſtill ſo obſtinate, that even *when you ſaw* [*it*,] and perceived a growing Reformation among the moſt abandoned of Mankind, yet you *did not afterwards repent, ſo as to believe him.* (Compare Luke vii. 29, 30. Vol. i. pag. 352.) And therefore I ſolemnly warn you, that your Condition will another Day be worſe than theirs; and that you ſhall ſee thoſe, whom you now deſpiſe and abhor, entering into the Glory from which you ſhall be excluded. 32

IMPROVEMENT.

HOW little do the moſt ſpecious *Pretences of Piety* ſignify, if they are not animated by the Heart, and confirmed by the Life! How vain are all the complimental *Forms of Religion*, when addreſſed to that GOD, who penetrates all the Secrets of the Soul, and can have Complacency in nothing but real and ſolid Goodneſs! Yet how many are there, who are free of their *Promiſes* both to GOD and Man, but always fail when the Time of *Performance* comes? And how many, with theſe unhappy *Rulers* in *Iſrael*, go on to pride themſelves in a Kind of external Nearneſs to GOD, and perhaps in a boaſted Commiſſion from him, who are themſelves ſo *far from his Kingdom*, that even *Publicans and Harlots* are more like to be brought into it than they. *Mat.* xxi. 28, 31. Ver. 32.

In vain do we, like theſe *Phariſees*, enquire into the Evidences of *Chriſt's Authority*, if we are not heartily reſolved to ſubmit to it. Yet with ſuch Cavillers and Hypocrites muſt his *Miniſters* expect to meet: May they learn by the Example of their great *Maſter*, to anſwer them with the *Meekneſs of Wiſdom*, and to join the *Sagacity of the Serpent*, with the *Gentleneſs* and *Innocence of the Dove!* Ver. 23. Ver. 24, 27.

The

Sect. 151. The Promiſes which are made to a *miraculous Faith in Prayer*, are not indeed *our immediate Concern*; but we may truly infer from them ſome Encouragement in Favour of the *Prayer of Faith*, on whatever Account, and in whatever Circumſtances it be offered. At leaſt we may infer the Neceſſity of *forgiving Injuries*, if we deſire that our Petitions ſhould be received with Favour. Let us remember it; and labour to approach the Throne of a *forgiving GOD* with Hearts, not only clear of every malignant *Paſſion*, but full of that cordial and univerſal *Benevolence*, which may engage us to pray for all Men, and particularly for thoſe, who have leaſt deſerved our Kindneſs, and ſeem leaſt diſpoſed to requite it.

Mark xi. 23, 24.

Ver. 25, 26.

SECT. CLII.

CHRIST *utters the* Parable *of the* Vineyard let out to unfaithful Huſbandmen; *from which he takes Occaſion plainly to admoniſh the* Jewiſh Rulers *of the Danger and Ruin, they would incur by the Schemes they were forming againſt him.* Mat. XXI. 33, *to the End.* Mark XII. —1,—12. Luke XX.—9,—19.

MAT. XXI. 33.

Sect. 152. OUR Lord having thus reproved the Prieſts and Elders in the Temple, who had been queſtioning his Authority, and ſhewn how inexcuſable they were in not believing John, tho' they could not deny him to be ſent of GOD, continued his Diſcourſe, and ſaid to them and to the People, *Hear* now *another Parable*, in which you are very nearly concerned, as your own Conſciences muſt quickly tell you: *There was a certain* Man, a *Maſter of a* conſiderable *Family* and Eſtate, *who planted a Vineyard, and* ſpared no Coſt to render it fruitful; for he *made a* ſtrong *Hedge round it*, to preſerve it from the Incurſion of Men or Beaſts, *and digged* [*a Place for*] *a Wine-preſs in it*, [*or*] a large Cavity which might ſerve as *a Fat for the Wine*, to receive the Liquor when preſſed from the

Mat. XXI. 33.

MAT. XXI. 33.

HEAR another Parable: There was a certain Houſholder, which planted a Vineyard, and hedged it round about, and digged a Wine-preſs in it, [*or a Place for* the Wine-fat,] and

and built a Tower, and let it out to Huſbandmen, and went into a far Country [Luk. for a long Time.] [Mark XII.—1. Luke XX.—9.]

the Grapes (a); *and* he alſo *built a Tower* in it, for the Accommodation and Defence of the Labourers.; *and* then he *let it out to Huſbandmen*, who were to pay him a certain Acknowledgment out of the Produce of it; *and* he himſelf departed thence, and *took a Journey for a long Time into a diſtant Country.* Sect. 152. Mat. XXI. 33.

34 And [at the Seaſon] when the Time of the Fruit drew near, he ſent his Servants to the Huſbandmen, that they might receive [from the Huſbandmen of the Fruit of the Vineyard.] [Mark XII. 2. Luke XX. 10.—]

And at the proper *Seaſon, when the Time of* gathering in *the Fruit approached, he ſent his Servants to the Huſbandmen* who had farmed it, *that he might receive from the Huſbandmen* that Proportion *of the Fruit of the Vineyard* which was due to him for the Rent. 34

35 And the Huſbandmen [caught] his Servants, and beat one, [and ſent *him* away empty,] and killed another, and ſtoned another. [Mark XII. 3. Luke XX.—10.]

And the Huſbandmen wickedly conſpiring to keep the Vineyard to themſelves, inſtead of receiving them with due Reſpect, and returning the appointed Payment, *ſeized his Servants, and beat one* of the Chief of thoſe who arrived firſt, *and ſent him empty away*; *and* as the Demand grew more preſſing, they took up the Weapons, with which their Lord himſelf had furniſhed them for very different Purpoſes, and *ſlew another, and ſtoned another* till they had driven him away. 35

36 [And] again, he ſent [unto them] other Servants, more than the firſt; and they did unto them likewiſe: [and at him *who was the Chief* they caſt Stones, and wounded *him* in the Head, and ſent *him* away ſhamefully handled,] [Luk. and empty.] [Mark XII. 4. Luke XX. 11.]

And when their Lord heard the Report of this their Injuſtice, *he* did not immediately arm himſelf againſt them, but *ſent again other Servants to* treat with *them, more* in Number, and higher in Office *than the firſt: But* ſtill perſiſting in their Wickedneſs, *they did the ſame unto them*; *and* particularly *at him* [*who was the Chief*] Perſon employed to account with them, *they threw Stones, and wounded him* dangerouſly *in the Head, and ſent him away* not only *empty*, but very diſhonourably *and ſhamefully treated.* 36

Mark XII. 5. And again he ſent another [the third *Time*;] and him they [wounded alſo, and caſt *him* out, *and*] killed: and many others,

And again the third [*Time*] *he ſent another* of his principal Servants; *and him alſo they wounded*, as they had done the former, *and caſt him out* of the Vineyard, [*and*] *killed him: And* in like Manner they aſſaulted *many others*, who came with, Mark XII. 5.

(a) *A Fat for the Wine.*] *Matthew* uſes the Word ληνον, and *Mark* υπολημιον. The former ſignifies the *Wine-preſs*, the other the *Cavity under it*, in which the Veſſel was fixed, which received the Liquor preſſed from the Grapes. The one of theſe naturally implies the other; but *our Lord* might without any Impropriety mention both.

Sect. 152. with, or after him, on the ſame Errand, *beating ſome* of them, *and killing others* outright.

Luke XX. 13. *Then the Lord of the Vineyard*, being ſtill unwilling to proceed to the laſt Extremity with them, tho' they had been ſo very wicked and ungrateful in their Treatment of his Servants, *ſaid* to them that were about him, *What ſhall I do* farther to reclaim them? *I will ſend my* own *Son* to them (*b*). *Having yet therefore One Son*, who was *his well-beloved*, and the Heir of the Family, *he ſent him alſo laſt of all to them*, as the only gentle Expedient that remained, *ſaying, Perhaps they will reverence my Son, when they ſee him* (*c*); for ſurely they muſt needs have ſome Reſpect for him, and will not preſume to offer him any Injury.

Mat. XXI. 38. *But when the Huſbandmen ſaw the Son* come into the Vineyard, inſtead of paying any due Regard to him, *they* grew yet more outragious in their Wickedneſs, and *reaſoned among themſelves, ſaying, This is the* only *Heir* of the whole Eſtate; *come, let us kill him, and ſeize on his Inheritance* (*d*), *that* [*it*] *may be ours* from Generation to Generation, and no Deſcendants of our Maſter may remain to give any Diſturbance to

39 us or our Children in the Poſſeſſion of it. *And* with malignant Hearts and cruel Hands *they* fell upon their Maſter's Son, and *ſeized him*; *and* fearing neither GOD nor Man, they *caſt him out of the Vineyard, and ſlew him* (*e*), expoſing his dead

others, beating ſome, and killing ſome. [LUKE XX. 12.]

LUKE XX. 13. Then ſaid the Lord of the Vineyard, What ſhall I do? I will ſend my—Son. [MAR. Having yet therefore One Son, his well-beloved, he ſent him alſo laſt [of all] unto them, ſaying,] It may be they will reverence [my Son] when they ſee him. [MAT. XXI. 37. MARK XII. 6.]

MAT. XXI. 38. But when the Huſbandmen ſaw the Son, [LUK. they reaſoned among themſelves, ſaying,] This is the Heir; come, let us kill him, and let us ſeize on his Inheritance, [LUK. that *it* may be ours.] [MARK XII. 7. LUKE XX. 14.]

39 And they caught *him*, and caſt him out of the Vineyard, and ſlew *him*. [MARK XII. 8. LUKE XX. 15.—]

(*b*) *I will ſend my Son.*] The Queſtion is not here, how prudent it would have been in a Human Father, to venture his Son in ſuch a Caſe as this; for the Power which *GOD* had of *raiſing Chriſt from the Dead*, and making all his Sufferings redound to his Glory and Happineſs, quite alters the Caſe. The Deſign is, to ſhew the Patience of GOD, and the Wickedneſs of the *Jews*, by *this Emblem*, than which nothing could be more expreſſive.

(*c*) *Perhaps they will reverence my Son, &c.*] Numberleſs *Predictions* in the *Old* and *New Teſtament* plainly ſhew, that GOD foreſaw *Chriſt's Death* as a certain Event. This therefore, like many others, is merely an ornamental Circumſtance, which cannot without Abſurdity be applied in the Interpretation of the *Parable*.

(*d*) *Come, let us kill him, &c.*] If ſuch a *Propoſal* would have been the Height of Folly, as well as Wickedneſs, in theſe *Huſbandmen*, it was ſo much the more proper, to repreſent the Part the *Jewiſh Rulers* acted in the *Murther of Chriſt*, which they were now projecting, and which they accompliſhed within Three Days. The Admonition was moſt graciouſly given; but ſerved only in an aſtoniſhing Manner to illuſtrate that Degree of Hardneſs, to which a ſinful Heart is capable of arriving.

(*e*) *And caſt him out of the Vineyard, and ſlew him.*] So *Matthew* and *Luke* expreſs it; but *Mark* has changed the Order of the Words, and ſays, *They killed him, and caſt him out of the Vineyard*; if we may not render that Clauſe, *They both ſlew him, and caſt him out*,

ſo

dead Body in a moſt contemptuous and inſolent, as well as inhumane Manner. Sect. 152.

40 When the Lord therefore of the Vineyard cometh, what will he do unto thoſe Huſbandmen? [MARK XII. 9.—LUKE XX.—15.]

When therefore the Lord of the Vineyard himſelf *cometh*, armed with a Power which they will be utterly unable to reſiſt, *what will he do*, think you, *to thoſe* treacherous and cruel *Huſbandmen*, when he has them entirely at his Diſpoſal? Mat. XXI. 40.

41 They ſay unto him, He will miſerably deſtroy thoſe wicked Men, and will let out *his* Vineyard unto other Huſbandmen, which ſhall render him the Fruits in their Seaſons.

And as the Jewiſh Rulers did not underſtand, that they themſelves were theſe unfaithful Huſbandmen, *they ſay unto him*, There is no Doubt but *he will wretchedly deſtroy thoſe* wicked and incorrigible *Wretches*, nor is the moſt tormenting Death too ſevere for them to expect; *and* he *will* then *let out the Vineyard to other Huſbandmen, who ſhall* faithfully *render him the Fruits* of it *in their* proper *Seaſons*. 41

LUKE XX. 16.—[*Jeſus ſaid,*] He ſhall come and deſtroy theſe Huſbandmen, and ſhall give the Vineyard to others. [MARK XII.—9.]

Thus did they, before they were aware, condemn themſelves; and [*Jeſus added,*] You have anſwered right: *He ſhall* indeed quickly *come, and deſtroy theſe Huſbandmen* of whom I ſpeak, whoever they ſhall appear to be, with terrible Severity, *and* will *give the Vineyard to others*. And all this was, as if he had ſaid, Conſider your own Concern in what you have heard: GOD has planted a Church among you, and given you an excellent Revelation of his Will; abundant Proviſion has been made, both for your Protection, and your Improvement too: But you have ungratefully refuſed the Fruits of Obedience, which were ſo juſtly his Due; and when he has frequently ſent his Servants the Prophets, with one Meſſage and Demand after another, you the Rulers and Teachers of Iſrael, to whom the Cultivation of the Vineyard has been committed, have treated them in a moſt ungrateful and barbarous Manner: And now at laſt he has ſent his Son, and you are going to ſeize on him, and to add that Murther, Luke XX. 16.

ſo as not to determine which was done firſt. One cannot ſuppoſe, *Chriſt* uttered it both theſe Ways; ſo that if there be no *accidental Tranſpoſition* in *Mark*, he probably meant thereby to intimate what is hinted in the *Paraphraſe*, the *expoſing his dead Body* in a moſt daring Defiance of publick Juſtice.——Thoſe that explain the *caſting him out of the Vineyard*, of *Excommunication*, which preceded or attended the Execution of a Capital Sentence, do not obſerve the proper Import of *the Vineyard*. See below, *Note* (*i*).

Sect. 152. Murther, which you are now contriving, to the Guilt of all your other Crimes. I leave it therefore to your own Conſciences to judge what the Event muſt be. And *for this Reaſon* now *I ſay unto you* plainly, *that the Kingdom of GOD*, which you have thus vilely and ungratefully abuſed, *ſhall be taken away from you, and given to a Nation which ſhall bring forth the Fruits thereof:* i. e. his Goſpel ſhall be taken from you, and be carried to the Gentiles, who will improve it much better than you have done.

Mat. XXI. 43.

MAT. XXI. 43. Therefore ſay I unto you, The Kingdom of GOD ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof.

Luke XX. 16. *And when they heard* this ſad Denunciation, with which the Parable concluded, and found that [*it*] was aimed at them, *they ſaid, GOD forbid*, that this ſhould be the Caſe with regard to us, nor can we ever believe that it will.

LUKE XX.—16. And when they heard *it*, they ſaid, GOD forbid.

17 *And Jeſus looked upon them* with great Seriouſneſs and Solemnity in his Countenance, *and ſaid unto them, What is this then that is written?* (Pſal. cxviii. 22, 23.) *Did you never read*, or never reflect upon *this* remarkable Paſſage *in the Scriptures*, "*The Stone which the Builders refuſed, the* "*ſame is become the Head*-Stone *of the Corner (f):* "*This is the Lord's Doing, and it is wonderful* "*in our Eyes?*" Words, which tho' they might ſeem to be accompliſhed in the Exaltation of David to the Jewiſh Throne, are in their higheſt Senſe applicable to the Meſſiah *(g)*, who, tho' diſdainfully rejected by you Scribes and Phariſees and Rulers of the People, whoſe Office it is to build up the Church, is nevertheleſs choſen by GOD to be its great Support and Ornament.

17 And [Jeſus] beheld them, and ſaid [unto them,] What is this then that is written? [Did ye never read [MAR. this] in the Scriptures,] The Stone which the Builders rejected, the ſame is become the Head of the Corner: [This is the Lord's Doing, and it is marvellous in our Eyes?] [MAT. XXI. 42. MARK. XII. 10, 11.]

18 *And* therefore let me plainly tell you, that *whoſoever*

18 [And] whoſoever ſhall fall

(f) *The Head*-Stone *of the Corner.*] This I take to be the Meaning of the Words κεφαλην γωνιας, rather than *the Chief Corner-Stone*, as it does not appear exactly to anſwer to ακρογωνιαιον, (*Eph.* ii. 20. and 1 *Pet.* ii. 6.) which, as the Connection in thoſe Places ſhews, (as well as the Uſe of it in other Authors,) ſignifies that great *Corner-Stone*, which lay at the Bottom of the Building as its Support. What is mentioned afterwards of this *Head-Stone falling* on a Perſon, ſeems not to ſuit with the Suppoſition of its being laid on, or under the Ground. Compare *Zech.* iv. 7.

(g) Tho' they might ſeem to be accompliſhed in the Exaltation of David &c.] *Mr. Jeffery* has juſtly obſerved, (in his *Review*, *pag.* 119.) that on the Principles of *Analogy* this Paſſage will be much to the preſent Purpoſe, tho' it ſhould be confeſſed, that *Pſal.* cxviii. was immediately meant of *David*; as it would prove, that the great *Builders* of *Iſrael* might *refuſe* one, whom GOD intended for *the Head Stone of the Corner.*

(*b*) *On*

fall upon [this] Stone, ſhall be broken; but on whomſoever it ſhall fall, it will grind him to Powder. [MAT. XXI. 44.]

ever ſhall fall upon this Stone, i. e. whoſoever ſhall ſtumble at me and my Doctrine, while I am here on Earth in this humble Form, he *ſhall be broken* and damaged by it; *but on whomſoever it ſhall fall*, when raiſed up to ſo glorious an Eminence, *it ſhall* even *grind him to Powder (b)*, like a brittle Potſherd cruſhed by the Weight of ſome huge Stone falling upon it from on high: (Compare Dan. ii. 44.) So whoever ſhall oppoſe me after my Exaltation to Glory, and the pouring out of my Spirit for the full Revelation of my Goſpel and Proof of my Miſſion, he will bring upon himſelf aggravated Guilt, and dreadful unavoidable Deſtruction.

Sect. 152. Luke XX. 18.

19— And [when] the Chief Prieſts and the Scribes [and Phariſees had heard his Parables, they] the ſame Hour ſought to lay Hands on him; for they perceived that he had ſpoken this Parable againſt them. [MAT. XXI. 45. MARK XII. 12.—]

And when the Chief Prieſts and the Scribes and Phariſees had heard his Parables, which he had now delivered, *they* were ſo provoked at what he had ſaid, that even *in that very Hour* they *ſought to lay* their *Hands on him*, that they might proſecute him even to Death; *for they* plainly *perceived, that he had ſpoken this Parable* of the wicked Huſbandmen that ſhould be deſtroyed, *againſt them (i)*, and had in effect ſet them all at Defiance by the Application of ſo ſignal a Prophecy to himſelf. 19

MAT. XXI. 46. But— they feared the Multitude, becauſe they took him for a Prophet: [and they left him, and went their Way.] [MARK XII.—12. LUKE XX.—19.]

But they feared the People, who were then preſent in the Temple, *becauſe they eſteemed him as a Prophet* ſent from GOD, and would not have borne that immediate Aſſault upon him, which the Rage of theſe Rulers would otherwiſe have engaged them to make. *And* therefore, not daring for the preſent to attempt to ſeize him with an open Violence, *they left him; and went away* to take Counſel in private againſt him, Mat. XXI. 46.

(*b*) *On whomſoever it ſhall fall, &c.*] *Dr. Whitby* ſuppoſes, that here is an Alluſion to the *Two* different *Ways of Stoning* among the *Jews*; the former, by throwing a Perſon down upon a great Stone; and the other, by letting a Stone fall upon him. But as I cannot ſee, that the *latter* was at all more dreadful than the *former*, ſince in ſuch a Caſe a quick Diſpatch might ſeem moſt deſirable, it ſeems to me that the Force and Beauty of this pathetic Paſſage would be in a great meaſure loſt by ſuch an Interpretation.

(*i*) *They perceived that he had ſpoken this Parable againſt them.*] One would think, they could be at no Loſs for the Interpretation of it, conſidering how nearly it reſembles that in *Iſa.* v. 1,—7. with which they were, no doubt, well acquainted. Only it is to be obſerved, that there *Iſrael* is *the Vineyard*, here the *true Religion* is repreſented under that Figure; accordingly there it is threatened, that *the Vineyard* ſhould *be deſtroyed*, but here that it ſhould *be let out to other Huſbandmen*; each Event ſuiting its Connection.

Sect. 152. him, and to lay a Plot for his Life, which they might execute with leſs Hazard to themſelves.

IMPROVEMENT.

WHEN we read this *Parable*, and conſider it as levelled at the *Jews*, we applaud the righteous Judgment of GOD in revenging ſo ſeverely upon them the *Quarrel of his Covenant*, and the *Blood of his Son:* But let us take heed to ourſelves, *leſt we alſo fall after the ſame Example of Unbelief.* (*Heb.* iv. 11.)

Mat. xxi. 33. GOD has given to every Man ſome Part of *his Vineyard* to cultivate and improve, or ſome Advantages to know and ſerve him. And as for us who enjoy the *Chriſtian* Diſpenſation, we have particular Reaſon to ſay, *The Lines are fallen to us in pleaſant Places.* (*Pſal.* xvi. 6.) *What could he have done more for* this Part of *his Vineyard?* How ungrateful there-

Ver. 34,-36. fore ſhall we be, and how miſerable too, if we with-hold *the Fruits* he ſo reaſonably expects; if we ſlight the *Meſſengers*, by whom he ſo frequently and ſo pathetically demands them; yea, if by wilful Impeni-

Ver. 37,-39. tency and Unbelief we in effect renew the *Slaughter* of *his beloved Son*, after that amazing Favour he has done us, in charging him with an *Embaſſy of Peace* to us, whoſe aggravated Crimes had long ſince deſerved,

Ver. 41. that he ſhould have ſent amongſt us the *Meſſengers of his Vengeance.* Oh that we may never be *condemned out of our own Mouths*, in the Cenſures we paſs on the guilty *Jews!*

Ver. 43. We cannot ſurely think of the awful Threatening of *our Lord* without ſome ſecret Terror for ourſelves, when we conſider how ſhamefully we of this Nation have abuſed our Privileges. *The Kingdom of GOD*, ſaid he, *ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof.* GOD had been juſt, had he long ſince executed ſuch a Judgment upon us: May he be merciful to us all, in ſuſpending and averting it! May his Compaſſion particularly extend to thoſe amongſt us, who reject *Chriſtianity*; for the Paſſage before us has a dreadful Aſpect upon ſuch! Whether they will hear, or whether they will for-

Ver. 42. bear; whether they will ſubmit, or whether they will oppoſe; *Chriſt is made the Head of the Corner*, and GOD will for ever eſtabliſh him as ſuch. Woe to them, who inſtead of joining with him, and fixing the Streſs of their Souls upon him, deliberately ſet themſelves to oppoſe his

Ver. 44. Cauſe! On ſuch undoubtedly *will he fall*, like a mighty Rock of Adamant, and cruſh them in Pieces, and *grind them to Powder.*

Thus did *our Lord* warn his Enemies, moſt wiſely, and moſt graciouſly; but they deſpiſed the Admonition, and hated him for what was

Luke xx. 19. ſo kindly intended. *They ſought to lay Hands on him*, becauſe *he had ſpoken*

this

this Parable againſt them. High Provocation indeed! to ſet their Danger faithfully before them, that if by any Means it were poſſible, they might be awakened to eſcape it! But, alas, what can ſave thoſe, whoſe Spiritual Diſtempers are exaſperated by the moſt proper Remedies preſcribed for their Cure! Sect. 152.

SECT. CLIII.

CHRIST *farther warns the* Jews *of the Danger which would attend their rejecting the Goſpel, or reſting in an inſincere Profeſſion of it, by the* Parable *of the* Marriage Feaſt, *and the* Wedding-Garment. Mat. XXII. 1,—14.

MAT. XXII. 1.

AND Jeſus anſwered and ſpake unto them again by Parables, and ſaid,

2 The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son,

3 And ſent forth his Servants to call them that were bidden to the Wedding: and they would not come.

MAT. XXII. 1.

AND when the Prieſts and Scribes were retired, *Jeſus*, being ſtill ſurrounded with the Multitude, *anſwered and ſpake to them again in Parables*, ſuited to the preſent Circumſtances of Affairs, *ſaying*, *The Kingdom of Heaven*, or the Diſpenſation of the Goſpel, *is like*, and may be well compared, to that which happened in the Caſe of *a Man* [*that was*] *a King* (*a*), *who made a* ſplendid *Marriage-Feaſt for his Son. And* when all was prepared, he *ſent his Servants to call thoſe, who had been* before *invited*, that they might come immediately *to the Nuptial Banquet* (*b*). *But they* were ſo rude and fooliſh, that they *would not come* upon the Summons. Sect. 153. Mat. XXII. 1. 2. 3.

Again

(*a*) *The Kingdom of Heaven is like a King.*] See *Note* (*i*) on *Luke* vii. 32. *Vol.* i. *pag.* 355. —It is obſervable, that *Luke* does not relate *this Parable* here, becauſe he had given us one very much like it before, which was ſpoken on a different Occaſion: (*Luke* xiv. 16,—24. *Sect.* 120.) For the ſame Reaſon he omits the *Queſtion* of the *Lawyer*, *Mat.* xxii. 35. moſt of the Diſcourſe againſt the *Phariſees*, *Mat.* xxiii. and the *Parable* of the *Talents*, *Mat.* xxv. 14. *& ſeq.*

(*b*) *To call thoſe, who had been invited, to the Nuptial Banquet.*] The Word γαμος here properly ſignifies *a Nuptial Banquet*, in which Senſe it is often uſed by other Writers. (See *Raphel. Annot. ex Polyb. pag.* 93. and *Wolfius*, *in loc.*) It was ſometimes cuſtomary to ſend *Two Meſſages*, as in the Caſe here ſuppoſed; which repreſented the Condeſcenſion the greater, and ſuited the *repeated Invitations* given to the *Jews*, by *Chriſt* himſelf during his Life, and by the *Apoſtles* after his Death.

(*c*) *My*

Sect. 153. Mat. XXII. 4.

Again he ſent other of his *Servants, ſaying,* Go and *tell them that were invited,* that I muſt inſiſt upon their coming immediately; for *behold, I have prepared my Dinner; my Oxen, and* my other *fatted Beaſts are ſlain* and dreſſed (*c*), *and all Things are* juſt *ready* to be ſerved up to the Table; therefore *come to the Marriage-Feaſt* without any farther Delay. *But* ſuch was the Perverſeneſs of the Gueſts, that notwithſtanding this repeated Invitation, they refuſed to come; and *not regarding* [*it,*] *they went away, one* of them *to his Field* in the Country, *and another to his Merchandiſe* in the City. *And the reſt* were ſo brutiſh, that *laying hold on his Servants,* who came with the Meſſage, they *inſulted* them in a very outragious Manner, *and* even carried their Ingratitude ſo far, that they *ſlew* ſome of *them.* *And when the King heard* [*of it,*] *he was* greatly *provoked*; *and* not long after *having ſent his Armies, he deſtroyed thoſe Murtherers, and* even *burnt their City* where they dwelt (*d*), which being diſaffected to him, had joined with theſe wicked Men in concerting this groſs and intolerable Affront.

In the mean Time *then,* as he received Intelligence of their Behaviour, *he ſays to his Servants, The Marriage-Feaſt is prepared; but they who were* firſt *invited, were not worthy* of any Part in it, or indeed of any Invitation to it: Yet let not my Proviſions be loſt: *Go ye therefore to the* moſt *publick Ways,* and particularly to the Places where ſeveral Streets and Roads meet (*e*), *and invite as many*

4 Again he ſent forth other Servants, ſaying, Tell them which are bidden, Behold, I have prepared my Dinner: my Oxen and *my* Fatlings *are* killed, and all Things *are* ready: come unto the Marriage.

5 But they made light of *it,* and went their Ways, one to his Farm, another to his Merchandiſe:

6 And the Remnant took his Servants, and entreated *them* ſpitefully, and ſlew *them.*

7 But when the King heard *thereof,* he was wroth: and he ſent forth his Armies, and deſtroyed thoſe Murderers, and burnt up their City.

8 Then ſaith he to his Servants, The Wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the High-ways, and as many as ye ſhall find, *bid* to the Marriage.

(*c*) *My Oxen, and* my *fatted Beaſts are ſlain.*] It was agreeable to the Simplicity of the antient Ages, to mention theſe as the chief Parts of a Royal Entertainment. Thus in *Homer,* and other antient Writers, we ſee Princes of the firſt Rank and Dignity feaſting each other, with nothing but the Fleſh of Oxen, Sheep, and Swine.——Compare *Iſa.* xxv. 6.

(*d*) Not long after *having ſent his Armies,* &c.] This *Clauſe* muſt be ſuppoſed to come in by way of *Prolepſis* or *Anticipation,* for it is plain there could not be Time, before the Feaſt already prepared was ſerved up, to attempt an Execution of this Kind.——This Circumſtance ſeems to point at the Slaughter of the *Jews,* and the burning *Jeruſalem,* and the other chief Cities of their Country, by the *Romans*; who are here conſidered as the *Armies* of their affronted Prince, whoſe *Embaſſadors* they had indeed moſt cruelly and ungratefully murthered.

(*e*) *The* moſt *publick Ways,* &c.] The Phraſe διεξοδους των οδων ſignifies *the Ways* which were *moſt frequented*; which muſt be ſuch, as are mentioned in the *Paraphraſe.* See *Boiſius, Compar.*

Sect. 153. Mat. XXII. 10.

10 So those Servants went out into the *High*-ways, and gathered together all, as many as they found, both Bad and Good: and the Wedding was furnished with Guests.

many as you find there *to the Wedding-Banquet*. *And* accordingly *those Servants went out*, as their Lord had commanded them, *into the* Streets and other [*publick*] *Ways, and assembled all that they met with, whether Bad or Good*, without any Regard to their Characters or Circumstances: *And the Feast was abundantly supplied with Guests.*

11 And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment:

But that, whatever Habits they had on before, they might appear worthy to sit at such a Table, *the King* had ordered clean white Garments to be delivered to each of them, and appointed Servants whose Province it was to see that they were decently dressed; after which *coming in to view the Guests*, he *saw a Man there*, who was *not clothed with the Wedding-Garment* he had provided *(f)*; but either in Contempt of the Feast, or presuming his own Habit was as good as that which was offered him, had refused to accept it. 11

12 And he saith unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless.

And he said to him, Friend, how camest thou in hither, not having on *the* appointed *Wedding-Garment?* Was it not offered to thee? or hadst thou so little Sense of Decency and Gratitude, as to refuse to accept it in Compliance with the Order of my Feast? *And he was* presently *struck speechless (g)*, being confounded with the Majesty of the King's Royal Presence, and conscious of his own Insolence and Folly. 12

13 Then said the King to the Servants, Bind him Hand

Then the King being justly incensed at so great an Affront, resolved to punish it by a severe Imprisonment; and therefore *said to* [*his*] *Servants, Bind* 13

Compar. in loc. This intimates, that the *Gentiles* had as little Reason to expect the *Call* of the *Gospel*, as common Passengers and Travellers to expect an Invitation to a *Royal Banquet*.

(f) Who was *not clothed with the Wedding-Garment* he had provided.] It was usual for Persons to appear at *Marriage-Feasts* in a *sumptuous Dress*, generally adorned with florid Embroidery, as some Writers tell us: (See *Rev.* xix. 8. and *Dr. Hammond, in loc.*) But as it could not be expected, that *Travellers* thus pressed in should themselves be provided with it; we must therefore conclude, not only from the Magnificence of the Preparations, to which we must suppose the Wardrobe of the Prince corresponded, but likewise from the following Circumstance of *Resentment* against this Guest, that *a Robe* was offered, but refused by him. And this is a Circumstance, which (as *Calvin* observes,) is admirably suited to the Method of God's dealing with us; who indeed requires *Holiness* in order to our receiving the Benefits of the Gospel, but is graciously pleased to work it in us by his *Holy Spirit*; and therefore may justly resent, and punish our Neglect of so great a Favour.

(g) He was struck speechless.] I render it [*struck speechless,*] because the Word φιμωθη is in the *Passive Form*, and is very expressive. It is applied to the *muzzling of Cattle*, 1 *Cor.* ix. 9. Compare 1 *Tim.* v. 18. and 1 *Pet.* ii. 15.

Sect. 153. Mat. XXII. 13. *Bind his Hands and Feet, and take him away* hence, (i. e. from the Gueſt-Chamber, which was finely illuminated, and richly adorned,) *and caſt him out into the Darkneſs which is without (h)*; and *there*, inſtead of the Mirth and Delight of my Banquet, there *ſhall be* nothing but *weeping and gnaſhing of the Teeth* for Anguiſh and Deſpair. (Compare Mat. viii. 12. Vol. i. pag. 339.)

Hand and Foot, and take him away, and caſt *him* into outer Darkneſs: there ſhall be weeping and gnaſhing of Teeth.

14 Nor imagine, ſaid our Lord in the Concluſion and Improvement of the Parable, that this will be the Caſe of one alone; *for* I muſt ſay, tho' it be a dreadful Truth, that even the greateſt Part of thoſe to whom the Goſpel is offered, will either openly reject, or ſecretly diſobey it; *many* indeed *are called* to the Goſpel-Feaſt, *but few choſen* in ſuch a Senſe as finally to partake of its Bleſſings. (Compare Mat. xx. 16. pag. 245.)

14 For many are called, but few *are* choſen.

Thus did he ſtrongly intimate to the Jews, that ſince they deſpiſed the rich Proviſions of his Goſpel-Grace, incomparably more valuable than thoſe of a Royal Feaſt, and ſince they uſed the Meſſengers whom GOD had ſent to them in ſo ungrateful and barbarous a Manner, they muſt expect to be cut off and deſtroyed, by thoſe hoſtile Armies which Divine Providence would ſpeedily bring upon them; but that the Goſpel ſhould be embraced by the Gentiles, and vaſt Numbers of them be converted and ſaved by it. And he farther intended to inſinuate, by the Circumſtance of the Wedding-Garment, that as GOD had made Proviſion in his Goſpel, for the Sanctification of Men's Hearts, and the Reformation of their Lives, he expected true Holineſs and cordial Obedience from all who profeſſed to embrace it; and would another Day take a ſtrict Review of all its Profeſſors, that he might ſeparate

(h) *Caſt him out into the Darkneſs which is without.*] The Mention of this Circumſtance in this Connection would incline one to think, either that the Word ἐξώτερον (in *ver.* 4.) may ſignify *Supper* as well as *Dinner*, (which ſome *Criticks* have thought,) or that the King is repreſented as viſiting the Gueſts *in the Evening*; but it is a Matter of little Moment. (See *Note* (*g*) on *Mat.* viii. 12. *Vol.* i. *pag.* 339.) —— Conſidering how ſplendid and magnificent the Entertainments of the *Eaſtern Princes* were, it cannot be thought an unnatural Circumſtance, that ſuch an Affront as this offered to the King, his Son, his Bride, and the reſt of the Company, ſhould be puniſhed with ſuch Bonds.

rate habitual Sinners from the Number and the Bleſſings of his People, and deliver them over to perpetual Darkneſs and Miſery. Sect. 153.

IMPROVEMENT.

HOW rich are the Proviſions of the Goſpel! *a Feaſt* indeed becoming the Bounty and Majeſty of the *King* of Heaven; and proportionable even to the Love which he bears to his own *Son*, in Honour of whom it is made! *Mat.* xxii. 2.

How wonderful is the Grace, which *calls us* to the Participation of theſe Proviſions; *us*, who were originally *Sinners of the Gentiles, Aliens from the Commonwealth of Iſrael, and Strangers to the Covenant of Promiſe! (Eph.* ii. 12.) Yet has he graciouſly *ſent his Meſſengers* to us, and *invited us* to his Houſe, yea, to *his Table*, with the additional Hope of yet nobler Entertainments in Reſerve. May none of us *reject* ſo condeſcending *a Call*, leſt we turn *his Goodneſs* into righteous Indignation, and *treaſure up to ourſelves Wrath againſt the Day of Wrath! (Rom.* ii. 5.) Ver. 9, 10. Ver. 4,--6.

Let us alſo remember, that it is not every one who profeſſes to accept the Entertainment, not every one who talks of Goſpel Bleſſings, and ſeems to deſire a Share in them, that will be admitted to it. No: In order to our *partaking of an Inheritance among the Saints in Light*, it is neceſſary that we be *made meet for it* by the Holineſs both of our Hearts and Lives. *(Col.* i. 12.) This is *the Wedding-Garment*, wrought by the *Spirit of GOD* himſelf, and offered to us by the Freedom of his Grace. And it is ſo neceſſary, that without it we muſt be *ſeparated* from the Number of his Gueſts and Friends, and even tho' we had *eaten and drank in his Preſence*, muſt be *caſt out into outer Darkneſs. (Luke* xiii. 26.) Ver. 11. Ver. 13.

Frequently let us think of that awful Day, when *the King* will *come in to ſee his Gueſts*; when GOD will take a moſt exact Survey of every Soul under a *Chriſtian* Profeſſion. Let us think of that *ſpeechleſs* Confuſion, which will ſeize ſuch, as *have not on the Wedding-Garment*, and of that inexorable Severity, with which they will be conſigned to *weeping and gnaſhing of Teeth.* To have ſeen for a while the Light of the Goſpel, and the fair Beamings of an Eternal Hope, will add deeper and more ſenſible Horror to thoſe gloomy Caverns; to have heard thoſe *glad Tidings of great Joy*, and to hear them, as it were, echoed back in Accents of *final Diſpair*, how will it wound the Ear, and pierce the very Heart! May GOD prevent it, by *fulfilling in us all the good Pleaſure of his Goodneſs, and the Work of Faith with Power; that the Name of our Lord Jeſus Chriſt may be glorified in us, and we in him, (2 Theſſ.* i. 11, 12.) when the *Marriage-Supper of the Lamb* ſhall be celebrated, and all the Harmony, Pomp, and Beauty of Heaven ſhall aid its Solemnity, its Magnificence, and its Joy! Ver. 12. Ver. 13.

SECT. CLIV.

Our LORD *confounds the* Phariſees *and* Herodians, *when they hoped to have inſnared him by their Queſtion, relating to the Lawfulneſs of paying the* Roman *Tribute.* Mat. XXII. 15,——22. Mark XII. 13,——17. Luke XX. 20,——26.

MAT. XXII. 15.

Sect. 154. Mat. XXII. 15.

THEN the Phariſees, ſtung with the ſevere but juſt Rebukes he had been giving them in the foregoing Parables, *went* out from his Preſence, *and* retiring *took Counſel* together, *how they might inſnare him in* [*his*] *Diſcourſe,* and find ſomething on which they might ground an Accuſation or Complaint againſt him. *And they* narrowly *watched him* in all his Motions that Day, *and ſent out Spies to* try if they could take *him* at an Advantage, *who ſhould pretend themſelves to be righteous Men,* that were come, for the Eaſe of their Conſciences, to propoſe a Scruple to him on an Affair of great Importance. Now thoſe that were ſent on this Errand were Perſons of oppoſite Sects; [*even*] *ſome* of the *Diſciples of* the leading Men among *the Phariſees,* who were very ſolicitous for the Freedom of their Country from every Mark of Slavery; *and* [*ſome*] of the Sect *of the Herodians,* a Party of Men (as was before obſerved,) peculiarly attached to the Family of Herod, and conſequently zealous in the Intereſt of the Roman Government, which was the main Support of the Dignity and Royalty of that Family. (See Note *(f)* on Mark iii. 6. Vol. i. pag. 312.) And theſe, different as their Principles were, combined together in an Attempt upon Jeſus, *that* if an Opportunity offered, *they might lay hold on his Words* (*a*), either to render him obnoxious to the People

Luke XX. 20.

MAT. XXII. 15.

THEN went the Phariſees, and took Counſel how they might intangle him in *his* Talk.

LUKE XX. 20. And they watched *him,* and ſent forth [unto him] Spies, which ſhould feign themſelves juſt Men, [MAR. *even* certain [Diſciples] of the Phariſees and of the Herodians,] that they might take hold of his Words, that ſo they might deliver

(*a*) *That they might lay hold on his Words.*] They hoped to have *inſnared him,* whatever Anſwer he could have returned. If he *aſſerted,* on the one hand, that *Tribute* was to be paid to *Cæſar,* the *Phariſees,* who generally maintained, (as *Judas Gaulonites* had done,) that

deliver him unto the Power and Authority of the Governour. [MAT. XXII. 16.— MARK XII. 13.]

People as an Enemy to their Liberties, or *to deliver him up* as a ſeditious Perſon *to the Power and Authority of* Pontius Pilate, who was then *the* Roman *Governour* of that Province. Sect. 154. Luke XX. 20.

21 And [MAR. when they were come,] they aſked him, ſaying, Maſter, we know that thou [art true, and] ſayeſt and teacheſt rightly, [neither careſt thou for any Man: for thou regardeſt not the Perſon of Men,] [MAR. but teacheſt the Way of GOD in Truth.] [MAT. XXII.—16. MARK XII. 14.—]

And when they were come to him, in order to accompliſh their Deſign, *they* craftily accoſted him with an Air of great Reſpect, and with flattering Expreſſions of the higheſt Eſteem, and *aſked him, ſaying, Maſter, we know* and are well ſatisfied, *that thou art true* and upright; *and* as thou comeſt as a Meſſenger from GOD, ſo after the Example of thoſe faithful and couragious Prophets who were in Iſrael in its better Ages, thou *ſayeſt and teacheſt rightly*, and art impartial and ſincere in every thing that thou declareſt; *neither careſt thou for* the Cenſure or Applauſe of *any Man*; *for thou regardeſt not the Perſon of Men*, ſo as to be influenced by Complaiſance or Fear, or any private Views whatever, to deviate from the ſtricteſt Integrity and Veracity; *but* plainly *teacheſt the Way of GOD* and the Path of Duty *in Truth*. 21

MAT. XXII. 17. Tell us therefore, What thinkeſt thou? Is it lawful [LUK. for us] to give Tribute unto Ceſar, or not? [MARK XII.—14. LUKE XX. 22.]

We are come *therefore* to propoſe a Queſtion to thee, about which thou knoweſt that we Phariſees and Herodians are divided, and to which an intereſted Man who was governed by Principles of human Policy might, perhaps, be unwilling to anſwer: *Tell us*, we pray thee, (for we have determined to ſubmit our Judgment and Practice to thy Sentiments in the Matter,) *what thinkeſt thou, Is it lawful for us* Jews, who are the peculiar People of GOD, and are many of us in Conſcience tender of acknowledging any King but him, or one of our Brethren appointed by his immediate Delegation *(b)*, *to pay* the uſual *Tribute to Cæſar* the Mat. XXII. 17.

that ſuch a Subjection to a foreign Power was inconſiſtent with the Privileges of GOD's peculiar People, would have endeavoured to expoſe him to *popular Reſentment*, as betraying the Liberties of his Country. On the other hand, had he *denied* the Lawfulneſs of *this Tribute*, the *Herodians* would have had a very plauſible Pretence of accuſing him to the *Roman Power*, as a ſeditious Perſon, which his Perſecutors had afterwards the Aſſurance to do; *Luke* xxiii. 2. *Sect.* 186. (Compare *Acts* xvii. 7.) Nay, perhaps, the very Circumſtance of taking upon him to determine ſuch a Queſtion, might, by theſe invidious Enquirers, be conſtrued as a Pretence to Sovereignty. See *Voſſ. Harmon. Evang. pag.* 54, 55.

(*b*) One of our Brethren &c.] We are told, that the grand Argument, which the *Gaulonites*, and others inclined to their Party, urged, as deciſive againſt the Authority of the *Romans*, was that Text which prohibited their *ſetting a Stranger to be King over them. Deut.* xvii.

Sect. 154. the Roman Emperor, *or not?* What doſt thou adviſe in this Caſe? *Shall we give* it to the Collectors, *or ſhall we not give* it? We muſt beg an immediate Anſwer, for the Tribute is even now demanded of us. And here they ceaſed, as thinking they had him in an inextricable Snare, and that he could return no Anſwer, which would not expoſe him to the ſevere Reſentment, either of the Jewiſh People, or of the Roman Officers.

Mark XII. 15.

MARK XII. 15.—Shall we give, or ſhall we not give?—

But Jeſus knowing their Hypocriſy, which was indeed their reigning Character, *perceived their Craftineſs* [*and*] *Wickedneſs* in this Addreſs, however pious and reſpectful it appeared; *and* therefore *ſaid to them, Ye Hypocrites, Why do ye tempt me* by ſuch an inſnaring Queſtion, and ſeek to draw me into Danger and Deſtruction by it? Is this a Proof of your Regard and Friendſhip to a faithful and impartial Teacher? But that I may return a proper Anſwer to your Queſtion, *ſhew me the Tribute Money* which is demanded of you; and *bring me* hither *a Penny*, or Denarius, *that I may ſee it. And they brought him a* Roman *Penny. And* looking upon it, *he ſays to them, Whoſe is this Image* which is ſtruck upon the Coin, *and* whoſe *Inſcription* and Title is this [*which*] *it has* round it *(c)*? *And they*, without perceiving his Deſign, immediately *anſwered and ſaid to him*, It is *Cæſar's*: Thereby in effect acknowledging, that they were Tributaries to him, by admitting his Coin as current among them.

—But [Jeſus] knowing their Hypocriſy, [LUK. perceived their Craftineſs] [*and* Wickedneſs, and] ſaid unto them, Why tempt ye me, [ye Hypocrites?] MAT. XXII. 18. LUKE XX. 23.]

Mat. XXII. 19.

MAT. XXII. 19.—Shew me the Tribute Money: [Bring me a Penny, that I may ſee *it*.] [MARK XII. —15. LUKE XX. 24.—]

Mark XII. 16.

MARK XII. 16. And they brought [unto him a Penny.] And he ſaith unto them, Whoſe *is* this Image and Superſcription [LUK. *that* it hath?] And they [LUK. anſwered and] ſaid unto him, Ceſar's. [MAT. XXII. —19, 20, 21.—LUKE XX. —24.]

17 *And Jeſus anſwering ſaid unto them, Render therefore to Cæſar the Things which are Cæſar's, and to GOD the Things which are GOD's (d)*; and labour

17.— And Jeſus anſwering ſaid unto them, Render [therefore] to Ceſar the Things that are Ceſar's, and to

xvii. 15. And *Grotius* (in his *Note* on *Mat.* xxii. 16.) ſeems to think it was this, that engaged them ſo vigorouſly to oppoſe the *Chaldeans*, and to refuſe ſubmitting to their Government, till *Jeruſalem* was deſtroyed. See *Note (a)* on *Luke* xiii. 1. *pag.* 129.

(c) *Whoſe is this Image and Inſcription?*] *Dr. Lightfoot* tells us, (in his *Hor. Heb.* on *Mat.* xxii. 20.) that the *Jews* have a Tradition among them, that to admit of the Title of any Prince on their current Coin, was an Acknowledgment of Subjection to him. It is certain, their not daring to refuſe this Coin, when offered them in Payment, was in effect a Confeſſion, that they were conquered by the *Romans*, and conſequently that the *Emperor* had a Right to their Tribute.

(d) *And to GOD the Things which are GOD's.*] *Diodate, Raphelius*, and ſome other *Commentators*, interpret this as a Caution againſt omitting the *Sacred Tribute*, on Pretence of

to GOD the Things that are GOD's. [MAT. XXII.—21. LUKE XX. 25.]

labour ſo to adjuſt your Regards and Duties to both, that you may not under Pretence of Religion injure Cæſar, nor, under Pretence of Duty to Cæſar, violate any of the Commands of GOD, or fail of that Reſpect to him which he requires: Whereby he plainly intimated, that Tribute was to be paid to Cæſar; yet did it in ſuch a Manner, and with ſuch Reſtrictions, as prevented the Inconvenience of a more expreſs Declaration. Sect. 154. Mark XII. 17.

LUKE XX. 26. And [when they had heard *theſe Words*,] they could not take hold of his Words before the People: and they marvelled at his Anſwer, and held their Peace, [and left him, and went their Way.] [MAT. XXII. 22. MARK XII. —17.]

And when they had heard [*his*] wiſe and unexceptionable [*Anſwer*,] *they* plainly found that they *could not take hold of his Words before the People*, ſo as to incenſe and ſtir them up againſt him; *and* they were equally unable to accuſe him to the Romans of Sedition, on Account of any thing he had then ſaid. *They* therefore *wondered at* the Prudence and Addreſs of *his Reply*, by which he had effectually diſentangled himſelf from what they thought muſt unavoidably have inſnared him; *and* were ſo perfectly confounded, that they *held their Peace, and left him*; *and* deeply ſenſible of the Diſgrace, as well as Diſappointment they had met with, they *went away* amazed and aſhamed. Luke XX. 26.

IMPROVEMENT.

AGAIN does *our Lord* renew the repeated Leſſon he had before given us, both by Precept, and Example, of uniting *Wiſdom* and *Innocence*. How admirable was this Mixture of Prudence and Integrity, with which he confounded theſe *Phariſees* and *Herodians*, who, contrary as their Principles and Intereſts were, conſpired againſt him! *For of a Truth*, oh Lord, *againſt thine holy Child Jeſus, both Herod and Pontius Pilate, and the People of Iſrael were gathered together!* (*Acts* iv. 27.) and their *Words were ſofter than Oil*, when *War* and Murther *was in their Hearts*. (*Pſal.* lv. 21.) *Luke* XX. 25, 26. Ver. 20.

Let

of anſwering the Demands of *Cæſar*, who (they ſay) had claimed it to himſelf. But I apprehend *our Lord* had a more extenſive View; and that as he cautions the *Phariſees*, againſt uſing Religion as a Pretence to juſtify Sedition, ſo he alſo warns the *Herodians*, that they ſhould not, as they were too inclinable to do, make a Compliment of their Religion to the *Romans*, by complying with thoſe Things which were forbidden by the Divine Law, that they might ingratiate themſelves with *Cæſar*'s Party. See *Prideaux's Connection*, *vol.* ii. *pag.* 366,—368.

Sect. 154. Ver. 21. Let us not, with *the Simple, believe every* flattering *Word*; *(Prov.* xiv. 15.) ſince ſometimes the higheſt *Encomiums* may be deſigned as the Inſtruments of Miſchief: And too often they prove ſo, when they are not treacherouſly intended.

Mat. xxii. 16. *Our Lord* was indeed the Perſon, whom theſe artful *Hypocrites* deſcribed; and was in that reſpect an excellent Pattern to all his Followers, and eſpecially to his *Miniſters*. He *knew no Man* in the Diſcharge of his Office; but without *regarding the Perſons of any*, neither ſeeking their Favour, nor fearing their Reſentment, he *taught the Way of GOD in Truth*, and *declared the whole of his Counſel*.

Ver. 21. Let us particularly attend to his Deciſion in the preſent Caſe, and learn with the utmoſt Readineſs to *render unto Cæſar the Things which are Cæſar's, and unto GOD the Things which are GOD's*. Our Civil Magiſtrates, by Virtue of their Office, juſtly claim our reverent Regard; and *Tribute* is moſt reaſonably *due* to thoſe, who *attend continually* to the Service of the Publick, and are, under GOD, the Pillars of our common Tranquillity and Happineſs. *(Rom.* xiii. 6, 7.*)* Let that *Tribute* therefore be juſtly and freely *rendered*, with Honour, and with Chearfulneſs; as he is ſurely unworthy to ſhare in the Benefits of Government, who will not contribute his Part towards its neceſſary Expence. But let it alſo be remembered, that the *Rights of GOD* are ſacred and inviolable: He, and He alone, is the Lord of Conſcience; and when that is invaded, it is eaſy to *judge, whether Man, or GOD*, is to be *obeyed. (Acts* iv. 19.*)* Let us be daily thankful, that in our own Age and Country *theſe Rights* are ſo happily united. May a Guardian Providence continue to watch over both! and may we ſeriouſly conſider how impoſſible it is, under ſuch a Government, to be *good Chriſtians*, without being *obedient Subjects*, or to *fear GOD*, if we do not *honour the King! (1 Pet.* ii. 17.*)*

SECT. CLV.

Our LORD *proves the* Reſurrection *to the* Sadducees, *and anſwers their fooliſh Objection againſt it.* Mat. XXII. 23,---33. Mark XII. 18,---27. Luke XX. 27,---40.

LUKE XX. 27.

Sect. 155. Luke XX. 27. *THEN on that Day* in which our Lord had thus confounded the Phariſees and the Herodians, *ſome of the Sadducees came to him, who* (as it was before obſerved,) were a Sect of pretended Free-

LUKE XX. 27.

THEN [the ſame Day] came to him certain of the Sadducees, which deny that

that there is any Reſurrection; and they aſked him, [MAT. XXII. 23. MARK XII. 18.]

Free-thinkers among the Jews, that *deny there is* Sect. 155.
any Reſurrection of the Dead *(a)*, or any Future
State in which the Soul exiſts after Death *(b)* to Luke XX. 27.
receive the Reward of its Actions. And they applied themſelves to Jeſus, *and aſked him* a Queſtion, in which they put a Caſe, which they uſed often to urge againſt thoſe who were of a different Opinion from themſelves, and with which they

28 Saying, Maſter, Moſes [ſaid *and*] wrote unto us, If any Man's Brother die, [MAR. and leave his Wife behind him, and leave no Children,] that his Brother ſhould take his Wife, and raiſe up Seed unto his Brother. [MAT. XXII. 24. MARK XII. 19.]

alſo hoped to puzzle him: *Saying, Maſter,* if 28
there be, as we know thou teacheſt, a Reſurrection of the Dead, how can this Difficulty, which we are going to propoſe, be adjuſted? *Moſes,* as thou well knoweſt, *ſaid,* [*and*] *wrote to us* this Precept, (Deut. xxv. 5.) "*That if a Man's* "*Brother die, and leave a Wife and no Children* "*behind him, his* ſurviving *Brother ſhould take* "*his Wife, and raiſe up Seed to his Brother*;" the firſt Child of this ſecond Marriage being eſteemed the Child of the Deceaſed, ſo as to inherit his whole Eſtate, and bear up his Name.

MAT. XXII. 25. Now there were with us Seven Brethren; and the Firſt when he had married a Wife, deceaſed, and having no [LUK. Children,] left his Wife unto his Brother. [MARK XII. 20. LUKE XX. 29.]

LUKE XX. 30. And the Second took her to Wife, and he [likewiſe] died Childleſs. [MAT. XXII. 26.—MARK XII. 21.—]

31 And the Third took her; and in like Manner the Seven alſo [MAR. had her:] And they left no Children, and died. [MAT. XXII.—26. MARK XII.—21, 22.—]

Now it Mat. XXII.
ſo happened, that *there were with us,* in a certain 25.
Family in our Neighbourhood, *Seven Brethren*; *and the Firſt, when he had married a Wife, died* quickly after, *and, having no Children, left his Wife* of Courſe *to his Brother.* *And* upon this, Luke XX.
the Second followed the Direction of the Law, 30.
and *married her*; *and he likewiſe* after ſome Time *died Childleſs,* as his elder Brother had done. *And* then *the Third took her,* and he alſo died, as 31
the others had done, without Iſſue: *And in like Manner alſo* they went on, till every one of *the Seven* Brothers *had* married *her*; *and they* all *died, and left no Children* behind them. *And laſt* 32
of

(*a*) *Who deny there is any Reſurrection.*] It is generally known, that their Maſter *Sadoc,* from whom the *Sadducees* took their Name, taught that GOD was not to be ſerved from *mercenary Principles,* i. e. (as he crudely explained it,) from Hope of Reward, or Fear of Puniſhment. His Followers interpreted this as an implicite Denial of a *Future State,* and ſo imbibed that pernicious Notion of the utter Deſtruction of the Soul at Death, equally uncomfortable and abſurd. See *Druſius, in loc.*——The Story they tell, ſeems to be a Kind of Common-Place Objection, which we meet with in the old *Jewiſh* Writers. See *Lightfoot, Hor. Heb. in loc.*

(*b*) Or any Future State, &c.] As it is expreſsly ſaid, *Acts* xxiii. 8. that they *denied any Spirit,* and conſequently the Exiſtence of the Soul in a ſeparate State; ſo *our Lord*'s Anſwer here, and much of *St. Paul*'s Reaſoning in 1 *Cor.* xv. goes on the Suppoſition of ſuch a Denial on their Part.——See 2 *Mac.* xii. 42,—44. where the Author proves, that *Judas* believed *a Reſurrection,* from his offering Sacrifices for *the Souls* of the Slain.

Sect. 155. *of all, the Woman* herself *also died* without Issue, not having married into any other Family but this. The Question *therefore* is, *when they shall rise*, as you say they all will, *in the* general *Resurrection, whose Wife shall she be of the Seven? for all the Seven had her to Wife*; and as they stood in an equal Relation to her in this World, they all seem to have exactly an equal Claim to her in the next?

Luke XX. 33.

32 [And] last of all the Woman died also. [MAT. XXII. 27. MARK XII. 22.]

33 Therefore in the Resurrection [MAR. when they shall rise,] whose Wife [shall she be of the Seven?] for [all] [MAR. the] Seven had her to Wife. [MAT. XXII. 28. MARK XII. 23.]

Mat. XXII. 29. Thus they attempted in a sneering Manner to overthrow all the Arguments for a Future State, which might be advanced, either from Reason, or from Scripture. *And Jesus* therefore *answered and said to them*, It plainly appears from your Manner of stating the Question, that *you are* greatly *mistaken*, and go entirely on a wrong Supposition; *not knowing*, on the one hand, what is so plainly intimated in *the Scriptures* of a Resurrection, which, if well understood, implies no Contradiction at all; *nor* attending, on the other hand, to *the Power of GOD*, which is able with infinite Ease to effect, what to Man seems most difficult and improbable.

MAT. XXII. 29. [And] Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the Power of GOD. [MARK XII. 24. LUKE XX. 34.—]

Luke XX. 34. And as to this particular Difficulty which you now object, it ought to be considered, that *the Children of this World* do indeed *marry, and are given in Marriage*, according to the wise Provision which GOD has made by that Institution, for repairing the Wastes of Mortality, by the

LUKE XX.—34. The Children of this World marry, and are given in Marriage:

35 Production of new Generations. *But they, who shall be counted worthy to obtain that* blessed *World* which GOD has prepared for his People above; *and* to be admitted to the never-fading Honours that will succeed *the Resurrection* of good Men *from the Dead*, will be in very different Circumstances *when they shall rise*, and *neither marry*,

35 But they which shall be accounted worthy to obtain that World, and the Resurrection from the Dead, [MAR. when they shall rise,] neither marry, nor are given in Marriage. [MAT. XXII. 30.—MARK XII. 25.—]

36 *nor are given in Marriage: For they can die no more*, and therefore the Rise of new Generations is no longer necessary; *since* in this Respect *they are equal to the Angels of GOD in Heaven (c), and are the Children of GOD*, and Heirs of

36 Neither can they die any more; for they are equal unto the Angels [of GOD in Heaven,] and are the Children

(c) *Are equal to the Angels of GOD in Heaven.*] *Matthew* and *Mark* say only, that they are *as the Angels*, (ὡς ἀγγελοι,) and tho' *Luke* expresses it by a stronger Word, (ἰσαγγελοι,) that

dren of GOD, being the Children of the Reſurrection. [MAT. XXII. —30. MARK XII. —25.]

of Immortality and Glory, *being the Children of the Reſurrection (d)*, which ſhall inſtate them in a compleat Felicity, anſwerable to ſo near a Relation to the Divine Being; and conſequently all ſuch Difficulties as you have now been urging, are entirely ſuperſeded by the Happineſs and Perfection of ſo exalted a State. Sect. 155. Luke XX. 36.

37 [But as touching the Reſurrection,] that the Dead are raiſed, even Moſes ſhewed at the Buſh, when he calleth the Lord, the GOD of Abraham, and the GOD of Iſaac, and the GOD of Jacob: [MAR.

But as for the Evidence of *the Reſurrection* in general, not to inſiſt on many plainer Paſſages in the other Books of Scripture, for which you do not profeſs ſo great a Regard *(e)*, I may ſay, that *even Moſes* in effect *ſhewed, that the Dead are* to be *raiſed, when* ſpeaking of what happened *at the* burning *Buſh*, (Exod. iii. 6.) *he calls the Lord*, from whom he there received his Commiſſion, "*the* "*GOD of Abraham, and the GOD of Iſaac, and* "*the* 37

that they are *equal to the Angels*, yet all Arguments drawn from hence, as proving an entire *Equality* of glorified Saints with Angels in all Reſpects, muſt be apparently weak and inconcluſive. It is indeed the glorious Scheme of Redeeming Love, to incorporate *Angels* and *Saints* into one happy Society under *Chriſt* as their common *Head*; (*Eph.* i. 10.) but there are *Subordinations* in united Societies. And if the Fall of the Apoſtate Spirits occaſioned any thing like a *Vacancy* in the *Celeſtial Hierarchy*, it would ſeem moſt probable, it might be filled up from Heavenly Spirits of an inferior Order, who might be preferred to the Rank their degenerate Brethren loſt, as a Reward for their approved Fidelity to GOD. But it becomes us to be exceeding modeſt in our Conjectures on ſuch Subjects as theſe, leſt we incur the Cenſure of *intruding into Things which we have not ſeen. Col.* ii. 18.

(d) And are the Children of GOD, being the Children of the Reſurrection.] This plainly intimates, that good Men are called *GOD's Children*, with a View to the *Inheritance* to which they are adopted, on the final Poſſeſſion of which they enter at the Reſurrection. Compare *Rom.* viii. 17. *Gal.* iv. 7. 1 *John* iii. 2. and *Rom.* viii. 29. See the *Eſſay on Divine Diſpenſations*, *pag.* 8, 9.

(e) Other Books of Scripture, for which you do not profeſs ſo great a Regard.] The *Sadducees* are thought by many to have agreed with the *Samaritans*, in rejecting all the *other Parts* of holy *Scripture*, but the *Five Books of Moſes*; which is particularly contended for by *Serrarius*: (*Trihæres. lib.* ii. *cap.* 21. and *Minerval. lib.* iv. *cap.* 14.) But this is queſtioned by *Druſius*, (*de tribus Sectis, lib.* iii. *cap.* 9.) and *Reland*; (*Antiq. Heb. part* ii. *cap.* 11.) and *Scaliger* maintains the contrary, and ſhews that the Paſſage from *Joſephus*, (*Antiq. lib.* xiii. *cap.* 10. (al. 18.) §. 6.) which is commonly alledged in Defence of that Opinion, only relates to their rejecting all *Traditions*. (*Elench. Trihæres. cap.* 16.) And indeed, as it appears from the *Talmud*, that *other Parts* of the *Old Teſtament* were often quoted by the *Sadducees*; and Arguments were brought from thence againſt them by the *Phariſees* to prove the *Reſurrection*, which they endeavoured only to evade, without diſputing the Authority of *Texts*, tho' they were not taken from the *Law of Moſes*; it is more reaſonable to believe with *Dr. Lightfoot* (in his *Hor. Hebr.* on *John* iv. 25.) that they did not reject the *other Books* of the *Old Teſtament*, but only gave a great Preference to the *Five Books of Moſes*; and laying it down as a Principle, to receive nothing as an Article of Faith, which could not be proved from *the Law*, if any Thing was urged from *other Parts* of *Scripture*, that could not be deduced from *Moſes*, they would explain it in ſome other Way. And this might be ſufficient to induce *our Lord*, to bring his Argument to prove the *Reſurrection* from what *Moſes* had ſaid, and to confirm it by that Part of *Scripture* which was moſt regarded by the *Sadducees*, and upon which they now had grounded their Objection to it.

Sect. 155. Luke XX. 37. "*the GOD of Jacob.*" And he had the higheſt Authority for the Expreſſion; for *have ye not read* it *in the Book of Moſes, how GOD ſpake to him in the Buſh* by this Title? and have ye not obſerved *what was* then in effect *ſpoken to you by GOD, ſaying* in expreſs Terms, "*I am the GOD* "*of Abraham, and the GOD of Iſaac, and the*
38 "*GOD of Jacob (f)?*" *Now* certainly *GOD is not* to be called *the GOD* of them who are entirely deſtroyed, and left to continue in the State *of the Dead, but the GOD of* thoſe who may be yet conſidered as *the Living:* Nor would he ever own the high Relation of a GOD to thoſe, whom he finally abandons, and ſuffers to ſink into nothing; much leſs would what he did for the holy Patriarchs, whoſe Names he commemorated with ſo much Honour, anſwer ſuch a Title, ſince he left them expoſed to ſo many Trials and Calamities, which Multitudes eſcape, of whom he has never ſpoken in ſuch Language: *So that* thoſe good Men muſt be conſidered as ſtill in Exiſtence; and therefore it may be concluded, by a ſtrong Train of Conſequences, that *all* the Faithful *live unto him (g)*; for he, on the Foot of Abraham's Covenant,

[MAR. Have ye not read in the Book of Moſes, how in the Buſh GOD ſpake unto him, [that which was ſpoken unto you by GOD,] ſaying, I [am] the GOD of Abraham, and the GOD of Iſaac, and the GOD of Jacob?] [MAT. XXII. 31, 32.—MARK XII. 26.]

38 For [GOD] is not a GOD of the Dead, but [MAR. the GOD] of the Living; for all live unto him:

(f) *I am the GOD of Abraham, &c.*] It is ſurprizing to me to find Learned Men ſo much divided in their Sentiments on this eaſy Text. The Force of the Argument cannot ſurely reſt on the Word [*am*;] becauſe, tho' it be in the *Greek*, it is not in the *Hebrew*, where the Words may poſſibly ſignify, *I* [*have been*] *the GOD of Abraham, &c.* and the Poſſibility of ſuch a *Verſion* would affect the Concluſion on that Suppoſition. But *our Lord*'s Argument is equally forcible either Way; for it is evident, that it cannot properly be ſaid, that *GOD* either actually *is*, or *hath been*, the *GOD* of any whom he has ſuffered finally to periſh; and (as the *Apoſtle* ſtrongly intimates,) he would, humanly ſpeaking, *be aſhamed*, or think it infinitely beneath him, to own that Relation to any, for whom he had not *provided a City*, or a State of more permanent Happineſs than any which could be enjoyed in this mortal Life. (See *Heb.* xi. 16.) So that the Argument by no means turns, (as *Archbiſhop Tillotſon* and *Grotius* ſuppoſe,) on the calamitous Circumſtances in which theſe *Patriarchs* often were; but would have held good, had all their Lives been as proſperous and glorious, as that of *Abraham* ſeems generally, notwithſtanding his Peregrinations, to have been.——I cannot, as ſome modern Writers of Note do, fall in with *Mr. Mede*'s Notion, (in his *Works, pag.* 801, 802.) that *our Lord* refers to the Neceſſity of *Abraham*'s being *raiſed from the Dead* to *inherit Canaan*, in order to the Accompliſhment of GOD's *Promiſe* to give it to *him*; both becauſe I can ſee no ſuch Neceſſity, and becauſe then I think it would have been much more to *our Lord*'s Purpoſe to have quoted the *Promiſe* of the Land of *Canaan*, than theſe general Words.

(g) *So that all* the Faithful *live unto him.*] It is evident, that γαρ muſt here have the Force of an *Illative Particle*, and may be rendered [*therefore*,] or [*ſo that*;] for what it introduces is plainly the main Propoſition to be proved, and not an Argument for what immediately went before. In this Connection the Conſequence is apparently juſt; for as *all the Faithful*

him: [MAR. Ye therefore do greatly err.] [MAT. XXII.—32. MARK XII. 27.]

Covenant, owns himſelf the GOD of all ſuch; and conſequently he muſt be an everlaſting Patron and Friend to them, even to their whole Perſons, ſo as to recover their mortal Part from the Ruin and Deſolation of the Grave. And *therefore*, on the whole, *you greatly err* in denying this Doctrine; and your Error tends to bring a Diſgrace on the whole Series of Divine Revelation, and to weaken one of the ſtrongeſt Motives to a Life of Holineſs and Obedience. Sect. 155. Luke XX. 38.

39 Then certain of the Scribes anſwering, ſaid, Maſter, thou haſt well ſaid.

Then ſome of the Scribes who were preſent, being of the Sect of the Phariſees, were pleaſed to hear a Doctrine of their own ſo judiciouſly defended, and *ſaid in Reply, Maſter, thou haſt ſpoken* ſo *well* upon this Subject, that nothing ſolid can be objected to thy Diſcourſe. 39

MAT. XXII. 33. And when the Multitude heard *this*, they were aſtoniſhed at his Doctrine.

And indeed *when* all *the Multitude*, that was preſent in the Temple at that Time, *heard* [*this*] unthought of, yet convincing Argument, together with ſo clear an Anſwer to a Cavil, in which the Sadducees uſed to triumph as invincible, *they were* greatly *aſtoniſhed at his Doctrine*, and plainly teſtified the Admiration and Delight with which they had attended his Diſcourſe. Mat. XXII. 33.

LUKE XX. 40. And after that, they durſt not aſk him any Queſtion at all.

And as the Sadducees had nothing to reply, they were aſhamed and diſappointed; *and after that, they durſt not* any more preſume to *aſk him any Thing at all (b)*, but retired in Silence and Confuſion. Luke XX. 40.

IMPROVEMENT.

WITH what Satisfaction ſhould we read this Vindication of ſo important an Article of our Faith and Hope? Eaſily was this boaſted Argument of the *Sadducees* unravelled and expoſed, and all the Pride of thoſe bold Wits, who valued themſelves ſo much on that imaginary *Mat.* xxii. 23,--28.

Faithful are the Children of *Abraham*, and the Divine Promiſe of being *a GOD to him and his Seed* is entailed upon them, it will prove their continued Exiſtence and Happineſs in a Future State, as much as *Abraham's*. And, as the Body, as well as the Soul, makes an eſſential Part of Man, it will prove both his *Reſurrection* and theirs, and entirely overthrow the whole *Sadducean* Doctrine on this Head.

(*b*) *After that they durſt not aſk him any Thing at all.*] It is evident, that this is meant of the *Sadducees*, and muſt be underſtood as limited to them; becauſe in the very *next Section* we read of a Queſtion which *one of the Scribes* put to him.

Sect. 155. ginary Penetration which laid Men almoſt on a Level with Brutes, covered with juſt Confuſion. Indeed Objections againſt the *Reſurrection*, much more plauſible than this of theirs, may be anſwered in that one

Ver. 29. Saying of *our Lord's*: *Ye know not the Scriptures, nor the Power of* GOD. Were the *Scripture-Doctrine* of the *Reſurrection* conſidered on the one Hand, and the *Omnipotence* of the *Creator* on the other, it could not ſeem *incredible* to any, *that* GOD *ſhould raiſe the Dead.* (*Acts* xxvi. 8.)

Luke xx. 35, 36. How ſublime an Idea does *our Lord* give us of the Happineſs of thoſe, who ſhall be *thought worthy* to attain it? *They ſhall be equal to the Angels!* Adored be the Riches of that Grace, which redeems us from this degenerate and miſerable State, in which we had made ourſelves ſo much *like the Beaſts that periſh*, (*Pſal.* xlix. 12.) to raiſe us to ſo high a Dignity, and marſhal us with the Armies of Heaven!

Let us eſteem ſo glorious a Hope aright, and with the greateſt Intenſeneſs of Soul purſue and inſure it. And as for thoſe *Enjoyments* of this preſent World, which are ſuited only to the Mortality and Imperfection of it, let us moderate our Regards to them; and cultivate thoſe higher Entertainments with the moſt ſolicitous Care, which will be tranſplanted into the Paradiſe of GOD, and flouriſh for the Delight of his *immortal Children.*

Ver. 34.

Ver. 37. *Chriſt*, we ſee, argues a very important Point of Doctrine, from *Premiſes*, in which, perhaps, we might not have been able to have diſcovered it, without ſuch a Hint. Let us learn to judge of *Scripture-Arguments*, not merely by the Sound, but by the Senſe of the Words. And as *our Lord* choſe a Paſſage from the *Pentateuch*, rather than from the *Prophets*, for the Conviction of the *Sadducees*, let us be engaged to ſtudy the Tempers, and even the Prejudices, of thoſe with whom we converſe; that we may, if poſſible, let in the Light of Divine Truth on their Hearts, on that Side by which they ſeem moſt capable of receiving it.

Mark xii. 26. In a Word, let us with Pleaſure think of the Bleſſed GOD, under that gracious Title, by which he manifeſted himſelf to *Moſes at the Buſh.* Still he is *the* GOD *of Abraham, the* GOD *of Iſaac, and the* GOD *of Jacob*; *the* GOD of our pious Anceſtors, *the* GOD of all our departed Friends, who are now *ſleeping in Jeſus*: For *all* their

Luke xx. 38. Souls now *live unto him*, and their Bodies ſhall e'er long be awakened by him. In like Manner, if *We* are *Followers of them who thro' Faith and Patience are now inheriting the Promiſes*, when we are *gathered to our Fathers*, and our Names, perhaps, forgotten among ſucceeding Generations, he will ſtill be *our* GOD. He will ſhew us by the bleſſed Experience of Eternity, that when he treated with us by that Title, and admitted us into the Covenant by which he bears it, he intended for us ſomething far nobler and better, than the tranſient Scenes of Earth, and of Time, could admit.

SECT.

SECT. CLVI.

CHRIST *diſcourſes of the firſt and great Command of the Law, and confounds the* Phariſees *with a Queſtion relating to* David's *calling the* Meſſiah *his* Lord. Mat. XXII. 34, *to the End.* Mark XII. 28,—37. Luke XX. 41,—44.

MAT. XXII. 34.

BUT when the Phariſees had heard, that he had put the Sadducees to Silence, they were gathered together.

MAT. XXII. 34.

THUS Jeſus defended the great Doctrine of the Reſurrection, from the vain Cavils which were brought againſt it: *But* the Debates of the Day ended not here; for *when the Phariſees heard, that he had* thus *ſilenced* and confounded *the Sadducees, they were* ſoon *gathered together* again, with a malicious View of carrying on the ſame Deſign, to try if they could any way expoſe him to the People, and to make their Remarks upon what he might ſay. Sect. 156. Mat. XXII. 34.

35 Then one [of the Scribes,] *which was* a Lawyer, [came, and having heard them reaſoning together, and perceiving that he had anſwered them well,] aſked [him] a Queſtion, tempting him, and ſaying, [MARK XII. 28.—]

And one of the learned *Scribes,* [*who was*] alſo *a Doctor of the Law, came* with the reſt; *and having* attended to the Diſcourſe between Jeſus and the Sadducees, and *heard them reaſoning together, perceiving that he had anſwered them well, aſked him a* farther *Queſtion*; intending *to make* another *Trial of him* as to his Underſtanding in the Sacred Books; *and ſaid* to him, 35

36 Maſter, which [is] the [firſt *and*] great Commandment [of all] in the Law? [MARK XII. —28.]

Maſter, I deſire thou wouldſt inform me, *which is the Firſt* [*and*] *great Commandment of all* that are contained *in the* whole *Law* (*a*)? Is it a Ceremonial, or a Moral Precept, that is the moſt important, and deſerves the Preference? 36

And

(*a*) *Which is the firſt and great Commandment &c.*] This was a Point that often was diſputed by the *Jewiſh Doctors*; ſome contending for the Law of *Circumciſion*, others for that of *Sacrifices*, and others for that of the *Phylacteries*. And tho' it was a Rule among them, that the Law of the *Sabbath* was to give Place to that of *Circumciſion*, yet they were not agreed as to the reſt, which was the principal and moſt important Precept, only in general they were inclined to give the Preference to the *Ceremonial* Part.——*Dr. Lightfoot* remarks, (in his *Hor. Hebr.* on *Mark* xii. 28.) that *Chriſt* anſwers the *Scribe* out of a Sentence which was written in the *Phylacteries*, in which he avoided all Occaſion of Offence, and plainly ſhewed (as the *Scribe* afterwards obſerves, *Mark* xii. 33.) that the Obſervance of the *Moral Law* was more acceptable to GOD, than all the *Sacrifices* they could offer to him.

(*b*) *The*

Sect. 156. Mark XII. 29. *And Jeſus anſwered him*, The Queſtion thou haſt put may eaſily be reſolved; for *ſurely the First*, that is, the moſt comprehenſive and important *of all the Commandments* of the Law, [*is*] that which is contained in Deut. vi. 4, 5. x. 12. "*Hear, oh Iſrael, Jehovah our GOD is* the *one* 30 "great and only *Lord*; *And* upon all Oc- "caſions *thou ſhalt* regard and honour him as "ſuch, and *love the Lord thy GOD with all* "*thine Heart, and with all thy Soul, and with* "*all thy Mind, and with all thy Strength*;" that is, thou ſhalt conſecrate to him all the united Powers and Faculties of thy Nature; and thy Underſtanding and Will, thine Affections and executive Powers, ſhall be all in the moſt vigorous Manner employed in his Service. (See Note *(c)* on Luke x. 27. pag. 86.) *This is the Firſt and great Commandment*, the principal and fundamental Precept of the Law, and there is no other which may not in its Degree be reduced to this. 31 *And the Second*, in its ſublime and comprehenſive Nature, *is* much *like unto it*, as well as given by the ſame Authority (*b*), [*even*] *this*, contained in Lev. xix. 18. "*Thou ſhalt love thy Neighbour as* "*thyſelf*:" For all the Duties you owe to your Fellow-Creatures may be reduced to this; and where this undiſſembled and generous Principle of Love is, the reſt will eaſily and naturally follow. On the whole therefore, *there is no other Commandment greater than theſe.* Mat. XXII. 40. And indeed I may ſay, that *all the Law and the Prophets depend upon theſe two Commandments*; that is, it is the Deſign of the whole Revelation, in its different Periods and Circumſtances, to promote that virtuous and holy Temper, which may be expreſſed by the Love of GOD and our Neighbour.

Mark XII. 32. *And the Scribe* who had put the Queſtion to him with a Deſign to try him, was ſtruck with the

MARK XII. 29. And Jeſus anſwered him, The firſt of all the Commandments *is*, Hear, O Iſrael, the Lord our GOD is one Lord; [MAT. XXII. 37.—]

30 And thou ſhalt love the Lord thy GOD with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength: this is the firſt [and great] Commandment. [MAT. XXII. —37, 38.]

31 And the ſecond *is* like [unto it,] *namely* this, Thou ſhalt love thy Neighbour as thyſelf: there is none other Commandment greater than theſe. [MAT. XXII. 39.]

MAT. XXII. 40. On theſe two Commandments hang all the Law and the Prophets.

MARK XII. 32. And the Scribe ſaid unto him, Well,

(b) The Second is like unto it.] By quoting this with the former, he ſufficiently guarded againſt a fooliſh Notion, which ſome ſay the *Phariſees* had, that the Obſervation of one excellent Precept of the Law would excuſe the Tranſgreſſion of many others. It is certain, the *Phariſees* were ready to magnify Duties of the *Firſt Table*, to the Neglect of thoſe of the *Second*; on which Account it was exceedingly proper to uſe ſuch Language as this.

(c) Excel-

Well, Maſter, thou haſt ſaid the Truth: for there is one GOD, and there is none other but he.

the Solidity and Spirit of his Anſwer, and *ſaid to him, Truly* thou deſerveſt to be owned as a *Maſter* in Iſrael; for *thou haſt ſpoken* to this important Queſtion excellently *well (c)*: *For there is* indeed *one GOD, and there is no other beſides him*: Sect. 156. Mark XII. 32.

33 And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love *his* Neighbour as himſelf, is more than all Whole-Burnt-Offerings and Sacrifices.

And to love him, as thou haſt ſaid, *with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength*, to conſecrate all the intellectual and active Powers of our whole Nature to him; *and* for a Man *to love* [*his*] *Neighbour as himſelf*, from a Senſe of Piety to GOD, as well as Benevolence to Man; *is* far *more* important *than all* the *Burnt-Offerings and Sacrifices*, which the greateſt Prince on Earth could preſent at his Altar; nor could the moſt exact and pompous Ritual Obſervances be acceptable without ſuch Virtues and Graces as theſe. 33

34—And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the Kingdom of GOD.

And Jeſus, ſeeing that he anſwered thus *wiſely, ſaid unto him*, It appears from theſe juſt Sentiments of thine on this important Head, that *thou art not far from the Kingdom of GOD*; and ſuch Views of Religion as theſe may be the happy Means of preparing thee to receive the Goſpel, in that fuller Manifeſtation of it which is now approaching. 34

MAT. XXII. 41. [And] while the Phariſees were gathered together, Jeſus [while he taught in the Temple,] aſked them, ſaying, [How ſay the Scribes, that Chriſt is the Son of David?] [MARK XII. 35. LUKE XX. 41.]

And while the Phariſees were gathered together during this Conference, expecting to have found an Opportunity to inſnare him, *as he was* ſtill *teaching* the People *in the Temple, Jeſus* turned to the Scribes and Doctors of the Law who were preſent, and *aſked them, ſaying, How ſay the Scribes* ſo commonly as they do, *that the Meſſiah is the Son of David?* Mat. XXII. 41.

42 What think ye of Chriſt? whoſe Son is he? They ſay unto him, *The Son* of David.

Let me aſk you of that Profeſſion who are preſent, *What think ye concerning the Meſſiah* in this Reſpect? *Whoſe Son is he? They ſay unto him*, Nothing can be plainer than what thou repreſenteſt as the general Opinion; he is undoubtedly to be [*the Son*] *of David.* 42

43 He ſaith unto them, How then doth David [himſelf] in Spirit [*or* by the Holy

He ſaith unto them, How then does David himſelf, ſpeaking *by the* Inſpiration of the *Holy Spirit*, 43

(*c*) Excellently *well.*] It is in the *Original*, καλως, *beautifully*, or *finely*, which expreſſes his high Satisfaction in the Reply, much more ſtrongly than the Word *well.*

Sect. 156. Mat. XXII. 43. *Spirit, in the Book of Pſalms, call him Lord (d)?* for you cannot but know, that there is a Paſſage expreſsly to this Purpoſe, (Pſal. cx. 1.) which you readily allow to refer to the Meſſiah, in
44 which you find David *ſaying*, "*The* LORD "*ſaid unto my Lord, Sit thou on my Right Hand* "in exalted Power and Glory, and exerciſe Do- "minion there, *till I make* all *thine Enemies thy* "*Footſtool*, and cauſe thee to trample upon them
45 "at Pleaſure." *If David himſelf therefore call him Lord*, and ſpeak of him as his Superior, as you ſee he doth, *how is he then his Son (e)?*

And as the Scribes and Phariſees were ignorant of the great Doctrine of the Divine Nature of the Meſſiah, with reſpect to which, even before his Incarnation, he was the Lord of David, and of the whole Church; they were quite confounded with the Queſtion. *And* a vaſt Croud of *the common People* that was about him *heard him with*
46 great *Pleaſure*. *And no Man could anſwer him* ſo much as *a Word*; *neither did any one preſume, from that Day forward, to aſk him any more* ſuch inſnaring *Queſtions (f)* as thoſe by which they had now contrived to aſſault, and, if poſſible, to confound him.

ly Ghoſt] [LUK. in the Book of Pſalms,] call him Lord, ſaying. [MARK XII. 36.— LUKE XX. 42.—]

44 The LORD ſaid unto my Lord, Sit thou on my Right Hand, till I make thine Enemies thy Footſtool? [MARK XII.—36. LUKE XX.—42, 43.]

45 If David [himſelf] then call him Lord, how is he [LUK. then] his Son? [And the common People heard him gladly.] [MARK XII. 37. LUKE XX. 44.]

46 And no Man was able to anſwer him a Word; neither durſt any Man (from that Day forth) aſk him any more Queſtions. [MARK XII.—34.]

(d) *How then does David himſelf by the Holy Spirit, &c.*] *Our Lord*, we ſee, always takes it for granted in his Arguments with the *Jews*, that the *Writers* of the *Old Teſtament* were under ſuch an extraordinary Guidance of the *Holy Spirit*, as to expreſs themſelves with the ſtricteſt Propriety on all Occaſions. (Compare *John* x. 35. *Sect.* 134.) And I look on this as no contemptible Argument for the *Inſpiration* of the *New Teſtament*; for we can never think the *Apoſtles* of *Chriſt* to have been leſs aſſiſted by the *Divine Spirit* in their *Writings*, when they were in other Reſpects ſo much more powerfully endowed with it.

(e) *If David himſelf therefore call him Lord, how is he then his Son?*] This implies both the Exiſtence of *David* in a future State, and the Authority of the *Meſſiah* over that inviſible World, into which that Prince was removed by Death. Elſe, how great a Monarch ſoever the *Meſſiah* might have been, he could not have been properly called *David's Lord*; any more than *Julius Cæſar* could have been called *the Lord of Romulus*, becauſe he reigned in *Rome* 700 Years after his Death, and vaſtly extended the Bounds of that Empire which *Romulus* founded.——*Munſter's* Note on this Text ſhews in a very forcible Manner, the wretched Expedients of ſome *modern Jews*, to evade the Force of that Interpretation of the 110th *Pſalm*, which refers it to the *Meſſiah*.

(f) *Preſume from that Day forward to aſk him any more Queſtions.*] The plain Meaning is, they aſked him no more ſuch *captious Queſtions*; for the Memory of this Confuſion impreſſed their Minds during the ſhort Remainder of *Chriſt's* Continuance among them; and he was ſoon removed from them, ſo that they had no farther Opportunities of doing it, when that Impreſſion wore off.

IMPROVE

IMPROVEMENT.

WHATEVER might be the Design of the *Scribe*, in putting this *Question* to *Christ* again, (which was in effect the same with what another had proposed before, ~~*Luke* x. 27. *pag.* 86.~~) we have Reason to rejoice in the Repetition of so important an *Answer*. Oh that it might be inscribed on our Hearts, as with the Point of a Diamond! Sect. 156. *Mark* xii. 28.

The First and great Commandment requires us, to *love the Lord our* GOD *with all our Heart, and Soul, and Mind, and Strength; and the Second*, to *love our Neighbour as ourselves*. But alas, what Reason have we to complain of our own Deficiency on both these Heads! and how much *Need of being taught again* even these *first Principles of the Oracles of* GOD! *(Heb.* v. 12.) Ver. 29.

Can we say, that the Blessed God has the whole of our Hearts? Is the utmost Vigour of our Faculties exerted in his Service? Do we make Him the End of all our Actions, of all our Wishes, of all our Pursuits? —Are we indeed such equitable Judges between ourselves and others, as *the Second* of these *great Commandments* would require; so as to seek our own particular Interests no farther, than they may be subservient to, or at least consistent with, the Good of the whole? Do we make all those Allowances for others, which we expect, or desire, they should make for us?—Surely we must own, we are far from having *yet attained*, or from being *already perfect*. *(Phil.* iii. 12.)—But if this be not, in the main, the prevailing and governing Temper of our Minds, in vain are our *Burnt-Offerings* and our *Sacrifices*; in vain are all the Solemnities of Publick Worship, or the Forms of Domestic and Secret Devotion; and by all our most pathetic Expressions, of Duty to God, and Friendship to Men, we do but add one Degree of Guilt to another. Let us then most earnestly intreat, that God would have Mercy upon us, and by his Holy Spirit *write these Laws in our Hearts*. Ver. 30. Ver. 31. Ver. 33.

On these Subjects let *Scribes instructed to the Kingdom of Heaven* insist, lest they be condemned by *this Expositor* of the *Jewish Law*. And let those, whose Notions are thus *wisely* regulated, take heed lest while they seem *near to the Kingdom of* GOD, by resting in mere Notions they come short of it, and sink into a Ruin aggravated by their near Approach to the Confines of Salvation and Glory. Ver. 32. Ver. 34.

As for that *Question* of *Christ*, with which the *Pharisees* were perplexed, the Gospel has given us a Key to it. Well might *David in Spirit call him* LORD, who *according to the Flesh* was to descend from his Loins: For *before David*, or *Abraham was, he is*. *(John* viii. 58.) Let us adore this mysterious Union of the *Divine* and *Human Natures* in the Person of our glorious *Emmanuel*; and be very careful that we *Mat.* xxii. 41,--43.

Sect. 156. do not oppoſe him, if we would not be found *Fighters againſt GOD.* Already is he *exalted at the Right Hand of the Father:* Let his *Friends* rejoice in his Dignity and Glory, and with Pleaſure wait the Day of his compleat Triumph, when *all his Enemies ſhall be put under his Feet*, and even *the laſt* of them be *ſwallowed up in Victory.* (1 *Cor.* xv. 25, 54.)

Ver. 44.

SECT. CLVII.

CHRIST *diſcourſes with the* Phariſees *in the Temple, repeating the Charges and Cautions, which he had formerly advanced at the Houſe of one of that Sect.* Mat. XXIII. 1,—22. Mark XII. 38,—40. Luke XX. 45, *to the End.*

MAT. XXIII. 1.

Sect. 157. Mat. XXIII. 1. *THEN Jeſus, in* the Progreſs of *his Doctrine* and Diſcourſe, *ſpake to his Diſciples, in the Audience of all the People* who were preſent, and took Occaſion (as he had done formerly, Luke xi. 39, & ſeq. Sect. 110.) to expoſe, and caution them againſt, the Pride and Hypocriſy of the Scribes
2 and Phariſees, *Saying* openly and freely to them, *The Scribes and the Phariſees ſit in the Chair of Moſes (a)*, and are the publick Teachers
3 and Expounders of his Law: *All therefore whatſoever they ſhall charge you to obſerve* in Virtue of that Law (*b*), pay a becoming Deference and Regard to, and be ready to *obſerve and*

MAT. XXIII. 1.

THEN ſpake Jeſus [in his Doctrine,] [LUK. in the Audience of all the People, unto his Diſciples,] [MARK XII. 38.—LUKE XX. 45.]

2 Saying, The Scribes and the Phariſees ſit in Moſes Seat.

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not

(*a*) *Sit in the Chair of Moſes.*] Some think here is an Alluſion to thoſe *Pulpits*, which *Ezra* made for the Expounders of the Law; (*Neh.* viii. 4.) and which were afterwards continued in the *Synagogue*, from whence the *Rabbi's* delivered their Diſcourſes *ſitting*. It is probably called *Moſes's Chair*, becauſe it was that, from whence the *Books of Moſes* were read and explained; ſo that he ſeemed to dictate from thence. It is ſtrange, that *Lightfoot* (*Hor. Heb. in loc.*) and *Guſſetius*, ſhould explain this of a *Legiſlative Authority*; ſince the *Scribes* and *Phariſees*, as ſuch, had no peculiar Authority of that Kind.

(*b*) In Virtue of that Law.] If this Limitation be not ſuppoſed, this Paſſage will be inconſiſtent with all thoſe, in which he condemns the Doctrines of the *Scribes* and *Phariſees*. Had he meant, (as *Orobio*, and ſome *Popiſh* Writers have unaccountably pretended,) to aſſert *their Infallibility*, and to require an abſolute Submiſſion to their Dictates, he muſt have condemned himſelf, as being rejected by them. See *Limborch. Collat. Amic. p.* 58, 114.

(*c*) *Be-*

not ye after their Works: for they ſay, and do not.

and do accordingly; *but practiſe not* by any means *according to their Works: For they ſay* well in many Inſtances, *but do not* themſelves *practiſe* according to what they teach. Sect. 157. Mat. XXIII. 3.

MARK XII. — 38. — Beware of the Scribes. — [LUKE XX. 46.—]

I therefore repeat it again, *Beware* of imitating the Hypocriſy, and following the Example *of the Scribes* (*c*); Mark XII. 38.

MAT. XXIII. 4. For they bind heavy Burdens, and grievous to be born, and lay *them* on Men's Shoulders; but they themſelves will not move them with one of their Fingers.

For by Virtue of the Traditions which they have added to the Law, *they bind* together *grievous and inſupportable Burthens, and* without the leaſt Remorſe *lay them on Men's Shoulders*, urging them by the heavieſt Penalties to conform to all their Injunctions; *but they* diſpenſe with [*themſelves*] in the Neglect of many of them, and *are not willing* even ſo much as *to move them with a Finger of theirs.* (Compare Luke xi. 46. pag. 110.) Mat. XXIII. 4.

5 But all their Works they do for to be ſeen of Men: they make broad their Phylacteries, and enlarge

And even when they do conform to their own Rules, it is generally from a bad Principle; for there is none of *all their Works*, but what *they* chiefly *do* with a Deſign *to be viewed* and taken Notice of *by Men*, as Examples of extraordinary Piety. For this Purpoſe, in particular, *they make their Phylacteries* remarkably *broad* (*d*), that it may be thought they write more of the Law on thoſe Scrolls of Parchment than others do, or deſire to be more frequently reminded of Divine Things 5

(*c*) *Beware of the Scribes.*] The Word *Scribe* in general ſignifies any one converſant about Books and Writings; and is ſometimes put for a *Civil Officer*, whoſe Buſineſs probably reſembled that of a *Secretary of State*; (2 *Sam.* viii. 17. 1 *Kings* iv. 3. 2 *Kings* xix. 2.) at other Times it is uſed at large for a Man of Learning and Ability: (1 *Chron.* xxvii. 32. *Jer.* xxxvi. 26. *Ezra* vii. 6. *Mat.* xxiii. 34. 1 *Cor.* i. 20.) But as *Biblical Learning* was moſt eſteemed among the *Jews*, the Word in the *New Teſtament* ſeems to be chiefly appropriated to thoſe that applied themſelves to the Study of the *Law*; (perhaps including thoſe, whoſe Buſineſs it was to tranſcribe it.) Of theſe the publick Profeſſors, who read Lectures upon it, were called *Doctors*, or *Lawyers*; and probably, they, who were inveſted with ſome publick Offices in the *Sanhedrim*, or other Courts, *Scribes of the People.* (*Mat.* ii. 4.) —— But that the *Scribes*, as *Trigland* labours to prove, (*de Secta Karæor. pag.* 68.) were *Karaites*, or *Textuaries*, who rejected thoſe *Traditions*, which the *Phariſees* inculcated, ſeems, from this Text eſpecially, utterly improbable. *Our Lord* commonly joins them with the *Phariſees*, and probably moſt of them were of that *Sect.*

(*d*) *They make their Phylacteries* remarkably *broad.*] I doubt not, but moſt of my Readers very well know, that the *Jews*, (underſtanding *Exod.* xiii. 9, 16. and *Deut.* vi. 8. xi. 18. which commanded them to *bind the Law on their Heads*, and to let it be *as Frontlets between their Eyes*, in a literal Senſe,) uſed to wear little *Scrolls of Parchment*, on which thoſe Paſſages were written, bound to their *Foreheads* and *Wriſts.* It is generally ſuppoſed, they were called *Phylacteries* in *Greek*, as being looked upon as a Kind of *Amulet* to keep them from Danger. See *Serrar. Trihær. pag.* 38. and *Druſ. de tribus Sectis, pag.* 263, 266.

(*e*) The

Sect. 157. Things by the Size of them. *And* for the ſame Reaſon likewiſe, they *make the Fringes* and Taſſels, which the Law requires them to wear on the Borders *of their Garments*, as *large* as may be, that they may ſeem peculiarly deſirous to remember the Divine Commandments whenever they look upon them. (Compare Numb. xv. 38,—40.)

Mat. XXIII. 5. large the Borders of their Garments.

Luke XX. 46. Theſe are the ſelf-conceited and vain-glorious Men, *who affect to walk in long Garments*, that they may appear with an Air of diſtinguiſhed Gravity and Statelineſs; *And love the uppermoſt Places at Feaſts*, where Gueſts of the firſt Quality are uſed to ſit; *and* are concerned to ſecure *the higheſt Seats* even *in the* very *Synagogues* (*e*), where they ſhould meet to proſtrate themſelves in the Divine Preſence with the loweſt Abaſement of Soul: *And* on the ſame Principle of Vain-glory and Oſtentation, they deſire to receive *Salutations in the Markets*, and other Places of common Concourſe, (compare Luke xi. 43. pag. 101.) *and to be called by Men, Rabbi, Rabbi* (*f*); a Title of Honour, which they are fond of having repeated in every Sentence, and almoſt at every Word.

Mat. XXIII. 6.

LUKE XX. —46.— Which deſire to walk in long Robes;— [MARK XII. —38.—]

MAT. XXIII. 6. And love the uppermoſt Rooms at Feaſts, and the [LUK. higheſt] Seats in the Synagogues; [MARK XII. 39. LUKE XX. —46.]

7 7 And [Salutations] in the Markets, and to be called of Men, Rabbi, Rabbi. [MARK XII.—38. LUKE XX. —46.—]

8 8 But *But* as for you my Diſciples, *be not you called Rabbi*, nor value yourſelves on the Name, if it ſhould ever happen to be given you; *for one is your*

8 But be not ye called Rabbi: for one is your Maſter,

(*e*) *The higheſt Seats in the Synagogues.*] The *Doctors* had *Seats* by themſelves, with their Backs towards the Pulpit in which the Law was read, and their Faces towards the People. Theſe were accounted the moſt honourable; and therefore theſe ambitious *Phariſees* contended for them. See *Reland, Antiq. Heb. pag.* 61. *Vitring. de Synag. Vet. pag.* 191, *& ſeq.* and *Wolf. in loc.*

(*f*) *To be called by Men, Rabbi, Rabbi.*] Many learned Men have obſerved, that an extravagant Notion of Reſpect went along with *this Title*, which was derived from רבה, a Word which ſignifies both *Magnitude* and *Multitude*, and ſeems intended very emphatically to expreſs, both the *Greatneſs*, and the *Variety* of that Learning, which they who bore it were ſuppoſed to be poſſeſſed of. (*L'Enfant's Introd. pag.* 98.)—— *Dr. Lightfoot* tells us, (*Hor. Heb. in loc.*) that the Words of the *Scribes* are declared to be more amiable and weighty than thoſe of the *Prophets*, and equal to thoſe of the *Law:* So that *Gamaliel* adviſed to get a *Rabbi*, that one might no longer doubt of any Thing. More Paſſages to this Purpoſe may be ſeen in *Dr. Gale's Sermons, Vol.* i. *pag.* 80. and in *Whitby* and *Elſner, in loc.* They fully ſhew the Neceſſity there was for ſuch repeated Cautions, as *our Lord* gives, and are an abundant Anſwer to what *Orobio* objects to *our Lord*'s Conduct in this Reſpect; (*ſee Limborch. Collat. pag.* 119.) for conſidering their inveterate Prejudices againſt *Chriſt*, it could never be ſuppoſed, that the common People would receive the Goſpel, till ſuch corrupt Teachers as theſe were brought into a juſt Diſgrace.

(*g*) *Ye*

Master, *even* Christ, and all ye are Brethren.

9 And call no Man your Father upon the Earth; for one is your Father which *is* in Heaven.

10 Neither be ye called Masters: for one is your Master, *even* Christ.

11 But he that is greatest among you, shall be your Servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

your Master, [*even*] *Christ*; *and ye are all Brethren* (*g*), and as such should treat each other with a loving Freedom and Familiarity. *And call not* [*any one*] *on Earth your Father* (*h*), nor be fond of receiving this Title from Men, who may be ready to speak of themselves as but Children in Comparison of you, and implicitely to follow all your Dictates; *for one is your Father*, and that of the whole Family, [*even*] *he* who dwells *in* the highest *Heaven*, and before whom all the most distinguished Honours of the Children of Men disappear, as less than nothing and Vanity. *Neither be ye called Masters* and Guides; *for one is your* great *Master* and Instructor, [*even*] *Christ* (*i*), whose Dictates you are ever to receive, and in whose Name and Authority alone you are to teach others. *But* on the contrary, *he that is*, and would appear in the Eyes of GOD to be the *greatest among you*, *shall be* most eminent for Condescension and Humility, and will be ready to wait on the rest, and to behave himself on all Occasions as *your Servant*. (Compare Mat. xx. 26, 27. pag. 268.) *And* what I have often told you, will assuredly be found to be a certain Truth, that *whosoever shall* attempt in an ambitious Way to *exalt himself*, *shall* sooner or later, by one Method or another, *be abased*; *and whosoever*, on the other Hand, *shall humble himself*, *shall be exalted* to the highest Honour (*k*).

Sect. 157. Mat. XXIII. 9. 10. 11. 12.

And

(*g*) *Ye are all Brethren.*] It is observable, that not one Word is said of *Peter's Authority* over the rest, either here, or on the Application made by *Zebedee's Children*; tho' had such an Authority been intended, nothing could have been more natural, or necessary, than to have mentioned and adjusted it. Compare *Note* (*f*) on *Mat.* xx. 26. *pag.* 268.

(*h*) *Call not* [*any one*] *on Earth your Father.*] The *Pharisees*, no doubt, had *this Title* given them; and *Bishop Wilkins* observes, that it is a Title, which assuming *Priests* of all Religions have greatly affected.

(*i*) *One is your Master*, &c.] It is remarkable, that this occurs twice in the very same Words; (here, and in *ver.* 8.) *Our Lord* knew, how requisite it would be to attend to it, and how ready even his *Ministers* would be to forget it.

(*k*) *Whosoever shall exalt himself*, &c.] *Christ* seems by the frequent Repetition of this *Maxim* to intimate, that he intended it, not only for those who were to be *Teachers* of others, but for *all his Disciples* without Exception. And it is well worthy of our Observation, that no one Sentence of *our Lord's* is so frequently repeated as *this*; which occurs at least *ten Times* in the *Evangelists*. Compare *Mat.* xviii. 4. xx. 26, 27. xxiii. 10, 11. *Mark* ix. 35. x. 43, 44. *Luke* xiv. 11. xviii. 14. xxii. 26. and *John* xiii. 14.

(*l*) *Hypo-*

Sect. 157. Mat. XXIII. 13. And then turning himſelf from his Diſciples, to whom he had hitherto been ſpeaking, he addreſſed himſelf boldly to thoſe crafty Enemies who ſtood around him, waiting for nothing *but* an Opportunity of Miſchief, and ſaid, *Woe unto you*, ye *Scribes and Phariſees, Hypocrites (l)*; *for* by the Prejudices you are ſo zealous to propagate among the People, *you ſhut up the Kingdom of Heaven againſt Men*; *for ye neither go in yourſelves, nor permit them that are* deſirous of *entering to go in*; and thus you make yourſelves in ſome degree chargeable with their Deſtruction, as well as with your own, by the falſe Notions you inſtil into their Minds, and the Prejudices you raiſe againſt me and my Doctrine. (Compare Luke xi. 52. pag. 104.)

13 But Wo unto you Scribes and Phariſees, Hypocrites; for ye ſhut up the Kingdom of Heaven againſt Men: for ye neither go in yourſelves, neither ſuffer ye them that are entring to go in.

14 *Woe unto you*, ye *Scribes and Phariſees, Hypocrites*, that impoſe upon Men by ſpecious Forms of Devotion; but theſe Forms cannot impoſe upon GOD, nor prevent his Vengeance from falling heavy upon you: *For* by your cruel Extortions *you devour the Houſes of Widows* and Orphans, whoſe helpleſs Circumſtances, if you had any Remains of Humanity and Generoſity, might rather engage you to protect and vindicate them; *and* it is only *for a Pretence*, to cover theſe crying Immoralities, that you *make* ſuch *long* and ſeemingly earneſt *Prayers*, hoping thereby to engage the Eſteem and Confidence of others, that you may have the greater Opportunity to injure and defraud them: But this complicated Wickedneſs ſhall coſt you dear; for *therefore ſhall you receive greater* and more dreadful *Damnation*, than if you had never prayed at all, nor made any Pretences to Religion.

14 Wo unto you Scribes and Phariſees, Hypocrites; for ye devour Widows Houſes, and for a Pretence make long Prayers; therefore ye ſhall receive the greater Damnation. [MARK XII. 40. LUKE XX. 47.]

15 *Woe unto you*, ye *Scribes and Phariſees, Hypocrites* as you are; *for* with indefatigable Induſtry *you* do, as it were, *compaſs the Sea and the Land, to make one Proſelyte* to your own particular Sect and

15 Wo unto you Scribes and Phariſees, Hypocrites; for ye compaſs Sea and Land to make one Proſelyte, and when

(*l*) *Hypocrites.*] *Dr. More* with great Propriety obſerves, that the Word *Hypocrites* [ὑποκριταὶ] in its moſt exact Application, ſignifies *Players*, who, according to the unnatural Cuſtom of the Antients, *acted a Part under a Maſk*. *More's Theolog. Works, pag.* 293.

(*m*) *Who-*

when he is made, ye make him twofold more the Child of Hell than yourſelves.

and Party; *and when he is become* [*ſo,*] *you* often *make him* even *doubly more a Child of Hell than* you *yourſelves* are; while in order to approve the Sincerity of his Converſion to you, he is obliged to vie with you in all the Exceſſes of your Superſtition and Bigotry. Sect. 157. Mat. XXIII. 15.

16 Wo unto you, ye blind Guides, which ſay, Whoſoever ſhall ſwear by the Temple, it is nothing: but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debtor.

Woe unto you, ye blind Guides, who have invented ſo many nice Diſtinctions, to make Men eaſy in their Sins, and ſubſervient to your ſecular Intereſts; *who ſay*, for Inſtance, *Whoſoever ſhall ſwear* only *by the Temple, it is nothing (m)*; *but whoever ſhall ſwear by the Gold of the Temple*, whether by that with which a Part of it is overlaid, or by that which is laid up in its Treaſures, *he is obliged* by it. 16

17 Ye Fools, and blind: for whether is greater, the Gold, or the Temple that ſanctifieth the Gold?

Ye fooliſh and blind [*Creatures,*] is not the ſtupid Sophiſtry of this Diſtinction apparent to the weakeſt Underſtanding? *for which* of theſe *is greater, the Gold, or the Temple that ſanctifies the Gold*, which without its Relation to the Temple would have nothing in it more ſacred than any common Metal? 17

18 And whoſoever ſhall ſwear by the Altar, it is nothing: but whoſoever ſweareth by the Gift that is upon it, he is guilty.

And ye alſo ſay, juſt with the ſame Senſe and Piety, *Whoſoever ſhall ſwear* only *by the Altar* of GOD, *it is nothing*; *but whoſoever ſhall ſwear by the Gift which is upon it, he is obliged* to the Performance of his Oath. 18

19 Ye Fools, and blind: for whether *is* greater, the Gift, or the Altar that ſanctifieth the Gift?

Ye fooliſh and blind [*Wretches,*] what an idle and ſenſeleſs Diſtinction is this? *for which*, can you ſuppoſe, *is greater, the Gift, or the Altar that ſanctifies the Gift*, which before it was brought thither, was only a common Thing, and might be uſed to any of the ordinary Purpoſes of human Life? 19

20 Whoſo therefore ſhall ſwear by the Altar, ſweareth by it, and by all Things thereon.

The Truth of the Caſe is *therefore* plain and obvious: *He that ſwears by the Altar, ſwears* in effect *by it, and by all* the *Things* that are offered *upon it:* 20

21 And whoſoſhall ſwear by the Temple, ſweareth by it, and by him that dwelleth therein.

And he that ſwears by the Temple, ſwears by it, and by him alſo *that dwells in it*, even the Eternal and Ever-bleſſed 21

(*m*) *Whoſoever ſhall ſwear by the Temple, it is nothing.*] It ſeems the *Phariſees* taught, that *Oaths by the Creatures* might be uſed on trifling Occaſions, and violated without any great Guilt: (See *Note (b)* on *Mat.* v. 34. *Vol.* i. *pag.* 236.) But they excepted *Oaths* by the *Corban*, and by *Sacrifices*; in which it is plain, that without any Regard to common Senſe or Decency, they were influenced merely by a View to their own Intereſt; and therefore repreſented *theſe* to the People, as Things of more eminent Sanctity, than even the *Temple* or *Altar* itſelf.

Sect. 157. Mat. XXIII. 22.

bleſſed Jehovah: *And he that ſwears by Heaven,* which ſome of you are fooliſh enough to think a little Oath, *ſwears by the Throne of* the moſt High *GOD, and by him who ſits upon it,* and fills all the Train of attendant Angels with the humbleſt Reverence and Proſtration of Mind. Now did you and your Diſciples conſider this, that every Oath by a Creature is an implicit Appeal to GOD, you could not ſurely talk of ſuch Expreſſions in ſo light and dangerous a Manner as you commonly do.

22 And he that ſhall ſwear by Heaven, ſweareth by the Throne of GOD, and by him that ſitteth thereon.

IMPROVEMENT.

Mat. xxiii. 1, & ſeq.

AS an Ear-ring of Gold, and an Ornament of fine Gold, ſo is a wiſe Reprover upon an obedient Ear. (*Prov.* xxv. 12.) *Chriſt* was indeed *a wiſe* and faithful *Reprover*; but the *Ears* of theſe *Phariſees* were diſobedient, and *uncircumciſed.* Let *us*, however, who are *his Diſciples*, attend to theſe Inſtructions of our Heavenly Maſter, and avoid every Thing which has the remoteſt Tendency to what he here condemns with ſo juſt a Severity.

Ver. 5. Ver. 4. Let not our Zeal ſpend itſelf, upon the *Externals* of Religion. Let us not impoſe *heavy Burthens* upon each other; nor lay down Rules for the Conduct of others, by which we do not in like Circumſtances think fit to govern ourſelves. Let us not impoſe our own *Deciſions* in a magiſterial Manner on our *Fellow-Chriſtians*, nor affect to be *called Fathers*, *Maſters*, and *Teachers*; remembering, that *Chriſt alone is our Maſter*, and *GOD our Father*, and that it is a dangerous Preſumption and Folly to ſet ourſelves in the Place of either. Let us be upon our Guard againſt that *vain Oſtentation*, that would lead us to place any Part of our Happineſs in *Precedence*, and to value ourſelves upon our *Rank*, or upon any airy *Titles of Honour*, by which, perhaps rather by Accident than Merit, we are diſtinguiſhed from others; and which to a truly wiſe Man, and eſpecially to an humble Follower of *Jeſus*, will appear to be a very little Matter. Let us deſire *that Honour*, which ariſes from condeſcending to others, and ſerving them in Love; *that Honour*, which ſprings from the *Divine Approbation*, which it will be impoſſible to ſecure without unaffected Piety. (*John* v. 44.)

Ver. 8,--10. Ver. 6, 7. Ver. 7. Ver. 11, 12.

Ver. 14. GOD forbid, that our *Devotions* ſhould ever be intended as *a Cloak of Maliciouſneſs*, or as the Inſtrument of ſerving any mean and vile Purpoſe! Such *Prayers* would return in *Curſes* on our own Heads, and draw down on them *aggravated Damnation.* GOD forbid, that we ſhould ſpend that Time, and that Ardency of Spirit, in *making Proſelytes* to our own peculiar Notions and Party, which ought to be laid out in

Ver. 15.

making

making them the *Servants of GOD* thro' *Chriſt!* GOD forbid, that we ſhould delude ourſelves, or others, by ſuch idle *Diſtinctions* in Matters of Conſcience, as theſe which our Bleſſed *Redeemer* has with ſo much Reaſon and Spirit expoſed! Sect. 157. Ver. 16.

Let us retain the greateſt Reverence for an *Oath*, and not accuſtom ourſelves to *trifle* with any Thing which looks like it. Let us conſider *Heaven* as *the Throne of GOD*, and often think of the Majeſty and Glory of that Illuſtrious Being *that ſits thereon*; for a Senſe of his continual Preſence will form us to a better Temper, and engage us, with a *Righteouſneſs* far *exceeding that of the Scribes and Phariſees*, to walk before him *in all his Commandments and Ordinances blameleſs*. Ver. 17,-22.

SECT. CLVIII.

CHRIST *continues his Diſcourſe with the* Phariſees, *reproving them for their Hypocriſy, and threatening them with approaching Judgments.* Mat. XXIII. 23, *to the End.*

MAT. XXIII. 23.

WO unto you, Scribes and Phariſees, Hypocrites; for ye pay Tithe of Mint, and Aniſe, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind Guides, which ſtrain at a Gnat, and ſwallow a Camel.

MAT. XXIII. 23.

OUR Lord farther proceeded in his Diſcourſe, and ſaid, *Woe unto you*, ye *Scribes and Phariſees, Hypocrites*; you may juſtly expect the ſevereſt Vengeance; *for ye* are careful to *tithe Mint, and Aniſe, and Cummin*, and every other common Herb which grows in your Gardens; *and* yet *have* wholly *neglected the weightier Matters of the Law, Juſtice, and Mercy, and Fidelity (a): Theſe* ſhould chiefly have been regarded by you, as what *ye ought* more eſpecially *to have practiſed, and* indeed *not to have omitted the other*, as a reverent Obſervance is due even to the leaſt of GOD's Commandments. (Compare Luke xi. 42. pag. 101.) *Ye blind Guides* of blind and wretched Followers, *who* do (as it is proverbially ſaid,) carefully *ſtrain out a Gnat* from the Liquor you are going Sect. 158. Mat. XXIII. 23. 24

(a) *Fidelity.*] The Word πιστις has undoubtedly this Signification in many Places: (Compare *Tit.* ii. 10. *Gal.* v. 22. and *Rom.* iii. 3.) But there are many more, in which it ſignifies *the Confidence repoſed in another*; and it is of great Importance to obſerve this. See *Col.* i. 4. and 1 *Pet.* i. 21.

Sect. 158. going to drink, *and* yet can *ſwallow down a Camel (b)*; you affect to ſcruple little Things, and diſregard thoſe of the greateſt Moment.

Mat. XXIII. 25. *Woe unto you*, ye *Scribes and Phariſees, Hypocrites; for ye cleanſe the Outſide of the Cup and of the Diſh*, and are mighty exact in the Obſervance of external Rites and Waſhings of the Body; *but* are regardleſs of *the Inner Parts*, and unconcerned about your Hearts and Conſciences, which *are full of* Uncleanneſs, and of all Kinds of *Rapine and Intemperance.* (Compare Luke xi. 39. pag. 100.)

26 *Thou blind* and ſenſeleſs *Phariſee, firſt* begin with the Heart, and thereby, as it were, *cleanſe the Inſide of the Cup and of the Diſh; that* thus *the Outſide of them may be clean alſo*; for the Life will of Courſe be reformed, when the Heart is purified.

27 *Woe unto you*, ye *Scribes and Phariſees, Hypocrites; for ye reſemble whited Sepulchres, which indeed appear* fair and *beautiful without (c), but within are full of the Bones of the Dead, and of all* that *Uncleanneſs*, which ariſes from their putrefying Bodies.

28 *Even ſo you alſo do indeed outwardly appear righteous unto Men*, who view nothing more than the external Part of your Character; *but* in the Sight of an Heart-ſearching GOD, who has a clear and perfect View of all that lies *within, you are full of* that *Hypocriſy and Iniquity*, which is infinitely more loathſom to Him,

25 Wo unto you, Scribes and Phariſees, Hypocrites; for ye make clean the Outſide of the Cup, and of the Platter, but within they are full of Extortion and Exceſs.

26 Thou blind Phariſee, cleanſe firſt that *which is* within the Cup and Platter, that the Outſide of them may be clean alſo.

27 Wo unto you, Scribes and Phariſees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Men's Bones, and of all Uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto Men, but within ye are full of Hypocriſy and Iniquity.

(*b*) *Strain out a Gnat, and ſwallow down a Camel.*] In thoſe hot Countries, as *Sirrarius* well obſerves, (*Tribæres. pag.* 51.) *Gnats* were apt to fall into Wine, if it were not carefully covered; and *paſſing the Liquor thro' a Strainer, that no Gnat, or Part of one, might remain*, grew into a *Proverb*, for Exactneſs about little Matters.——Could any Authority be produced, in which καμηλος ſignifies *a large Inſect*, I ſhould with great Pleaſure follow the *Tranſlation* of 1727. in rendering the latter Clauſe, *ſwallow a Beetle.*

(*c*) *Whited Sepulchres, which indeed appear beautiful without.*] Tho' the firſt Intention of *whitening Sepulchres* might be only to *mark them out*, that they might be avoided; and ſo, (as ſome *Jewiſh* Writers, and particularly *Maïmonides*, have obſerved,) a Heap of *Lime* laid upon the Grave might anſwer the End; it is evident they were ſometimes *adorned*, (*ver.* 29.) probably not only with *Plaiſtering* and *Whitewaſhing*, but with *Marble*, and other *Stone Monuments:* And notwithſtanding all the Applauſe which *Vitringa* (*Obſerv. Sacr. lib.* i. *pag.* 201.) gives to the Interpretation, which *Dr. Lightfoot* (*Hor. Hebr. in loc.*) and *Dr. Pocock* (*Port. Moſ. cap.* v. *pag.* 73.) have advanced, I conclude that *ſuch Ornaments* were here referred to; for I cannot think, *Chriſt* would have called theſe Sepulchres *beautiful*, if they had been nothing but *Heaps of Earth* covered with Graſs. Compare *Note* (*e*) on *Luke* xi. 44. *pag.* 102.

(*d*) *You*

Him, than the most disagreeable Objects can be to the human Eye. Sect. 158.

Mat. XXIII. 29.

29 Wo unto you, Scribes and Pharisees, Hypocrites; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous,

Woe unto you, ye *Scribes and Pharisees, Hypocrites*; *for* under a Pretence of your Regard and Veneration for their Characters, *you* sumptuously *build* up *the Sepulchres of the* antient *Prophets, and adorn the Monuments of* other *righteous Men* of former Generations, as desirous to preserve and honour their Memories *(d)*:

30 And say, If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.

And ye *say, If we had been* living *in the Days of our Fathers, we would not have been Partakers with them in the Blood of the* holy *Prophets* which they shed; but would rather have interposed for their Defence. 30

31 Wherefore ye be Witnesses unto yourselves, that ye are the Children of them which killed the Prophets.

So that you really *bear Witness to yourselves, that you are the Sons of those that murthered the Prophets*; and indeed your present Temper and Conduct more certainly speaks you to be their genuine Offspring, and to be full of that very Malignity which you pretend to condemn in them. (Compare Luke xi. 47, 48. pag. 103.) 31

32 Fill ye up then the Measure of your Fathers.

And do you [*then*] *fill up*, as soon as you think fit, what yet remains to be compleated of *the Measure of your Fathers* Sins, that Wrath may come upon this guilty Land to the uttermost. 32

33 Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?

Oh painted and deceitful *Serpents, oh Brood of* specious, but venomous and mischievous *Vipers*, how artfully soever you may evade Human Censures, *how can you* so much as hope by any of these vain Pretences to *escape*, what is infinitely more dreadful, that righteous Sentence of the unerring Judge, which will consign you over to *the Damnation of Hell (e)*? (Compare Mat. iii. 7. Vol. i. pag. 95.). 33

There-

(*d*) *You build the Sepulchres of the Prophets, &c.*] I can by no means think with *Markius*, (*Exercit. pag.* 229.) many of whose Criticisms are very low and fanciful, that *Christ* here *blames the building the Sepulchres* of those holy Men; which, as *Elsner* (*vol.* i. *pag.* 160.) and *Raphelius* (*Annot. ex Xen. pag.* 48.) shew, was a Piece of Respect, which most Nations have paid to Persons of distinguished Merit, especially to those that fell in a good Cause. What *Vitringa* (*de Synag. pag.* 221.) tells us of the extraordinary Honours paid to the *Sepulchre* of *Mordecai*, is an agreeable Illustration of these Words. *Josephus* also, from *Nicolaus Damascenus*, mentions *Herod*'s repairing in a very splendid Manner the *Sepulchre* of *David*. (*Joseph. Antiq. lib.* xvi. *cap.* 7. (al. 11.) §. 1.) Compare *Acts* ii. 29.——*Grotius* is certainly right in saying, that the *four Verses* in this Paragraph are to be considered as *one Sentence*; of which perhaps *ver.* 31. may be a *Parenthesis*.

(*e*) *How can you* hope by any of these vain Pretences to *escape* that Sentence &c.] *Raphelius* has abundantly proved, that απεφυγετε κριμα properly signifies, *to evade Conviction* in a Court.

Sect. 158. Mat. XXIII. 34.

Therefore (f), behold, I ſend unto you Prophets, and Wiſe Men, and Scribes inſtructed to the Kingdom of Heaven, to try you once more, and to give you the laſt Call to Repentance and Reformation, which you muſt ever expect: But I know, that this laſt Attempt will, with regard to the Generality of you, be entirely in vain; *and* that [*ſome*] *of them ye will kill, and* carry your Malice ſo far as to *crucify* them like common Slaves; *and* when ye cannot effect that, [*ſome*] *of them ye will ſcourge in your Synagogues, and perſecute* 35 [*them*] *from City to City.* For thus will GOD in righteous Judgment permit you to act, that ye may become the diſtinguiſhed Trophies of his Diſpleaſure, as if he were reckoning with you for the Guilt of all former Ages; ſo *that upon you may* ſeem to *come* the Vengeance due for *all the righteous Blood, which has been poured forth on the Earth,* from the Beginning of the World; even *from the Blood of Abel that* eminently *righteous Man,* whom his Brother Cain then ſlew, *to the Blood of Zechariah, the Son of Barachiah,* one of the laſt of the Prophets, *whom ye murthered* while he was miniſtering *between the Temple and the Altar (g),* impiouſly

34 Wherefore behold, I ſend unto you Prophets, and wiſe Men, and Scribes; and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your Synagogues, and perſecute *them* from City to City:

35 That upon you may come all the righteous Blood ſhed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias, Son of Barachias, whom ye ſlew between the Temple and the Altar.

Court of Judicature, which is often done by the Artifice of the Criminal. *Annot. ex Xn. pag.* 50, 51.

(*f*) *Therefore.*] Tho' *Olearius* here would render διὰ τῦτο, *in the mean Time,* the Verſion is ſo unexampled, that I cannot acquieſce in it; and if the Connection, as it ſtands, could not be accounted for, I ſhould think it better to connect *this Phraſe* with the Cloſe of the preceding Verſe: *How can ye eſcape the Damnation of Hell for this?* or avoid the Judgment of GOD for this Mixture of Injuſtice, Cruelty, and Hypocriſy?

(*g*) *To the Blood of Zechariah, the Son of Barachiah, &c.*] Tho' very learned Men have interpreted this of *four* different Perſons, I do not, with the learned and candid *Witſius,* (*Miſc. vol.* i. *pag.* 269.) think it an inexplicable Difficulty which of theſe is referred to. I ſcruple not, with *Grotius, Druſius, Caſaubon, Eraſmus,* and many more, to explain it of *that Zechariah,* who is expreſsly ſaid to have been *ſlain* in that remarkable Manner, *between the Temple and the Altar*; (2 *Chron.* xxiv. 20, 21.) tho' I take not upon me to determine, whether (as *Chryſoſtom* aſſerts,) *Jehoiada* his Father was alſo called *Barachiah,* which ſignifies *one that bleſſes the Lord,* as *Jehoiada* does *one that confeſſes him*; or whether the *original Reading* was different from ours, as *Jerom* ſays he found in *the Goſpel of the Nazarenes,* or the *Hebrew Verſion of Matthew.*——It is by no means neceſſary, with *Capellus,* to allow that it was a Slip in the *Evangeliſt*'s Memory; but much more decent to ſuppoſe it, an officious Addition of ſome early *Tranſcriber,* who might confound this Martyr with *Zechariah,* one of the *Twelve minor Prophets,* who was indeed *the Son of Barachiah,* but who does not by any means appear to have been *murthered*; nor is there any Reaſon to imagine, the *Jews* ſo ſoon after their return from Captivity would have attempted ſo flagitious an Act.——Tho' *Theophylact* underſtands the Text of *Zacharias* the Father of *John the Baptiſt,* on the Credit of an idle Tale of *Origen*'s, confuted by *Jerom,* in which he tells us,

impiouſly preſuming to intrude into the Court of the Prieſts, to perpetrate that moſt horrible Murther as near as poſſible to GOD's moſt immediate Preſence. *Verily I ſay unto you*, that even the Guilt of all this righteous Blood, and *all theſe Things* that are included in Woes I have denounced, *ſhall come on this Generation* of Men; ſo dreadful are the Calamities which GOD will ſhortly bring upon it. (Compare Luke xi. 49, 50, 51. pag. 103, 104.)

Sect. 158.

Mat. XXIII. 36.

36 Verily I ſay unto you, All theſe Things ſhall come upon this Generation.

37 O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under *her* Wings, and ye would not!

Oh Jeruſalem, Jeruſalem, [*thou*] *that killeſt the Prophets, and ſtoneſt them that are ſent unto thee* by GOD for thy Converſion and Salvation; thou unhappy City, who haſt ſo often been ſtained with the Blood of the Martyrs, that it is grown into a Proverb, that a Prophet can hardly periſh any where elſe; (Luke xiii. 33.) *how often would I have gathered thy Children together* unto me, *even* with as much Tenderneſs *as a Hen gathereth her Chickens together under her Wings*, to protect them from the Aſſaults of any Bird of Prey, or whatever elſe might threaten their Safety; *and yet ye would not* hearken to my compaſſionate Calls, but have hardened your Hearts againſt my Love, and repaid me with Contempt, Hatred, and Perſecution? *Behold*, the Time is coming, when you will ſee your Folly, tho' too late; for *your* ſacred *Houſe*, in which you vainly truſt, even this magnificent Temple in which you now ſtand, *is* ſo near being utterly deſtroyed, that it may be ſaid to be even already *left deſolate to you*, ſo that the few who ſurvive the general Carnage, ſhall be forced to ſit down, and weep over its Ruins. *For* I am now making my laſt Viſit here, and *I ſay unto*

37

38 Behold, your Houſe is left unto you deſolate.

38

39 For I ſay unto you, Ye ſhall not ſee me henceforth,

39

us, that this good Man was *murthered in the Temple*; (ſee *Eraſmus*, *in loc.*) he has had few Followers; and indeed the Story ſeems to have been made on the miſtaken Authority of the Text in Queſtion.——Yet after all, it ſeems ſtill more unreaſonable, with *Archbiſhop Tillotſon*, (*Vol.* i. *pag.* 197, 198.) to underſtand theſe Words, as a *Prophecy* of that *Zechariah, the Son of Baruch*, who, as *Joſephus* (*Bell. Jud. lib.* iv. *cap.* 5. (al. v. 1.) §. 4.) tells us, was *aſſaſſinated in the middle of the Temple*, juſt before the *Romans* beſieged the City. Had we more Evidence of *his* being *a righteous Man*, it would be harſh to ſuppoſe *Chriſt* in ſuch a Connection to ſpeak of a *future Fact* as what was *already done*; or to charge that Deed on the whole *Jewiſh* Nation, which was done contrary to the Decree of the *Sanhedrim*, by two reſolute Villains. *All the Martyrs from Abel to Zechariah*, ſeems to have been a *Proverb*; and it might naturally ariſe from obſerving, that *Abel* was the *firſt*, and *Zechariah* in *Chronicles* the *laſt* eminently *good Man*, of whoſe *Murther* the *Scripture* ſpeaks.

(*b*) *Till*

Sect. 158. Mat. XXIII. 39.

unto you, that *henceforth*, ſince you treat me ſo ill, *ye ſhall not ſee me* any more, *till* even *ye ſhall ſay*, as the Multitudes lately did, but with ſublimer Paſſions and nobler Views, *Bleſſed* [*is*] *he that cometh in the Name of the Lord (b)*; i. e. till your Calamities have taught you eagerly to wiſh for the Meſſiah, and Divine Grace ſhall have inclined you, as a Nation, gladly to receive me under that Character: But you little think, thro' what Scenes of Deſolation, Exile, and Miſery, you muſt paſs for ſucceeding Ages, before that happy Time comes. (Compare Luke xiii. 34, 35. pag. 142.) And when he had thus ſpoken, he went out of the Temple.

forth, till ye ſhall ſay, Bleſſed *is* he that cometh in the Name of the Lord.

IMPROVEMENT.

MAY we ever remember, how neceſſary it is, that our *Righteouſneſs* ſhould *exceed that of the Scribes and Phariſees*, if we deſire to *enter into the Kingdom of Heaven! (Mat.* v. 20.) May our Zeal be employed on the great *Eſſentials* of Religion, *Juſtice*, *Mercy*, *and Fidelity*, and not be laid out merely, or chiefly, on the *Circumſtantials* of it!

Mat. xxiii. 23.

Ver. 25, 26. May we be concerned about the *Purity of our Hearts*, and not merely attend to the Decency of our *external Behaviour!* May we be, not like

Ver. 27, 28. *painted Sepulchres*, *beautiful without*, and *unclean within*; but rather like the *Veſſel* laid up before the Lord, whoſe *Outſide* ſhone with poliſhed *Gold*, while *within* it was repleniſhed with Heavenly *Manna! (Heb.* ix. 4.)

Ver. 29,-32. How many, like theſe *Phariſees*, condemn *Perſecution*, and yet themſelves are chargeable with the Guilt of it? May that never be our Character; leſt we be *judged out of our own Mouths*, and leſt we thereby *fill up the Meaſure of our Iniquities!*

Behold

(*b*) *Till ye ſhall ſay, Bleſſed is he that cometh &c.*] This was doubtleſs ſpoken after *Chriſt*'s triumphant Entrance into *Jeruſalem*, (tho' *Heinſius* moſt unnaturally ſuppoſes it tranſplaced,) which ſhews the Neceſſity of giving the Words ſome ſuch Turn as they have in the *Paraphraſe*.—— If we might be allowed, with *Grotius*, to tranſlate ἕως ἂν εἴπητε, *till ye would be glad to ſay*, or *wiſh you had ſaid, Bleſſed is he that cometh &c.* this would give a very plain and eaſy Senſe, nearly parallel to *Mat.* xxvi. 64. where ἀπ' ἄρτι is perhaps uſed in the ſame Senſe. And thus the Words might be explained, as if *our Lord* had ſaid, "From "the Time of my preſent Appearance at this Paſſover, *you ſhall not ſee me* any more, *till* "that awful Hour of *Judgment*, in which I ſhall appear in ſuch Pomp and Power, that "the proudeſt of you all ſhall have Reaſon to *wiſh*, you had cordially joined in thoſe *Ho*"*ſannah*'s, which you lately rebuked." This Interpretation, could the *Verſion* be juſtified, I ſhould vaſtly prefer to any other.

Behold the repeated Tenderneſs of our compaſſionate *Redeemer*, even towards that guilty *City, that killed the Prophets, and ſtoned the Meſſengers of GOD!* He *would*, with the gentleſt and moſt ſolicitous Care, *have gathered them, even as a Hen gathers her Chickens under her Wings!* Thus does he ſtill call, and invite periſhing Sinners. Oh that the *Obſtinacy* of their own perverſe and rebellious *Wills* may not finally withſtand all the Overtures of his Grace; leſt eternal *Deſolation* be their Portion, and they in vain *wiſh* for the Repetition of thoſe *Calls*, which they once ſo wantonly deſpiſed! Sect. 158. Ver. 37, 39.

SECT. CLIX.

CHRIST *applauds the Liberality of the* poor Widow, *whom he ſaw caſting her Two Mites into the Treaſury.* Mark XII. 41, *to the End.* Luke XXI. 1,—4.

MARK XII. 41.

AND Jeſus ſat over-againſt the Treaſury; [and he looked up,] and beheld how the People caſt Money [*and* their Gifts] into the Treaſury: and many that were Rich caſt in much. [LUKE XXI. 1.]

MARK XII. 41.

AND Jeſus, having made an End of his Diſcourſe to the Scribes and Phariſees, went out of the Temple, and *ſate down* at a little Diſtance, *over-againſt* that Part of it, which was called *the Treaſury* (*a*), becauſe there the Cheſts for collecting the Contributions of the People ſtood, and in the Chambers over that Cloyſter the ſacred Stores were kept: *And he looked up, and beheld* with attentive Obſervation, *how the People caſt* their *Money*, [*and*] brought *their* Offerings and free *Gifts into the Treaſury*, at this publick Time; *and many Rich Men caſt in much*; there being ſtill this Remainder of National Goodneſs among them, tho' true Religion was ſunk to ſo low an Ebb. Sect. 159. Mark XII. 41.

42 And there came a certain poor Widow, and ſhe threw in [thither] two Mites, which

And there came among the reſt *a certain poor Widow*, whoſe Character and Circumſtances he well knew; *and ſhe caſt in there Two* of the ſmalleſt Pieces of Braſs Coin then in Uſe, called *Mites*, 42

(*a*) *The Treaſury.*] This Treaſury received the *voluntary Contributions* of the Worſhippers who came up to the Feaſts; and the Money thrown into it was employed to buy Wood for the Altar, Salt, and other Neceſſaries, not provided for in any other Way.

Sect. 159. *Mites, which* both taken together only *make a Farthing* of the Roman Money.

which make a Farthing. [LUKE XXI. 2.]

Mark XII. 43. *And* our Lord was ſo impreſſed with this generous Action of hers, that *he* took particular Notice of it, and even *called his Diſciples to him*, to hear his Remarks upon it; *and* as they ſtood about him, he *ſays to them*, Look upon yonder Woman, and obſerve the Greatneſs of her Piety and Zeal; for *aſſuredly I ſay unto you, that this poor Widow*, however ſhe may ſeem to Men to have given but a very little inconſiderable Matter, *has* appeared in the Sight of GOD to have *caſt in more, than all they who have thrown* ſuch ſumptuous Gifts

43 And he called unto him his Diſciples, and ſaith unto them, Verily I ſay unto you, that this poor Widow hath caſt more in, than all they which have caſt into the Treaſury. [LUKE XXI. 3.]

44 *into the Treaſury:* And in Proportion to her Circumſtances it is much more; *for all theſe*, who have preſented ſuch large Sums, *threw in*, comparatively, but a little Part out *of their* Superfluity and *Redundancy* of Poſſeſſions, *into the Offerings of GOD; but ſhe* in the Midſt *of her Poverty*, and the daily Straits to which ſhe is expoſed, *has caſt in all* the little Stock of Money *that ſhe had*, [*even*] *all* that ſhe had by her for *her Living*; not knowing where ſhe ſhould get the next Mite for herſelf, to furniſh out the neceſſary Supports for her humble and indigent Life.

44 For all [theſe] did caſt in of their Abundance [unto the Offerings of GOD:] but ſhe of her [Penury] did caſt in all that ſhe had, *even* all her Living. [LUKE XXI. 4.]

IMPROVEMENT.

Mark xii. 41. *OUR Lord Jeſus Chriſt* had *his Eye* on thoſe, who were bringing *their Gifts into the* ſacred *Treaſury*. Let us remember, *his Eye* is alſo *upon us*, to obſerve in what Degree we are ready, on proper Occaſions, to contribute for the Glory of GOD, and the Good of Mankind; and in what

Ver. 42. Proportion to the Ability which GOD has given us. Let not the *Pooreſt* be diſcouraged from doing ſomething for theſe good Purpoſes; ſince *Chriſt* may acknowledge the nobleſt *Charity* in the ſmalleſt Gift, as *where-ever there is a willing Mind, it is accepted according to what a Man hath, and not according to what he hath not.* (2 *Cor.* viii. 12.)

Ver. 43. Let us alſo imitate the Candour of our Bleſſed *Redeemer*, and be ready to be pleaſed with *little Services*. The Circumſtances of Mankind are ſuch, that few have it in their Power to do *great Matters* frequently, for the Service of others: But *the Deſire of a Man is his Kindneſs*; (*Prov.* xix. 22.) and a Multiplicity of *little kind Offices*, in Perſons frequently converſant with each other, are the Bands of Society and Friendſhip.

We

We ought therefore to preſerve an habitual Tenderneſs and Generoſity of Mind, and be mutually willing to oblige, and to be obliged by them. Sect. 159.

To conclude; let us *not deſpiſe the Poor*, ſince there are many of them, who will in *Chriſt*'s Computation be found eminently *rich in good Works*; many, whoſe *Mite* will, *in the Treaſury of GOD*, have the Value of a *Talent*, and will condemn the ſordid Parſimony, with which many of the *Rich* and Great have *caſt their Preſents into it.* Happy is it for every truly pious and benevolent Mind, that it is to give up its final Account to him, *who ſearches the Heart*; and who is Witneſs to thoſe devout and charitable *Purpoſes*, which will always ſtretch themſelves out beyond the Limit of *Actions*, and engage the charitable Soul to wiſh more Good, than the Power and Revenues even of Kingdoms could effect. Ver. 44.

SECT. CLX.

Our LORD *foretells the approaching Deſtruction of* Jeruſalem, *and here inſiſts on the remoter Signs of its Approach.* Mat. XXIV. 1,——14. Mark XIII. 1,——13. Luke XXI. 5,——19.

MAT. XXIV. 1.

AND Jeſus went out, and departed from the Temple: and his Diſciples came to *him* for to ſhew him the Buildings of the Temple; [LUK. and as ſome ſpake how it was adorned with goodly Stones and Gifts,] [one

MAT. XXIV. 1.

AND when *Jeſus* had thus confounded his Adverſaries, and had foretold the Deſolation that their aggravated Sins would ſhortly bring both on the City and the Temple, (Mat. xxiii. 38. pag. 367.) he *went out* from thence, *and was departing from the Temple*, where he had been diſcourſing to them. *And* as he was going away, *his Diſciples came to* [*him*,] and took that Occaſion *to ſhew him the* ſplendid *Buildings* and magnificent Decorations *of the Temple: And ſome* obſerving what a noble Structure it was, and *ſpeaking how it was adorned with beautiful Stones* of a prodigious Size *(a)*, *and* with coſtly *Gifts*, which many Perſons, in Accompliſhment of their Vows for Deliver- Sect. 160. Mat. XXIV. 1.

(*a*) *Beautiful Stones* of a prodigious Size.] *Joſephus* ſays, that ſome of them were *forty-five Cubits* long, *five* high, and *ſix* broad. (*Bell. Jud. lib.* v. *cap.* 5. (al. vi. 6.) §. 6.) See his large and beautiful Deſcription of the whole *Temple*, in that *Chapter*, which is one of the moſt entertaining Paſſages of ſuch a Kind I ever met with.

Sect. 160. Mat. XXIV. 1. Deliverances received, had hung up on the Walls and Pillars of it, beſides what was laid up in its Treaſuries *(b)*; *one of* [*them*] *ſays unto him, Maſter, behold what* vaſtly large and curious *Stones, and what* ſtately *Edifices* [*are theſe.*]

[one of *them* ſaith unto him, Maſter, ſee what manner of Stones, and what Buildings *are here.*] [MARK XIII. 1. LUKE XXI. 5.]

2 *And Jeſus replying ſaid unto them,* [*As for*] *theſe Things which ye behold* with ſo much Admiration, *do you not ſee* the Splendor and Magnificence of *all theſe great* and pompous *Buildings*, which are the Pride of the Jewiſh Nation, and the Wonder of all the reſt of Mankind? Yet notwithſtanding all the preſent Grandeur of this ſtately Temple, *verily I ſay unto you,* that *the Days will* quickly *come, in which* a victorious Enemy ſhall profane its Sanctity, and deface its Beauty, inſomuch that *there ſhall not be left one* ſingle *Stone upon another here, that ſhall not be* entirely *demoliſhed* (*c*), till no Remains of any Part of it ſhall be preſerved.

2 And Jeſus [anſwering] ſaid unto them, [LUK. *As for* theſe Things which ye behold,] See ye not all theſe [great Buildings?] Verily I ſay unto you, [LUK. the Days will come, in the which] there ſhall not be left here one Stone upon another, that ſhall not be thrown down. [MARK XIII. 2. LUKE XXI. 6.]

3 *And* when he was retired from the City, *as he ſate* down *upon the Mount of Olives*, which was *over-againſt the Temple*, and commanded the fineſt Proſpect of it from the Eaſt, *the Diſciples, Peter, and James, and John, and Andrew*, who were favoured with a peculiar Share of his Intimacy and Confidence, *came to him privately, ſaying, Maſter*, we intreat thee, that thou wouldſt *tell us, when theſe* awful *Things ſhall happen? and what* [*ſhall be*] *the Sign of thy* ſecond *Coming*, when

3 And as he ſat upon the Mount of Olives, [over-againſt the Temple,] the Diſciples [Peter, and James, and John, and Andrew,] came unto him privately, ſaying, [LUK. Maſter,] tell us, when ſhall theſe Things be? and what *ſhall be* the Sign of thy Coming, and of the

(*b*) Coſtly *Gifts*, &c.] Hanging up ſuch ἀναθήματα, or *conſecrated Gifts*, was common in moſt of the antient *Temples*.——*Tacitus* ſpeaks of the *immenſe Opulence* of the *Temple* at *Jeruſalem*. (*Hiſtor. lib.* v. §. 8.) Amongſt others of its Treaſures, there was *a Golden Table* given by *Pompey*; and ſeveral *Golden Vines*, of exquiſite Workmanſhip, as well as immenſe Size; (for *Joſephus* tells us, in the *Chapter* cited above, §. 4. that they had *Cluſters* [ἀνθρώπους] *as tall a Man*;) which, ſome have thought, referred to GOD's repreſenting the *Jewiſh* Nation under the Emblem of *a Vine*; *Iſa.* v. 1, 7. *Pſal.* lxxx. 8. *Ezek.* xv. 2, 6. ——And *Joſephus* likewiſe aſſerts, (*ibid.* §. 6.) that the *Marble* of the Temple was *ſo white*, that it appeared to one at a Diſtance *like a Mountain of Snow*; and the *Gilding* of ſeveral of its external Parts, which he there mentions, muſt, eſpecially when the Sun ſhone upon it, render it a moſt ſplendid and beautiful Spectacle.

(*c*) *There ſhall not be left one Stone upon another here*, &c.] It ſeemed exceedingly improbable, that this ſhould happen in that Age, conſidering the Peace of the *Jews* with the *Romans*, and the Strength of their Citadel, which forced *Titus* himſelf to acknowledge, that it was the ſingular *Hand of GOD*, which compelled them to relinquiſh Fortifications, which no Human Power could have conquered. (*Joſeph. Bell. Jud. lib.* vi. *cap.* 9. (al. vii. 16.) §. 1.)—*Biſhop Chandler* juſtly obſerves, that *no Impoſtor* would have foretold an Event ſo unlikely, and ſo diſagreeable. *Defence of Chriſtianity, pag.* 472, 473.

(*d*) *The*

the End of the World, [when all theſe Things ſhall be fulfilled?] [MARK XIII. 3, 4. LUKE XXI. 7.]

when thou wilt execute thy Vengeance on theſe thine Enemies; *and of the End of the* preſent *Age* and Diſpenſation *(d)*, *when all theſe Things ſhall be accompliſhed*, to make Way for the brighter Glories of that Kingdom, which thou wilt eſtabliſh, when all thy Sufferings are over, and every Thing which oppoſes thy Triumph ſubdued? Sect. 160. Mat. XXIV. 3.

4 And Jeſus [anſwering them, began to ſay,] Take heed that no Man deceive you. [MARK XIII. 5. LUKE XXI. 8.—]

And Jeſus anſwering them, began to ſay, with an Air of Solemnity agreeable to the Importance of the Subject on which he was going to diſcourſe; As to the Event concerning which you now enquire, let me in the firſt Place caution you, that you *ſee* [*to it*] in the moſt ſolicitous Manner, *that no Man deceive you* with falſe Pretences to a Divine Revelation and Commiſſion. 4

5 For many ſhall come in my Name, ſaying, I am Chriſt; [LUK. and the Time draw-

For many ſhall come in my Name, and with the Title peculiar to me, *ſaying, I am the Meſſiah (e)*; *and the Time* 5

(d) The End of the preſent *Age.*] So συντελεια του αιωνος may well be rendered. Compare *Mat.* xii. 32. *Rom.* xii. 2. 1 *Cor.* x. 11. *Eph.* ii. 2, 7. and *Heb.* vi. 5. ix. 26. in all which Places αιων may be rendered *Age.*——*Archbiſhop Tillotſon*, and many other excellent Writers, would retain *our Tranſlation*, and ſuppoſe here are *Two diſtinct Queſtions*; *What ſhould be the Sign of his Coming* to puniſh the ungrateful Inhabitants of *Jeruſalem?* and *what the Sign of his final Appearance* to the univerſal Judgment? And that *Chriſt* anſwers the *Firſt Queſtion* in the former, and the *Second* in the latter Part of the *Chapter*: Tho' where the Tranſition is made, has been, among thoſe that embrace this Interpretation, Matter of much Debate.—— Others have ſuppoſed, the *Apoſtles* took it for granted, that *the World* was to be *at an End*, when *Jeruſalem* was deſtroyed; and that *Chriſt* was not ſolicitous to undeceive them, as their Error might make them ſo much the more watchful; and therefore anſwers in ambiguous Terms, which might ſuit either of theſe Events.——But it ſeems much more natural to conclude, that they expected the wicked Perſecutors of *Chriſt*, (in which Number moſt of the *Magiſtrates* and *Prieſts* were,) would by ſome *ſignal Judgment* be deſtroyed; and that hereupon he would erect a moſt illuſtrious *Kingdom*, and probably a more magnificent *Temple*, which they might think deſcribed in *Ezekiel*: An Expectation, which they did not entirely quit, even to the Day of his *Aſcenſion*. (See *Acts* i. 6.) *Our Lord*, with perfect Integrity and conſummate Wiſdom, gives them an Account of the *prognoſticating*, and *concomitant Signs* of the *Deſtruction of Jeruſalem*; and then, without ſaying one Word of any *Temporal Kingdom* to be erected, raiſes their Thoughts to *the final Judgment*, (to which the *Figures* uſed in the former Deſcription might many of them be literally applied,) and ſets before them an *Heavenly Kingdom*, and *Eternal Life*, as the great Object of their Purſuit. *Mat.* xxv. 34, 46.——This I take to be the *Key* to this whole Diſcourſe; the particular Parts of which have been admirably illuſtrated by many learned *Commentators*; but the whole Scope and Connection of it, ſo far as I can recollect, fully explained by none.

(e) Many ſhall come in my Name, &c.] See *Joſeph. Bell. Jud. lib.* ii. *cap.* 13. (al. 12.) §. 4, 5.——*Chriſtian* Writers have always with great Reaſon repreſented *Joſephus's Hiſtory of the Jewiſh War*, as the beſt *Commentary* on *this Chapter*; and many have juſtly remarked it, as a wonderful Inſtance of the Care of Providence for the *Chriſtian Church*, that *he*, an Eye-witneſs, and, in theſe Things, of ſo great Credit, ſhould (eſpecially in ſuch an extraordinary Manner) be *preſerved*, to tranſmit to us a Collection of important Facts, which ſo exactly illuſtrate this noble Prophecy in almoſt every Circumſtance. (Compare *Joſeph. Bell. Jud. lib.* iii. *cap.* 8. al. 14.) But as it would ſwell my *Notes* too much, to enter into a particular

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Time of Deliverance, ſo long promiſed, and ſo long expected by the Jewiſh People, *is* now *come (f)*, when the Yoke is to be broken off from their Neck, and their Enemies are to be ſubdued under them; *and* by theſe plauſible Pretences they *ſhall deceive many*: But *do not ye therefore go after them*; for all their Promiſes and Hopes will be vain, and ſudden Deſtruction will overtake them and their Followers.

draweth near:] and ſhall deceive many: [Luk. go ye not therefore after them.] [Mark XIII. 6. Luke XXI. —8.]

6 *But when ye ſhall hear of Wars, and Rumours of Wars* among the Jews, *and Seditions* raiſed by them in ſeveral Places againſt the Romans, *ſee that you be not troubled* [*and*] *terrified*, as if the great Event that I have now foretold would immediately happen; *for all theſe Things muſt firſt come to paſs*, and be the gradual Openings of it; *but the End* of them, in the utter Deſtruction of the Jewiſh State, *is not yet*: Nay, ſome of you, my Diſciples, will have ſeveral important Services to perform here, after theſe Alarms are begun; Services, which even by means of theſe Alarms you may purſue with ſome peculiar Advantages.

6 [Luk. But when] ye ſhall hear of Wars, and Rumours of Wars, [Luk. and Commotions,] ſee that ye be not troubled [Luk. *and* terrified:] for all [Luk. theſe Things] muſt [Luk. firſt] come to paſs; but the End is not yet. [Mark XIII. 7. Luke XXI. 9.]

7 And *then he* further added, and *ſaid to them*, Judea ſhall not be the only Seat of War at that Time; for in the neighbouring Countries *Nation ſhall riſe up againſt Nation, and Kingdom againſt Kingdom (g)*: *And* partly as the Conſequence of theſe

7 [Luk. Then ſaid he unto them,] Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom: and there

cular Detail of thoſe Circumſtances, I muſt content myſelf with referring to *Dr. Whitby's* excellent *Notes* on the xxiv^th^ of *Matthew*, and to *Archbiſhop Tillotſon's* large and accurate Diſcourſe on the ſame Subject, in the *Second Volume* of his *Poſthumous Works, Ser.* 183,—187. *p.* 547, *& ſeq.*

(f) The Time is come.] The Word πεπλήρωται may ſignify, either the *Approach*, or *Arrival* of the Time, and may with great Propriety expreſs the *firſt Opening* of a Scene to be gradually diſcloſed; in which Senſe it is applied to *Chriſt's Kingdom*, as preached by *himſelf*, and his *Apoſtles*, during the Time of his perſonal Miniſtry.——Such pretended *Meſſiahs* did indeed ariſe towards the Cloſe of the *Jewiſh* State. See 1 *John* iv. 1. *Acts*. v. 36, 37. and *Joſeph. Antiq. lib.* xx. *cap.* 8. (al. 6, 7.) §. 6, 10.——The *Rhemiſh Jeſuits*, as much as they triumph in their *infallible Guide* to the Interpretation of *Scripture*, ridiculouſly explain this as a Prophecy of *Luther* and *Calvin*; which I mention only as one Inſtance among many more, of their contemptible Ignorance, or wicked Prevarication.

(g) Nation ſhall riſe up againſt Nation, &c.] *Grotius* gives us a particular Account of ſeveral *Wars*, of the *Jews* among themſelves, and of the *Romans* with the *Syrians, Samaritans*, and other neighbouring Nations, before *Jeruſalem* was deſtroyed.——There were alſo *Earthquakes* at this Time, in *Apamea, Laodicea*, and *Campania*: (See *Tacit. Annal. lib.* xii. §. 43, 58. *lib.* xiv. 27. *lib.* xv. 22. *Sueton. Nero, cap.* 48. *Galb. cap.* 18.)—— The *Famine* in the Days of *Claudius* is mentioned *Acts* xi. 28. as well as recorded in Hiſtory; (*Sueton. Claud. cap.* 18. and *Euſeb. Hiſt. Eccl. lib.* ii. *cap.* 8.) and many periſhed by it in *Judea. Joſeph. Antiq. lib.* xx. *cap.* 2. §. 6.

there ſhall be Famines, and Peſtilences, and [Luk. great] Earthquakes in divers Places, [and Troubles:] [Luk. and fearful Sights, and great Signs ſhall there be from Heaven.] [Mark XIII. 8.— Luke XXI. 10, 11.]

theſe Ravages and Slaughters, and partly by the immediate Hand of Providence on ſinful Men who have rejected the Goſpel, as alſo to exerciſe the Faith and Charity of its Profeſſors, *there ſhall be* ſevere *Famines, and* mortal *Peſtilences*; *and* there ſhall alſo happen *great* and terrible *Earthquakes in various Places, and Troubles* and Anguiſh of Mind in the Apprehenſion of yet greater Calamities. Here at Home *there ſhall alſo be dreadful Sights, and great Signs from Heaven*, particularly a Comet like a flaming Sword waving over Jeruſalem, and the Appearance of contending Armies in the Air *(b)*. *But all theſe Things* [*are*] only *the Beginnings of* thoſe *Sorrows* and Alarms, that will iſſue in the Deſtruction of Jeruſalem.

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8 All theſe *are* the [Beginnings] of Sorrows. [Mark XIII. —8.]

8

Mark XIII. 9. But take heed to yourſelves: for [Luk. before all theſe] they [Luk. ſhall lay their Hands on you, and perſecute *you, and*] ſhall deliver you up to Councils, [Luk. *and* to the Synagogues, and into Priſons,] [to be] beaten [*and* afflicted, and ſhall kill you:] and ye [ſhall be hated of all Nations, *and*] ſhall be brought before Rulers and Kings for my [Name's] ſake, for a Teſtimony againſt them. [Mat. XXIV. 9. Luke XXI. 12.]

But take ye heed to yourſelves, and be cautious how you behave; and tho' you meet with the ſevereſt Perſecutions, be not diſcouraged from perſiſting in the Truth, and from continuing faithful in your Regards to me: *For before all theſe Things* ſhall happen, *they ſhall lay their* violent *Hands upon you, and perſecute you* with the greateſt Cruelty and Rage; [*and*] *ſhall deliver* ſome of *you up to the* greater *Councils*, [*and*] cite others of you *to* appear before the inferior Courts in *the Synagogues, and* ſhall caſt ſome of you *into Priſons, to be* ſeverely *ſcourged*, [*and*] otherwiſe *afflicted* by Confinement and a Variety of Hardſhips there *(i)*; *and* indeed they *ſhall* go ſo far as to *kill* ſome of *you* in a few Years: *And* as for the reſt, *ye ſhall be* generally *hated*, not only by the Jews here at Home, but by thoſe Abroad, and *by all* the Gentile *Nations* to whom you go; [*and*] *ſhall be brought before Rulers and Kings for my Name's ſake*, and *for a Teſtimony againſt them*, that the Goſpel has been offered to them in the moſt publick Manner, even to the greateſt of Men, to whom

Mark XIII. 9.

(*b*) A Comet, —— and contending Armies in the Air.] Of theſe ſee *Joſeph. Bell. Jud. lib.* vi. *cap.* v. (al. vii. 12.) §. 3. and *Tacit. Hiſtor. lib.* v. §. 13.

(*i*) *Shall deliver you up to the Councils, &c.*] All this was exactly accompliſhed: For *Peter* and *John* were called before the *Sanhedrim*; (*Acts* iv. 6, 7.) *James* and *Peter* before *Herod*; (*Acts* xii. 2, 3.) and *Paul* before *Nero* the Emperor, as well as before the *Roman* Governors, *Gallio, Felix*, and *Feſtus*. (*Acts* xviii. 12. xxiv. xxv. xxviii.)

Sect. 160. whom you might otherwiſe have had no Acceſs: (Compare Mat. x. 17, 18. Sect. 75.) *And it ſhall* alſo *turn to you for a* publick and honourable *Teſtimony* of the Innocence of your Cauſe, however it may be miſrepreſented, and of the Integrity and Uprightneſs of your Conduct.

Luke XXI. 13. LUKE XXI. 13. And it ſhall turn to you for a Teſtimony.

Mark XIII. 10. *And* indeed, notwithſtanding this early and violent Oppoſition, yet before the Deſtruction of Jeruſalem *the Goſpel muſt firſt be preached among all* the Heathen *Nations*, which are ſubjected to the Roman Empire; (ſee Note (*n*);) and there alſo you will be followed with the like Aſſaults and Perſecutions.

MARK XIII. 10. And the Goſpel muſt firſt be publiſhed among all Nations.

11 *But when they ſhall bring* you before Governours and Kings, *and deliver you up* to the Officers of Juſtice, to be proſecuted as Criminals in their moſt ſolemn Courts; *ſettle it* at ſuch Times *in your Hearts* as a conſtant Rule, *not to* draw up any formal Speech, nor to *premeditate what Anſwer* or Apology *you ſhall make*; [*and*] *be not* anxiouſly *ſolicitous before-hand what you ſhall ſpeak* in your Defence, to vindicate yourſelves and your Religion from the unrighteous Charges and Aſperſions of your Enemies; *but whatſoever ſhall be given* in to *you*, and be ſtrongly ſuggeſted to your Minds *in that Hour*, *that ſpeak* boldly and reſolutely; *for it is not you that ſpeak*, *but the Holy Spirit* himſelf, who ſhall aſſiſt, and dictate to you. (Compare Mat. x. 19, 20. Sect. 75. and Luke xii. 11, 12. Sect. 111.)

11 But when they ſhall lead *you*, and deliver you up, [ſettle *it* in your Hearts, not to meditate before, what ye ſhall anſwer; *and*] take no Thought before-hand wh t ye ſhall ſpeak: but whatſoever ſhall be given you in that Hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt. [LUKE XXI. 14.]

Luke XXI. 15. *For* it is really my Cauſe in which you are engaged; and therefore, tho' you are ignorant and unlearned Men, and ſo may be apprehenſive you ſhall be confounded in the Preſence of Perſons who are in Rank and Education ſo much your Superiors; yet depend upon it, that *I will give you a Mouth* to plead, *and Wiſdom* to anſwer whatever they alledge againſt you, *which all your Adverſaries ſhall not be able to contradict or withſtand*; but ſhall be even aſtoniſhed at the Freedom and Propriety with which you ſhall expreſs yourſelves, according to the various Occaſions which ariſe. (Compare Acts iv. 13, 14.)

LUKE XXI. 15. For I will give you a Mouth and Wiſdom, which all your Adverſaries ſhall not be able to gainſay, nor reſiſt.

Mat. XXIV. 10. *And many* that have owned themſelves my Followers, *ſhall then be offended*, and give up all Regard

MAT. XXIV. 10. And then ſhall many be offended, and

and ſhall betray one another, and ſhall hate one another.

gard to the Goſpel, when they ſee the Profeſſion of it muſt coſt them ſo dear; *and* having proved Apoſtates, they ſhall become Perſecutors too, and *ſhall betray one another, and hate one another*, as being in their Conſciences ſecretly galled at the greater Fidelity of their Companions. *And* this wretched Temper ſhall riſe to ſuch a Height, as to break thro' all the Bonds of Nature, inſomuch that *one Brother ſhall betray another*, not only to Impriſonment, but *to Death*; *and the Father*, on the one hand, ſhall betray [*his*] own *Son*; *and Children*, on the other hand, *ſhall riſe up* as Witneſſes *againſt* [*their*] aged *Parents, and cauſe them to be put to Death* without Compaſſion or Remorſe. *And* theſe Scenes, monſtrous as they may ſeem, ſhall paſs in your Days, and before your Eyes; nay, *you* yourſelves ſhall have a painful Share in them: For you, my Apoſtles and Servants, *ſhall be betrayed, even by Parents, and Brethren, and Kindred, and* thoſe that pretend to be the moſt faithful and affectionate *Friends*; *and* [*ſome*] *of you ſhall they cauſe to be ſlain* by the Hand of publick and oppreſſive Violence. *And* indeed this Temper ſhall ſo generally prevail, that *ye ſhall be hated by* almoſt *all* Ranks and Orders, as well as Nations of *Men, for the ſake of my Name* and Goſpel (*k*), tho' they can find

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Mat. XXIV. 10.

Mark XIII. 12. Now the Brother ſhall betray the Brother to Death, and the Father the Son: and Children ſhall riſe up againſt *their* Parents, and ſhall cauſe them to be put to Death.

Mark XIII. 12.

Luke XXI. 16. And ye ſhall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and *ſome* of you ſhall they cauſe to be put to Death.

Luke XXI. 16.

17 And ye ſhall be hated of all Men for my Name's ſake. [Mark XIII. 13.—]

17

(*k*) *Ye ſhall be hated by all Men for the ſake of my Name.*] That not only the *Apoſtles*, but all the *primitive Chriſtians*, were in general more *hated* and perſecuted than any other religious *Sect* of Men, is moſt notorious to all, that are at all acquainted with *Eccleſiaſtical Hiſtory*: A Fact, which might ſeem unaccountable, when we conſider how inoffenſive and benevolent their Temper and Conduct was, and how friendly an Aſpect their Tenets had on the Security of any Government under which they lived. We are not to imagine, (as *Monſ. St. Real* weakly inſinuates, in his ill digeſted, tho' elegant, *Hiſtory of the Life of Jeſus*, *pag.* 264.) that they had any peculiar Averſion to *the Name of Chriſt*. The learned *Mr. Warburton* has ſhewn beyond all Contradiction, in his maſterly Manner, that the true Reaſon of this Oppoſition was, that while the different *Pagan Religions*, like the confederated *Dæmons* honoured by them, ſociably agreed with each other, the *Goſpel* taught *Chriſtians*, not only, like the *Jews*, to bear their Teſtimony to the Falſhood of them all; but alſo with the moſt fervent Zeal to urge the Renunciation of them, as a Point of abſolute Neceſſity; requiring all Men, on the moſt tremendous Penalties, to *believe in Chriſt*, and in all Things to ſubmit themſelves to his Authority: (See *Mr. Warburton's Divine Legation of Moſes*, *Vol.* i. *Book* ii. §. 6. *pag.* 278,——295.) A Demand, which bore ſo hard eſpecially on the Pride and Licentiouſneſs of their *Princes*, and the ſecular Intereſt of their *Prieſts*, that it is no Wonder they raiſed ſo violent a Storm againſt it; which, conſidering the Character and Prejudices of the Populace, it muſt be very eaſy to do.

Sect. 160. find nothing elſe to object to your Character, or accuſe in your Conduct; and they ſhall treat you as publick Enemies, while you are acting the moſt generous and benevolent Part. (Compare Mat. x. 22. Sect. 75.) *But* in the Midſt of all your Sufferings be couragious and chearful, as knowing you are the Care of a peculiar and moſt gracious Providence; ſo that, on the whole, you ſhall be ſafe, and *not an Hair of your Head ſhall* utterly *periſh* (*l*), or fall to the Ground unregarded. *In your Patience* therefore *poſſeſs ye your Souls* (*m*), and be calm and ſerene, the Maſters of yourſelves, and above the Agitation of any irrational or diſquieting Paſſion.

Luke XXI. 17.

18 But there ſhall not an Hair of your Head periſh.

19 In your Patience poſſeſs ye your Souls.

Mat. XXIV. 11. For tho' your Diſcouragements are great, *and* particularly on this Account, that (as I hinted before, ver. 5.) *many falſe Prophets ſhall ariſe, and ſhall deceive many*; which ſome will urge as a farther Excuſe for ſuſpecting and abuſing you: *And* tho' *becauſe Iniquity ſhall* thus *abound* under ſuch a Variety of Forms, *the Love of many* profeſſing Chriſtians, who ſhould be your Protectors and Comforters, *will grow cool*; ſo that they ſhall be afraid or aſhamed to entertain you, and ſhall be ready to throw up the Cauſe which you ſo zealouſly defend: Yet ſink not under the Burthen; *but* remember this, and let it animate you amidſt all your Difficulties, that *he who* reſolutely

MAT. XXIV. 11. And many falſe Prophets ſhall riſe, and ſhall deceive many.

12 And becauſe Iniquity ſhall abound, the Love of many ſhall wax cold.

13 But he that ſhall endure

(*l*) *Not an Hair of your Head ſhall periſh.*] *Our Lord* had foretold but juſt before, (*ver.* 16.) that ſeveral of them ſhould be *put to Death*; he muſt therefore here intend to aſſure them, that when they came on the whole to balance their Accounts, they ſhould find they had not been Loſers in any the leaſt Inſtance; but that whatever Damage they had ſuſtained, it ſhould be amply made up, and they at length placed in a State of entire Security. This is plainly the Import of this *Proverbial* Expreſſion. See 1 *Sam.* xiv. 45. 2 *Sam.* xiv. 11. 1 *Kings* i. 52. and *Acts* xxvii. 34.

(*m*) *In your Patience poſſeſs ye your Souls.*] Tho' the Word κτᾶσθαι does often ſignify, *to acquire*, or *procure*; (ſee *Mat.* x. 9. *Acts* i. 18. viii. 20. xxii. 28.) yet I cannot ſuppoſe, with *Brennius*, that *our Lord* intends here chiefly to intimate, that Fortitude and Compoſure of Spirit might have a Tendency to ſecure their Lives, as it would enable them calmly to deliberate on the ſeveral Circumſtances which might ariſe. I cannot but think, that the Senſe, which the accurate and pious *Dr. Wright* gives of this Paſſage, in that excellent Piece of *Chriſtian Philoſophy*, his Diſcourſe on *Self-Poſſeſſion*, (*pag.* 4, 5.) is much more natural, as well as more noble; as if *our Lord* had ſaid, "By keeping the Government of your own "Spirits in theſe awful Scenes, which will bear down ſo many others, you will ſecure the "moſt valuable *Self-Enjoyment*, as well as be able moſt prudently to guard againſt the Dan-"gers which will ſurround you."

(*n*) *This*

dure unto the End, the ſame ſhall be ſaved. [MARK XIII.—13.]

14 And this Goſpel of the Kingdom ſhall be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come.

ſolutely *endures* all theſe Extremities, and perſeveres *to the End, ſhall* finally *be ſaved*, and ſhall have his Life given him as a Prey. (Compare Mat. x. 22.) Sect. 160. Mat. XXIV. 13, 14.

And know for your farther Encouragement, that all their Rage ſhall not be able to deſtroy the Intereſt in which you are embarked, and to which you ſacrifice ſo much; for I aſſure you, that *this* glorious *Goſpel of the Kingdom* of Heaven *ſhall* firſt *be preached in all the World, for a Witneſs to all* its moſt diſtant *Nations (n)*; *and then ſhall the End* of the Jewiſh State *come*, and GOD having thus gathered for himſelf a People from among the Gentiles, ſhall deſtroy even this Temple itſelf, in which they have truſted ſo much, and which they have fooliſhly looked upon as an inviolable Pledge of his Favour.

IMPROVEMENT.

THE whole of this Prophecy moſt evidently ſhews us, how vain and dangerous it is to truſt in External Privileges, and to cry out, as theſe fooliſh and wretched *Jews* did, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are theſe* Buildings; when of this ſtately and magnificent Structure, within leſs than half a Century after it was finiſhed, *not one Stone was left on another* undemoliſhed. *Mat.* xxiv. 2.

So particular a Prediction, when compared with the Event, muſt ſurely confirm our Faith in *Chriſt*, as the great Prophet which was to come into the World. And we ſhall ſee Reaſon to admire the Wiſdom and Goodneſs of Divine Providence in giving us, almoſt by a miraculous Preſervation of the Author, ſuch a *Commentary* on this Prophecy, as is delivered down to us in the *Works of Joſephus*, which throw a much ſtronger

(*n*) *This Goſpel——ſhall be preached in all the World, &c.*] The Accompliſhment of this extraordinary Prophecy is admirably illuſtrated by *Dr. Arthur Young on Idolatry, Vol.* ii. *pag.* 216,——234. It appears from the moſt credible Records, that the *Goſpel* was preached in *Idumæa*, *Syria*, and *Meſopotamia*, by *Jude*; in *Egypt*, *Marmorica*, *Mauritania*, and other Parts of *Africa*, by *Mark*, *Simon*, and *Jude*; in *Ethiopia*, by *Candace's Eunuch*, and *Matthias*; in *Pontus*, *Galatia*, and the neighbouring Parts of *Aſia*, by *Peter*; in the Territories of the *Seven Aſiatic Churches*, by *John*; in *Parthia*, by *Matthew*; in *Scythia*, by *Philip*, and *Andrew*; in the Northern and Weſtern Parts of *Aſia*, by *Bartholomew*; in *Perſia*, by *Simon* and *Jude*; in *Media*, *Carmania*, and ſeveral Eaſtern Parts, by *Thomas*; thro' the vaſt Tract from *Jeruſalem* to *Iconium*, by *Paul*, as alſo in *Italy*, and probably in *Spain*, *Gaul*, and *Britain*: In moſt of which Places *Chriſtian Churches* were planted in leſs than *Thirty* Years after the Death of *Chriſt*, which was before *the Deſtruction of Jeruſalem.*

Sect. 160. ſtronger Light upon it, than if they had been written by a *Chriſtian* on Purpoſe to illuſtrate it.

Luke xxi. 10, 11. *Mark* xiii. 12, 13. Let us bleſs GOD, that our own Eyes have not ſeen ſuch *Deſolations* and *Ruins*, ſuch *Commotions* in the natural and moral World, ſuch *Diſſentions* in civil Life, ſuch *Perſecutions* and *Hatreds* amongſt the neareſt *Relatives*, under the Pretence of propagating *Religion*; which however propagated, is nothing, without that *Love*, which is ſo often made the firſt Victim to it.

Mat. xxiv. 12. Yet too plainly do we ſee, in one Form or another, *Iniquity abounding, and the Love of many waxing cold.* Let us endeavour to revive on our own Hearts a deep and laſting Impreſſion of Divine Things; and remember, whenever we are tempted to let go our Integrity, that it is *he* alone, *who*

Ver. 13. *endures to the End*, that *ſhall be ſaved.*

Luke xxi. 18. Whatever our Trials are, let us chearfully confide in the Protection of *Divine Providence*; nor let us deſpair of thoſe continued Influences of the Bleſſed *Spirit*, which may animate us to the moſt difficult Services, and ſupport us under the moſt painful Sufferings. Let us therefore *in*

Ver. 19. *Patience poſſeſs our* own *Souls*, and maintain that Compoſure and Steadineſs of Spirit, as thoſe that know how much more valuable it is, than any Enjoyment which can be taken away, or any Temporal Intereſt which can be brought into Queſtion.

SECT. CLXI.

Our LORD *proceeds to deſcribe the nearer Prognoſtications of the Deſtruction of* Jeruſalem, *and the extream Severity of thoſe Calamities which ſhould then fall on the* Jewiſh *Nation.* Mat. XXIV. 15,—28. Mark XIII. 14,—23. Luke XXI. 20,—24.

LUKE XXI. 20.

Sect. 161. Luke XXI. 20. OUR Lord, having proceeded thus far in his Diſcourſe, added ſome more immediate Signs, by which the near Approach of this terrible Deſtruction might be determined; *and* ſaid, *When you ſhall ſee Jeruſalem encompaſſed* on every Side *with* the Roman *Armies*, [*and*] *the Abomination of Deſolation, ſpoken of by Daniel the Prophet*, (Dan. ix. 27.) *ſtanding where it ought not*, and

LUKE XXI. 20.

AND when ye ſhall ſee Jeruſalem compaſſed with Armies, [*and* the Abomination of Deſolation, ſpoken of by Daniel the Prophet,] [MAR. ſtanding where it ought not] [in the Holy

Holy Place, (whoſo readeth, let him underſtand,)] then know that the Deſolation thereof is nigh. [MAT. XXIV. 15. MARK XIII. 14.—]

and diſplayed *in an Holy Place*; that is, when the Standards of their deſolating Legions, on which they bear the deteſtable Images of their Idols, are planted on holy Ground (*a*); *then know that the Deſolation thereof is* juſt *approaching*. And, by the Way, now I mention that remarkable Prophecy, *let every one that reads* it, pauſe ſeriouſly upon it, that he may *underſtand* its Meaning; for it contains one of the moſt eminent Predictions, which can any where be found, of the Time, Purpoſes, and Conſequences of my appearing; and the whole Context is of great Importance (*b*). Sect. 161 Luke XXI. 20.

21 Then let them which are in Judea, flee to the Mountains; and let them which are in the Midſt of it, depart out; and let not them that are in the Countries, enter thereinto. [MAT. XXIV. 16. MARK. XIII. —14.]

Now I ſay, when you ſee this Signal, *then let them that are in Judea, flee*, as faſt as they can, from the fortified Cities and populous Towns, *to the Mountains* and the Wilderneſs, where they will be ſecure; *and* eſpecially *let them that are in the Midſt of it*, where Jeruſalem ſtands, *depart* immediately *out* of it, before their Retreat is cut off by the Union of the Enemies Forces near that Centre; *and let not them that are in the* adjacent *Countries* by any means attempt to *enter into it*; for all its Strength, and all its Sanctity, will not ſecure its Inhabitants. 21

MARK XIII. 15. And let him that is on the Houſe-Top,

Let every one therefore retreat as faſt as poſſible, *and let not him that is* taking the Air *on the* Battle- Mark XIII. 15.

(*a*) Planted on holy Ground.] Not only the *Temple*, and the *Mountain* on which it ſtood, but the whole *City* of *Jeruſalem*, and ſeveral Furlongs of Land round about it, were accounted *holy*. (See *Mat.* iv. 5. *Vol.* i. *pag.* 111.)——It is remarkable, that by the ſpecial Providence of GOD, after the *Romans* under *Ceſtius Gallus* made their firſt Advance towards *Jeruſalem*, they ſuddenly withdrew again, in a moſt unexpected, and indeed impolitic Manner; at which *Joſephus* teſtifies his Surprize, ſince the City might then have been eaſily taken. By this Means they gave, as it were, a Signal to the *Chriſtians* to retire; which in regard to this Admonition they did, ſome to *Pella*, and others to Mount *Libanus*, and thereby preſerved their Lives. See *Joſeph. Bell. Jud. lib.* ii. *cap.* 19. (al. 24.) §. 7. and *Euſeb. Eccl. Hiſt. lib.* iii. *cap.* 5.——Of the *Idolatrous Standards* in the *Roman* Armies, ſee *Grotius*'s excellent *Note* on *Mat.* xxiv. 15.

(*b*) The whole Context is of great Importance.] If any wonder, that ſo important a Prophecy is not more frequently inſiſted upon in the *New Teſtament*, I think we may juſtly anſwer, that it was not proper for the *Apoſtles* to urge it; as the exact Commencement and Termination of the *Seventy Weeks* was a nice Controverſy out of their Way, and not capable of being fully cleared up to the Populace, with whom they were chiefly concerned; and as ſeveral of the Events referred to in it had not their compleat Accompliſhment, till ſome Years after moſt of their Writings were publiſhed. But that the Period is long ſince elapſed is certain, however it might be reckoned; as *Dr. Bullock* has excellently ſhewn. See his *Vindication*, *book* ii. *chap.* 4. §. 6. *pag.* 216,—218. and *Dr. Sykes of Chriſtianity*, *ch.* 16. *pag.* 297,—301.

(*c*) *Go*

Sect. 161. Battlements at the *Top of the Houſe, go down into the Houſe, nor enter into it, to take away any Thing,* tho' ever ſo precious, *out of his Houſe*; but let him go down by the outer Stairs, as the ſhorteſt Way, leſt he ſhould linger to his own Deſtruction.

Mark XIII. 15.

Top, not go down into the Houſe, neither enter therein, to take any Thing out of his Houſe. [MAT. XXIV. 17.

16 *And let not him that is* at work *in the Field*, and hath laid aſide his upper Garment as an Incumbrance, *go back* ſo much as *to take his Clothes*, if they are not juſt at Hand (*c*); leſt the Enemy ſhould ſurprize him, before he can recover them.

16 And let him that is in the Field, not turn back again for to take up his Garment. [MAT. XXIV. 18.]

Luke XXI. 22. (Compare Luke xvii. 31. pag. 190.) In a Word, let every one flee for his Life, and reckon himſelf ſufficiently happy, if he can eſcape with it, tho' in the moſt naked and deſtitute Circumſtances: *For theſe are Days of* moſt terrible *Vengeance*, to which moſt of the Threatenings of the Prophets, even from the Days of Moſes, do ultimately refer; and they ſhall be ſo full of Diſtreſs and Miſery, *that all* the moſt dreadful *Things which are written* in them, *may* then be ſaid to *be* compleatly *fulfilled* (*d*).

LUKE XXI. 22. For theſe be the Days of Vengeance, that all Things which are written may be fulfilled.

Mark XIII. 17. *But* more eſpecially there will be *Woe* and Terror *to them that are with Child, and to them that give Suck in thoſe Days*; as their Incumbrances will be peculiarly great; and they that are with them will be driven in a wild Conſternation to conſult their own Safety, to the Neglect of thoſe whom common Humanity might teach them to guard and aſſiſt.

MARK XIII. 17. But Wo to them that are with Child, and to them that give Suck in thoſe Days. [MAT. XXIV. 19. LUKE XXI. 23.—]

18 *And* therefore *pray, that* no additional Circumſtances of Difficulty may attend you; as for In-

18 And pray ye that your Flight

(*c*) *Go back to take his Clothes.*] Theſe are as ſtrong Expreſſions as one can imagine, to urge the ſpeedieſt Retreat. It is indeed obſervable, that this whole Diſcourſe abounds with very lively Figures of Oratory, and is heightened with the nobleſt Beauties of Deſcription. Were it neceſſary to produce Authorities, to prove that Huſbandmen laid aſide their upper Garment when at Work, they might be found in *Elſner*; *(Obſerv. Vol.* i. *pag.* 109, 110.) but that learned Critick has impaired the Beauty of the Text, by interpreting it as a Caution *not to go Home* to fetch them. *Not to turn back* implies, fleeing directly without *going back* (as we ſpeak in the Country,) *ſo much as a Land's Length* to take them up; and ſo it riſes on the former *Verſe*.

(*d*) *May* then be ſaid to *be* compleatly *fulfilled.*] Among many admirable Things to be found in that great Original, *Dr. Jackſon's Credibility of the Scriptures*, I cannot but reckon that Part of it, in which he ſhews, how exactly the Prophecies of *Moſes* were accompliſhed in the Slaughter and Diſperſion of the *Jews*, in, and quickly after, this fatal War with the *Romans*. See the Paſſages quoted below, in *Note* (*m*).

(*e*) *Such*

Flight be not in the Winter, [neither on the Sabbath-Day.] [MAT. XXIV. 20.]

Inſtance, that this *your* precipitate *Flight may not be in Winter*, when the Roads are bad, and the Days ſhort and dark; *nor on the Sabbath-Day*; for a ſhort Journey may not be ſufficient, and the Regard which moſt of the Chriſtians in theſe Parts will have for that Day, may make them ſcrupulous of violating a Reſt they think ſo ſacred, by a longer March, even in a Caſe of ſo much Extremity. Sect. 161. Mark XIII. 18.

19 For in thoſe Days [LUK. there ſhall be great] [Tribulation *and*] [LUK. Diſtreſs in the Land, and Wrath upon this People,] ſuch as was not from the Beginning of the Creation which GOD created, unto this Time, [no, nor ever ſhall be.] [MAT. XXIV. 21. LUKE XXI.—23.]

And a Caſe of Extremity it will indeed be; *for in thoſe Days there ſhall be* a Scene of *great Tribulation* [*and*] *Diſtreſs in the Land* of Judea, *and* of dreadful *Wrath* from Heaven *upon* all *this People, ſuch as the like has not been* known before, either here or elſewhere, even *from the Beginning of the Creation which GOD has made, unto this Time*; *nor ever ſhall* the like *be* heard of any more (*e*); as no People ever have been, or ever ſhall be, guilty of ſo aggravated a Crime, and ſo inexcuſable a Series of Impenitence and Infidelity. 19

LUKE XXI. 24. And they ſhall fall by the Edge of the Sword, and ſhall be led away Captive into all Nations: and Jeruſalem ſhall be trodden down of the Gentiles,

And therefore *they ſhall fall by the Edge of the Sword* in Multitudes, both within and without the City; *and* the Conſequence of all ſhall be, that the miſerable Remnant which ſurvives the general Carnage, *ſhall be carried* away *Captive into all* the moſt diſtant *Nations* of the World (*f*), and continue for many Ages under great Infamy, Calamity, and Oppreſſion. *And* in the mean Time, *Jeruſalem* itſelf *ſhall be trampled down* and demoliſhed *by the Gentiles* (*g*), *till the* Luke XXI. 24.

(*e*) *Such as the like has not been,——nor ever ſhall be.*] This *Joſephus* expreſsly aſſerts to have been Fact; and whoever reads his Account, or even that judicious Abſtract from him which *Euſebius* has given us, (*Eccleſ. Hiſt. lib.* iii. *cap.* 5, 6.) will ſee a ſad Illuſtration of all this; and criminal and deteſtable as the *Jewiſh* Nation now was, will hardly be able to forbear weeping over thoſe complicated Miſeries brought upon them, by *Plagues*, and *Famine*, and *Fires*, occaſioned by the Siege, and by the Carnage made, not only by the *Romans*, but by the yet greater Cruelties of the *Seditious* and *Zealots* within the City, who really acted the Part of ſo many incarnate Fiends, rather than of Men.

(*f*) *They ſhall fall by the Edge of the Sword, and ſhall be carried Captive &c.*] It is well known, (according to *Joſephus*,) that *Eleven hundred thouſand Jews* were deſtroyed in this War; and near an *Hundred thouſand* taken Priſoners, and (according to *Deut.* xxviii. 68.) ſold for Slaves at the vileſt Prices. See *Joſeph. Bell. Jud. lib.* vi. *cap.* 9. (al. vii. 17.) §. 3.

(*g*) *Jeruſalem ſhall be trampled down by the Gentiles.*] Their Land was ſold, and no *Jew* was allowed to inhabit there; (a Rigour never uſed, that I know of, towards any other People conquered by the *Romans*;) nay, they might not come within Sight of *Jeruſalem*, or rather of *Ælia*, the Name given to the *new City*, when the Foundations of the *old* were plowed

Sect. 161. Luke XXI. 24.

the Times appointed for theſe Triumphs and Inſults *of the Gentiles* ſhall *be fulfilled*, and the Day come, when GOD ſhall remember his antient People in Mercy (*h*).

Gentiles, until the Times of the Gentiles be fulfilled.

Mark XIII. 20.

And during the Wars which are to bring on this ſad Cataſtrophe, *except the Lord had ſhortened thoſe Days, no Fleſh could be ſaved*; the whole Nation would be utterly exterminated from the Earth, and the Name of Iſrael no longer be had in Remembrance (*i*): *But for the Elect's ſake, whom he has* graciouſly *choſen* to be at length Partakers of the Bleſſings of his Goſpel, GOD will ſo order

MARK XIII. 20. And except that the Lord had ſhortned thoſe Days, no Fleſh ſhould be ſaved: but for the Elect's ſake, whom he hath choſen,

plowed up. A *Heathen Temple* was built, where that of *GOD* had ſtood; and a *Turkiſh Moſque* pollutes it to this Day. So remarkably was the Hand of GOD upon them. And it is well known, by the Teſtimony of a *Heathen Writer*, (who ridiculouſly aſcribes it to a fatal Reſiſtance in the Element,) that *Julian*'s impious Attempt to rebuild their Temple, and ſettle them in *Jeruſalem* again, in profeſſed Contempt of this Prophecy, was ſeveral Times miraculouſly defeated by the Eruption of Balls of Fire, which conſumed the Workmen. See *Ammian. Marcell. lib.* xxiii. *cap.* 1. *pag.* 286.

(*h*) *Till the Times of the Gentiles be fulfilled.*] It is much eaſier to vindicate the Authority of the Words καιροι εθνων from the Objection of *Dr. Mill*, (*Proleg. pag.* 133.) chiefly founded on their being omitted in the *Cambridge Manuſcript*, than to determine the Signification of them. I cannot ſuppoſe, with *Meſſ. Le Clerc* and *L' Enfant*, that by *the Accompliſhment of the Times of the Gentiles*, we are to underſtand the Time when *Conſtantine* put an End to the *Gentile Idolatry* in *Jeruſalem*, and eſtabliſhed the *Chriſtian* Worſhip there. (*Euſeb. Vit. Conſt. lib.* iii. *cap.* 26.) It ſeems reaſonable to ſuppoſe, that here, as in moſt other Places, the *Gentiles* are oppoſed to the *Jews*; and conſequently, that all the Period, between the Deſtruction of *Jeruſalem*, and the Reſtoration of the *Jews* to their own Land, ſo expreſsly foretold in *Scripture*, is here intended. (See *Iſa.* xxvii. 12, 13. *Ezek.* xi. 17. xx. 40, 42. xxxiv. 13. xxxvi. 24, 28. xxxvii. 21,——28. xxxix. 28, 29. *Hoſ.* iii. 5. *Amos* ix. 14, 15. and *Zech.* xiv. 10, 11.) With this indeed is connected *the bringing in*, what *St. Paul* calls, *the Fulneſs of the Gentiles*: *Rom.* xi. 25, 26. But unleſs it could be proved, (which I do not recollect,) that the Inhabitants of *Paleſtine* ſhall then peaceably ſurrender it to the returning *Jews*, it ſeems moſt natural to ſuppoſe, *the Time of the Gentiles* here ſignifies, the Time when they ſhall be *viſited* and *puniſhed*; which is the Senſe, in which *this very Phraſe*, and others nearly parallel to it, frequently occur in the *Old Teſtament*; as *Brennius* juſtly obſerves. (Compare *Ezek.* xxx. 3. as alſo *Jer.* xxvii. 7. l. 27. *Ezek* xxi. 25, 29. xxii. 3, 4.) And if it be ſo, it ſeems an Intimation, that the *Turks*, or ſome other *Antichriſtian* Power, may continue poſſeſſed of *the Holy Land*, till the Reſtoration of the *Jews*; for one can hardly ſuppoſe, their Way into it ſhould then be opened by the Conqueſt of a *Chriſtian* Nation.

(*i*) *Except the Lord had ſhortened thoſe Days, no Fleſh could be ſaved*; &c.] Such were the Quarrels that prevailed among the *Jews*, that Numbers of them were deſtroyed by one another; and the whole Country was become a Scene of ſuch Deſolation and Bloodſhed, that not only thoſe who were ſhut up in *Jeruſalem*, but the whole *Jewiſh* Nation would have ſuffered much more by the longer Continuance of the Siege, conſidering how much the ſame Spirit prevailed among them in other Places.——*Mr. Reading*, in his *Life of Chriſt*, *pag.* 309. underſtands *the Days being ſhortened for the Elect's ſake*, of the Preſervation of the *Chriſtians* at *Pella*, whoſe Safety he ſuppoſes to have depended on the ſhortening of the Siege, and whom he takes to be *the Elect* intended here. (See *Dr. Whitby* on *Mark* xiii. 20.)——Of the ſpecial Providences by which the Siege was ſhortened, ſee *Grotius* on *Mat.* xxiv. 22.

(*k*) Their

choſen, [thoſe Days ſhall be ſhortned.] [MAT. XXIV. 22.]

order it in his Providence, that *thoſe Days ſhall be ſhortened*; for he hath ſtill Purpoſes of Love toward the Seed of Abraham, which ſhall at length take Place; (Rom. xi. 26.) and in the mean Time, he will make their continuing a diſtinct People, a Means of confirming the Faith of Chriſtians in ſucceeding Ages *(k)*. Sect. 161. Mark XIII. 20.

21 And then, if any Man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there; believe *him* not. [MAT. XXIV. 23.]

And therefore, as theſe are the Counſels of the Divine Wiſdom concerning this People, do not expect, that when Calamity begins to threaten them, he ſhould raiſe up for them any miraculous Deliverer; *and if any one ſhall then ſay to you, Behold, the Meſſiah* [*is*] *here; or behold,* [*he is*] *there, do not believe* [*it.*] (Compare Luke xvii. 23. pag. 189.) 21

22 For falſe Chriſts, and falſe Prophets ſhall riſe, and ſhall ſhew [great] Signs and Wonders, [inſomuch that, if *it were* poſſible, they ſhall deceive the very Elect.] [MAT. XXIV. 24.]

For as this unhappy People, who are now ſo obſtinately rejecting me, will to the laſt ſupport themſelves with vain Hopes of that Kind, and be ready eagerly to hearken to every bold Impoſtor; *falſe Meſſiahs, and falſe Prophets ſhall ariſe, and ſhall* pretend to *ſhew great Signs and Prodigies (l)*, managed with *ſo* much Art, *as* might, *if* [*it were*] *poſſible*, be ſufficient *to deceive* even *the very Elect*, and to pervert my ſincere Followers and Diſciples themſelves; tho' indeed their Hearts ſhall be ſo eſtabliſhed by Divine Grace, as finally to be ſecured from the Danger. 22

23 But take ye heed: behold, I have foretold you all Things. [MAT. XXIV. 25.]

But be ye cautiouſly *upon your Guard* againſt ſo dangerous an Impoſition; for *behold, I have* expreſsly *foretold you all* theſe *Things*; that comparing the Event with the Prediction, your Faith may be eſtabliſhed, by thoſe very Circumſtances, which in another View might have a Tendency to ſhake it. 23

MAT. XXIV. 26. Wherefore, if they ſhall ſay unto you, Behold, he is in the Deſart,

Therefore if they ſhall ſay unto you, Behold, we have found the expected Meſſiah, and *he is* now gathering his Forces about him *in the Wilderneſs* for the Deliverance of his People, Mat. XXIV. 26.

(*k*) Their continuing a diſtinct People, a Means of confirming the Faith of Chriſtians, &c.] This I have ſhewn at large in my *Ten Sermons, Ser.* x. *pag.* 277,—279. and the Reader may ſee the Remark farther illuſtrated, by *Mr. Addiſon, Spectat. vol.* vii. N° 495. and in *Burnet's Four Diſcourſes, pag.* 8,—10.

(*l*) *Falſe Meſſiahs and falſe Prophets ſhall ariſe, &c.*] This is not a mere Repetition of what was ſaid before, in *ver.* 6. (*pag.* 374.) but relates to thoſe *Impoſtors*, who appeared during the Time of the Siege; of which ſee *Joſeph. Bell. Jud. lib.* vi. *cap.* 5. (al. vii. 11.) §. 2. and *Euſeb. Eccleſ. Hiſt. lib.* iv. *cap.* 6. See alſo *Grotius*, on *Mat.* xxiv. 24.

Sect. 161. Mat. XXIV. 26. People, *do not go forth* to join yourſelves to his Followers; [*or*] if they ſhall ſay, *Behold*, [*he is*] *in the ſecret Apartments* of ſome particular Friend, where he is waiting to give Satisfaction to thoſe that deſire it, *do not believe* [*it*,] nor give yourſelves the Trouble ſo much as to enquire into the

27 Affair. *For* you know, there is, and can be no other Meſſiah but me; and when I appear, it will be in a ſudden, amazing, and irreſiſtible Manner; and *as the Lightning breaks forth from the Eaſt, and ſhines* in a Moment *even to the Weſt* Part of the Horizon; *ſo* ſudden, and conſpicuous *alſo ſhall the Coming of the Son of Man be*, both in his Appearance to the Deſtruction of Jeruſalem, and to the final Judgment. (Compare

28 Luke xvii. 24. pag. 189.) And very extenſive alſo will the Deſolation be; *for*, as I formerly told you, (Luke xvii. 37. pag. 191.) *wherefoever the* dead *Carcaſe is, there will the Eagles* naturally *be gathered together*; and where-ever the obſtinate Enemies of my Kingdom are, they ſhall be ſought out, and deſtroyed: And here in particular I will ſend the Roman Eagles againſt them, who ſhall conſume and devour them as a helpleſs Prey, not only at Jeruſalem, but over the Face of the whole Country; and afterwards in ſome more diſtant Regions, where the greateſt Numbers of Jews are ſettled *(m)*.

ſart, go not forth: behold, *he is* in the ſecret Chambers, believe *it* not.

27 For as the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt; ſo ſhall alſo the Coming of the Son of Man be.

28 For wherefoever the Carcaſe is, there will the Eagles be gathered together.

IMPROVEMENT.

Luke xxi. 21. IF *our Lord* urges his *Diſciples*, with ſuch ſpeedy and ſolicitous Haſte, to *flee* from the Sword of GOD's *Temporal Judgments*, how much greater Diligence ſhould we give to *flee from the Wrath to come!* What

are

(m) In ſome more diſtant Regions, &c.] There may perhaps be an oblique Intimation in this Paſſage, of the *Slaughter* afterwards made on the *Jews* elſewhere, and particularly under *Adrian* and *Trajan*; when what had been foretold by *Moſes (Deut.* xxviii. 49, *& ſeq.)* was remarkably fulfilled, and as *an Eagle* flies upon its Prey, their Enemies purſued them to Deſtruction; and the Calamities they underwent were ſuch, that (as *Dio Caſſius* informs us, *Hiſt. lib.* 69.) 50,000 were ſlain, 500 of their Fortreſſes were demoliſhed, and 900 of their chief Towns in *Egypt*, *Crete*, *&c.* were plundered and burnt to the Ground: Not to mention the terrible Things they afterwards ſuffered, in *France*, *Italy*, *Spain*, and other Parts of *Europe*, in the Decline of the *Roman Empire*: Of all which ſee *Dr. Jackſon's Eternal Truth of the Scriptures*, *Book* i. *part* 2. *ſect.* 3. *chap.* 6, 10,—13.

are any of the *little Interests of Life*, that out of Regard to them we should be willing to continue one Moment longer exposed to a Danger, which may sink us into everlasting Perdition and Despair! Sect. 161. *Mark* xiii. 15, 16.

We have here a lively Description of that aggravated *Ruin*, which was brought upon the *Jews* for neglecting *Christ*; even *great Tribulation, such as* had never *from the* very *Beginning of the World* fallen upon any other Nation, *nor shall ever be* equalled. Thus was *his Blood upon them, and their Children. (Mat.* xxvii. 25.*)* May we never know what it is, to have *this Blood* crying against us, for *trampling it under Foot as an unholy Thing! (Heb.* x. 29.*)* For surely to the *Jews*, who thus *rejected the Counsel of* GOD *against themselves, all these Things* which they suffered were but *the Beginning of Sorrows*; and the *Famine* and *Sedition, Pestilence* and *Slaughter*, by which so many Thousands perished, served only to consign them over to infinitely more terrible *Indignation and Wrath, Tribulation and Anguish*, which will at last fall *on every Soul of Man that doth Evil*, whether *Jew*, or *Gentile. (Rom.* ii. 8. 9.*)* *Mat.* xxiv. 21. Ver. 7, 8.

These unhappy Creatures eagerly listened to the very Name of a *Messiah*, by whomsoever it was assumed; while they rejected him whom GOD had sent them, and who had so long, and with so much Importunity, been renewing to them the Offers of Life and Salvation. May none of us ever know the sad Impatience, with which condemned Sinners will wish, and wish in vain, for those Overtures and Messages of Grace, which they now despise! In that Sense, *wheresoever the Carcase is, there will the Eagles be gathered together:* Where-ever there is the like Unbelief and Impenitence, there will be in its Degree the like Ruin. *Christ* has graciously *told us these Things before:* May we humbly attend to the Warning, that none of this Terror and Destruction may ever come upon us! *Mark* xiii. 21, 22. *Mat.* xxiv. 28. *Mark* xiii. 23.

SECT. CLXII.

CHRIST *describes the total Destruction of the* Jewish *State by strong Figures, many of them literally suiting the* Day of Judgment; *to the Mention of which he proceeds, declaring the particular Time of it unknown.* Mat. XXIV. 29, —36. Mark XIII. 24,—32. Luke XXI. 25,—33.

LUKE XXI. 25.

AND there shall be Signs in the Sun, and in the Moon,

LUKE XXI. 25.

OUR Lord proceeded in the awful Representation of the Judgments that were coming on Jerusalem, *and* said, Before this Desola- Sect. 162. Luke XXI. 25.

Sect. 162. tion ſhall be compleatly come, *there ſhall be* (as I told you before, ver. 11.) ſome extraordinary *Signs in the Sun, and in the Moon, and in the Stars*; Eclipſes, Comets, and ſurprizing Meteors; *and on the Earth* there ſhall be *Anguiſh and Diſtreſs of Nations*; *the Sea, and the* proud *Waves* thereof, *roaring*, and breaking in upon the Land with an irreſiſtible Inundation; *While Men ſhall be* almoſt *expiring with Fear* (*a*), *and* overwhelmed with the ſad *Expectation of thoſe* calamitous *Things which are coming upon the Land*: For this ſhall not be like former Invaſions or Captivities, which only produced ſome tranſient Diſorders in the State, or, at moſt, an Interruption in the Government for a few Years; but it ſhall be attended with ſuch a total Subverſion of it, and with ſuch vaſt, extenſive, and laſting Ruin, that it ſhall be a moſt lively Emblem of the Deſolation of the whole World at the Laſt Day.

Luke XXI. 25.

26

Moon, and in the Stars; and upon the Earth Diſtreſs of Nations, with Perplexity, the Sea, and the Waves roaring;

26—Mens Hearts failing them for Fear, and for looking after thoſe Things which are coming on the Earth.

Mat. XXIV. 29. For *immediately after the Affliction of thoſe Days*, which I have now been deſcribing (*b*), *the Sun ſhall* as it were *be darkened, and the Moon ſhall not* ſeem to *give her* uſual *Light*; *and the Stars ſhall fall from Heaven, and the Powers of the Heavens*, all the mighty Machines and ſtrong Movements above, *ſhall be ſhaken* and broken in Pieces (*c*); that is, according to the Sublimity of that

MAT. XXIV. 29. Immediately after the Tribulation of thoſe Days, ſhall the Sun be darkned, and the Moon ſhall not give her Light; and the Stars ſhall fall from Heaven; and the Powers of the Heavens ſhall be ſhaken. [MARK XIII. 24, 25. LUKE XXI.—26.]

(*a*) *Expiring with Fear.*] This is the literal Rendering of ἀποψυχόντων ἀπὸ φόβου. ——The *Signs* here ſpoken of ſeem to be ſome of the lateſt of thoſe mentioned in the *Writers* referred to above, in *Notes* (*g*) and (*h*) on *ver.* 10, 11. *pag.* 374, 375.

(*b*) *Immediately after the Affliction of thoſe Days.*] *Archbiſhop Tillotſon*, and *Brennius*, with many other learned Interpreters, imagine, that *our Lord* here makes the *Tranſition* from the *Deſtruction of Jeruſalem*, which had been the Subject of his Diſcourſe thus far, to the *General Judgment*: But I think, as it would, on the one hand, be very harſh, to ſuppoſe all the Sufferings of the *Jewiſh* Nation in all Ages, to be called *the Tribulation of thoſe Days*; ſo it would, on the other hand, be equally ſo, to ſay, that the *General Judgment*, which probably will not commence till at leaſt *a Thouſand Years* after their Reſtoration, will happen *immediately after* their Sufferings; nor can I find any one Inſtance, in which μετὰ is uſed in ſuch a ſtrange Latitude.——What is ſaid below, (in *Mat.* xxiv. 34. *Mark* xiii. 30. and *Luke* xxi. 32. *pag.* 391.) ſeems alſo an unanſwerable Objection againſt ſuch an Interpretation.——I am obliged therefore to explain *this Section* as in the *Paraphraſe*; tho' I acknowledge many of the *Figures* uſed may with more literal Propriety be applied to the *Laſt Day*, to wich there may be a remote, tho' not an immediate Reference.

(*c*) *The Sun ſhall be darkened, &c.*] It was cuſtomary with the *Prophets*, as it ſtill is with the *Eaſtern Writers*, to deſcribe the utter Ruin of States and Kingdoms, not only in general by an *univerſal Darkneſs*, but alſo by ſuch ſtrong *Figures* as thoſe here uſed, which all

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that Prophetic Language to which you have been accuſtomed, the whole Civil and Eccleſiaſtical Conſtitution of the Nation ſhall not only be ſhocked, but totally diſſolved. *And then ſhall* there evidently *appear* ſuch a remarkable Hand of Providence in avenging my Quarrel upon this ſinful People, that it ſhall be like *the Sign of the Son of Man in Heaven* at the Laſt Day; *and all the Tribes of the Land ſhall then mourn, and they ſhall ſee the Son of Man, coming* as it were *in the Clouds of Heaven (d), with Power and great Glory*; for that Celeſtial Army, which ſhall appear in the Air manſhalled round the City, ſhall be a ſure Token to them, that the Angels of GOD, and the great Lord of thoſe Heavenly Hoſts, are ſet, as it were, in Array againſt them. *And* to purſue the Alluſion, as at the great Day the Angels ſhall in a literal Senſe aſſemble all his Saints together; ſo alſo *he ſhall then ſend* forth *his Meſſengers (e) with the great Sound* of his Goſpel, as *of a* loud *Trumpet, and they ſhall aſſemble his Elect from the four Winds*, even *from one End of the Heavens to the other*, or *from the uttermoſt Part of the Earth* one Way, *to* thoſe Climates which lie under *the uttermoſt Part of Heaven* the other Way: And Multitudes of all Nations ſhall obey the Summons, tho' the Jews have ungratefully and fooliſhly deſpiſed it; and the Son of Man ſhall be honoured and truſted by Millions now unborn, when this wicked and perverſe Nation is periſhed in

Mat. XXIV. 30.

30 And then ſhall appear the Sign of the Son of Man in Heaven: and then ſhall all the Tribes of the Earth mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven, with Power and great Glory. [MARK XIII. 26. LUKE XXI. 27.]

31

31 And [then] he ſhall ſend his Angels with a great Sound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one End of Heaven to the other, [from the uttermoſt Part of the Earth, to the uttermoſt Part of Heaven.] [MARK XIII. 27.]

all have their Foundation in that Way of ſpeaking. Compare *Iſa.* xiii. 10. xxxiv. 4, 10. lx. 20. *Jer.* xv. 9. *Ezek.* xxxii. 7, 8. *Joel.* ii. 30, 31. iii. 15. and *Amos* viii. 9.

(d) *Coming in the Clouds of Heaven.*] Sudden and irreſiſtible Deſtruction, in which much of the Hand of GOD evidently appears, is (as *Dr. Whitby* juſtly obſerves,) often expreſſed by GOD's *coming in the Clouds:* (Compare *Pſal.* xviii. 9. l. 3, 4. xcvii. 2, 3. civ. 3. *Iſa.* xix. 1. xxvi. 21. lxvi. 15.) But I think, the *Celeſtial Appearances* deſcribed by *Joſephus*, (as above, *Note (h)* on *Luke* xxi. 11. *pag.* 375.) lead us into the exacteſt Interpretation of this Text, and greatly illuſtrate the Propriety of theſe Expreſſions here.

(e) *Send* forth *his Meſſengers.*] Moſt of the Tranſlations, as well as our own, greatly obſcure this Text, by rendering the Word ἀγγελους, *Angels*; for tho' it generally ſignify thoſe *Celeſtial Spirits*, who are on great Occaſions the *Meſſengers* of GOD to our World, it is well known, that the Word refers, not to their Nature, but to their Office; and is often applied to Men, and rendered *Meſſengers*. See *Mark* i. 2. *Luke* vii. 24, 47. ix. 52. 2 *Cor.* viii. 23. *Phil.* ii. 25. and *Jam.* ii. 25. In ſome of which Places it ſignifies, as here, *Preachers of the Goſpel*, who were to carry on GOD's great Deſign of uniting all his choſen People in one Society under *Chriſt*, as their common Head. *Eph.* i. 10.

(f) *Lock*

Sect. 162. Luke XXI. 28.

in their Rebellion and Infidelity. *And when these Things begin to come to paſs*, be not you terrified and diſmayed, but rather chearfully *look upwards (f)*, *and lift up your Heads* with Joy and Aſſurance; *for* whatever happens, you will be ſecure; and as ſoon as you ſee the firſt Appearance of theſe Signs, you may comfortably conclude, that *your* compleat *Redemption* and Deliverance *draws nigh (g)*; for many of you will be ſafely brought home to the Haven of eternal Peace before theſe Storms are ended, and the reſt of you will not long ſurvive them.

LUKE XXI. 28. And when theſe Things begin to come to paſs, then look up, and lift up your Heads; for your Redemption draweth nigh.

29 *And* further to illuſtrate what he had been ſaying, *he ſpake to them a* very eaſy and familiar *Parable*, ſaying, *Behold now*, [*and*] *learn a Parable from* the Example of *the Fig-tree*, *and all the* other *Trees* that drop their Leaves in the Winter:

29 And he ſpake to them a Parable, [Now] behold [*and* learn a Parable of] the Fig-tree, and all the Trees: [MAT. XXIV. 32.—MARK XIII. 28.—]

30 *When* Buds appear upon the Fig-tree, and *its Branch is now become tender*, *and* the Sap riſing in the other Trees, *they ſhoot forth* their young *Leaves*, and begin to open and ſpread, *you ſee and know of your own ſelves*, by the Obſervation you have often made, *that Summer is now near at hand*, as

30 When [his Branch is yet tender, and] they now ſhoot forth [Leaves,] ye ſee and know of your own ſelves, that Summer is now nigh at hand: [MAT. XXIV.—32. MARK XIII. —28.]

31 theſe are certain Prognoſtications of it: *So likewiſe you*, *when you ſhall ſee all theſe Things come to paſs*, may aſſuredly *know*, *that* the Deſtruction of the Jewiſh State, and the Advancement of *the Kingdom of GOD* in all its Glory *is juſt at hand*, [*even*] *at the Doors*; or that the Time is coming, when the Deſolation I have been ſpeaking of ſhall come upon Jeruſalem, and the Goſpel ſhall be propagated all abroad, and take ſuch Root

31 So likewiſe ye, when ye [ſhall] ſee [all] theſe Things come to paſs, know ye that the Kingdom of GOD is nigh at hand, [*even* at the Doors.] [MAT. XXIV. 33. MARK XIII. 29.]

(f) *Look upwards: ἀναβλέψατε.*] This is an Expreſſion, which admirably ſuits the Load of Labour and Sufferings, under which the Apoſtles would be depreſſed in this afflicted State. See *Raphel. Annot. ex Herod. pag.* 270.

(g) *Your Redemption draws nigh.*] As the *Reſurrection* is the Time, when we ſhall in Fact be fully *redeemed*, or delivered from all the ſad Conſequences of Sin, and therefore is called *the Redemption of our Bodies:* (*Rom.* viii. 23. Compare *Eph.* iv. 30. and *Hoſ.* xiii. 14.) So in a leſs proper Senſe, the Deliverance from the Toils and Sorrows, Temptations and Infirmities, of this ſinful and calamitous Life, may, on the like Principles, be called *Redemption.* And if we may judge of the Length of the *Apoſtles Lives* by the Extent of their Labours, tho' we know not the Time when many of them died, there is Reaſon to conjecture it was not till about this Period; which, by the Way, would be an Argument, they were now moſt of them *young Men.*

(b) *This*

Root in the World, that you may aſſure your- Sect. 162.
ſelves it ſhall never be deſtroyed.

32 Verily I ſay unto you, This Generation ſhall not paſs away, till all [theſe Things] be fulfilled. [MAT. XXIV. 34. MARK XIII. 30.]

And *verily I ſay unto you*, and urge you to obſerve it, as abſolutely neceſſary in order to underſtand what I have been ſaying, *that this Generation* of Men now living *ſhall not paſs away, until all theſe Things be fulfilled (h)*; for what I have foretold concerning the Deſtruction of the Jewiſh State is ſo near at hand, that ſome of you ſhall live to ſee it all accompliſhed with a dreadful Exactneſs; And the reſt may die in the Aſſurance of it: For another, and yet more awful Day ſhall come, when in a literal Senſe *Heaven and Earth ſhall paſs away*, and the whole Fabrick of this viſible World ſhall be diſſolved before my majeſtic Preſence; *but my Words ſhall not paſs away*, till they are perfectly fulfilled, and the Efficacy of them ſhall remain in the eternal World which ſhall ſucceed theſe tranſitory Scenes.

Luke XXI. 32. 33.

33 Heaven and Earth ſhall paſs away; but my Words ſhall not paſs away. [MAT. XXIV. 35. MARK XIII. 31.]

MARK XIII. 32. But of that Day and *that* Hour knoweth no Man, no, not the Angels which are in Heaven, neither the Son, [but

But tho' Jeruſalem ſhall be deſtroyed, before this Generation diſappear, yet *of that* great deciſive *Day*, which is appointed for the Diſſolution and the Judgment of the World, *and* of the *Hour* or Seaſon, when it ſhall open upon Men, and ſhall bring on their final Sentence, there is *no one* who *knows* the preciſe Time (*i*), *neither the Angels in Heaven, nor* even *the Son* of Man himſelf,

Mark XIII. 32.

(*h*) *This Generation ſhall not paſs away, until all theſe Things be fulfilled.*] Tho' *Brennius*, and *Mede*, (in his *Works*, *pag.* 752.) have here the Honour to be followed by ſo great an Authority as *Dr. Sykes*, (of *Chriſtianity*, *pag.* 60.) yet I muſt beg Leave to ſay, that I cannot think the Texts they collect ſufficient to prove, that by *this Generation* [η γενεα αυτη] we are here to underſtand *the Jewiſh Nation thro' all Ages*; as if *our Lord* intended to ſay, they ſhould continue a diſtinct People to the *Judgment Day*. What I have expreſſed in the *Paraphraſe* is plainly the moſt obvious Senſe of the Words, and ſeems to me an evident Key to the whole Context; eſpecially when compared with *Mat.* xvi. 28. *There be ſome ſtanding here, which ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom.* See *Note* (*i*) on that Text, *Vol.* i. *pag.* 554.

(*i*) *Of that Day and Hour no one knows.*] I cannot agree with *Dr. Clarke*, in referring *this Verſe* to the *Deſtruction of Jeruſalem*, the particular *Day* of which was not a Matter of great Importance; and as for the *Seaſon* of it, I ſee not how it could properly be ſaid to be entirely *unknown*, after ſuch an expreſs Declaration, that it ſhould be in *that Generation*; and yet at ſome conſiderable Diſtance, for otherwiſe there would not have been Room for the gradual Accompliſhment of the many Predictions uttered above. It ſeems therefore much fitter, with *Dr. Whitby*, (after *Grotius*,) to explain it of the *Laſt Day*, when *Heaven and Earth ſhall paſs away*, which is ſometimes called *that Day* with a peculiar Emphaſis; a Phraſe anſwering to *the great*, or *remarkable Day*. Compare 2 *Tim.* i. 12, 18. and iv. 8.

Sect. 162. Mark XIII. 32. ſelf, tho' ſo much ſuperior to them, *but my Father alone*, or the indwelling Godhead, from whom nothing can be concealed: And as he does not think fit to diſcloſe it, let it be your Care to improve this Uncertainty, as an Engagement to the moſt diligent and conſtant Preparation for its Coming.

[but my Father only.] [MAT. XXIV. 36.]

IMPROVEMENT.

LET us now raiſe our Comtemplations to that awful Day, when all that was *figuratively* ſpoken of *the Deſtruction of Jeruſalem*, ſhall be *literally* accompliſhed; and let us conſider our own intimate Concern in it. Where will our Hope and Comfort, our Light, and our Safety be, when *the Sun ſhall be darkened, and the Moon ſhall not give her Light*, when *the Stars ſhall fall from Heaven, and the Powers of the Heavens ſhall be ſhaken?* Where indeed, unleſs the Almighty *GOD*, the Everlaſting *Jehovah*, by whoſe Voice they were created, and by whoſe Hand they ſhall be daſhed in Pieces again, ſhall condeſcend to be *our Light, and our Salvation? (Pſal.* xxvii. 1.) And if He indeed be ſo, *then* we may *lift up our Heads* with Joy; as knowing, that our compleat *Redemption draweth nigh*, even that long-expected *Day*, which, with all its ſolemn Horrors, has ſtill been the brighteſt Object of our Faith and our Hopes.

Mat. xxiv. 29. *Luke* xxi. 28.

Mat. xxiv. 30, 31.

Then ſhall *the Son of Man* indeed *come in the Clouds of Heaven, with Power and great Glory*, and *ſend his Angels* to ſummon *his Elect*, and to aſſemble them *from one End of Heaven to the other: For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of GOD. (1 Theſſ.* iv. 16.) May we hear the Summons with Joy, and *ſtand in our Lot* among his Choſen Ones! What tho' the *Day* and *Seaſon* be *unknown?* It is enough for us that we know, that all theſe interpoſing Days and Years, be they ever ſo numerous, will at length be paſt; for the *Promiſe* of the great Redeemer is our Security, and he *will haſten it in its Time. (Iſa.* lx. 22.)

Mat. xiii. 32.

Theſe viſible *Heavens ſhall be rolled together as a Scroll, and the Earth ſhall be removed* out of its Place; but the ſure *Word of his Promiſe ſhall never paſs away*; even that *Promiſe*, which is engaged for the Salvation of his People. Let us often review it; let us firmly realize it to our Souls; and *ſeeing we look for ſuch Things*, let us ſeriouſly conſider *what manner of Perſons we ought to be in all holy Converſation and Godlineſs. (2 Pet.* iii. 11, 14.)

Ver. 31.

SECT.

SECT. CLXIII.

Our LORD *urges the Suddenneſs of his Appearance, as an Engagement to conſtant Watchfulneſs, repeating ſeveral Things which he had formerly ſaid on that Subject.* Mat. XXIV. 37, *to the End.* Mark XIII. 33, *to the End.* Luke XXI. 34,---36.

MAT. XXIV. 37.

BUT as the Days of Noe *were*, ſo ſhall alſo the Coming of the Son of Man be.

38 For as in the Days that were before the Flood, they were eating and drinking, marrying and giving in Marriage, until the Day that Noe entred into the Ark,

39 And knew not, until the Flood came, and took them all away; ſo ſhall alſo the Coming of the Son of Man be.

MAT. XXIV. 37.

Sect. 163. Mat. XXIV. 37.

OUR Lord having told them in the preceding Words, that tho' the Time of his Appearance to the general Judgment was uncertain, yet the Deſtruction of Jeruſalem ſhould happen before that Generation of Men was paſſed away, went on with his Diſcourſe, and added, *But* this I will in general inform you, that *as* ſudden and unthought-of as the Deluge was, which came upon the World in *the Days of Noah, ſo* unexpected and ſurprizing *alſo ſhall the Coming of the Son of Man*, to execute his Vengeance, *be.* *For as in* 38 *the Days which were before the* univerſal *Deluge, they were* ſo inconſiderate and ſecure, that they went on with all their uſual Buſineſs, and ſpent their Time in Entertainments, *eating and drinking, marrying* Wives, *and giving* their Daughters *in Marriage*, thinking of nothing but preſent Indulgence and future Settlements in the World (*a*); and went on thus, in Contempt of every ſerious Admonition, even *until the* very *Day that Noah entered into the Ark*; *And knew not*, nor ſuſ- 39 pected, that any Evil was approaching, *till the Deluge came* with an irreſiſtible Violence, *and bore them all away* with a Torrent of Deſtruction: *So alſo ſhall the Coming of the Son of Man be*, and tho'

(*a*) *They were eating and drinking, &c.*] *Dr. Woodward* (in his *Theory of the Earth, pag.* 98.) thinks, theſe were modeſt Expreſſions, to ſignify their giving themſelves up to all the Extravagancies of Riot and Luſt; and *Wolfius (in loc.)* has moſt learnedly proved, that γαμιζοντες is often uſed in a very *criminal Senſe*. But how great Reaſon ſoever there may be to believe, that the *Antediluvian* Sinners did ſo, theſe Words may be intended to expreſs no more, than the *Security* and *Gaiety*, with which they purſued the uſual Employments and Amuſements of Life, when they were on the very Brink of utter Deſtruction.

Sect. 163. tho' Men have been ſo frequently and plainly warned of it, yet Multitudes ſhall be ſurprized in an unprepared State. (Compare Luke xvii. 26, 27. pag, 189.)

Mat. XXIV. 39.

40 I formerly told you with relation to the Temporal Deſolation of your Country, and I now repeat it; that of *Two* Men who *ſhall then be* at work together *in the Field, the one ſhall be* 41 *ſeized, and the other diſmiſſed (b):* And that of *Two Women* who *ſhall be grinding* Corn *at the* ſame *Mill, the one ſhall be ſeized, and the other diſmiſſed:* (Compare Luke xvii. 35, 36. pag. 191.) And I may ſay the like with reſpect to this important Event; many who have been engaged in the ſame Station and Employments, and moſt intimately converſant with each other, ſhall be found exceedingly different in their Characters and States; and ſome of them ſhall be made the Priſoners of Divine Juſtice, while others ſhall not only be ſpared, but in a very ſingular Manner favoured by GOD.

40 Then ſhall Two be in the Field, the one ſhall be taken, and the other left:

41 Two *Women ſhall be* grinding at the Mill, the one ſhall be taken, and the other left.

Luke XXI. 34. *And* therefore, that no Calamities of Life, or Solemnities of Judgment, may be dreadful to you, *take heed to yourſelves, leſt at any Time your Hearts be overloaded (c),* and your Rational Powers

LUKE XXI. 34. And take heed to yourſelves, leſt at any Time your Hearts be overcharged with Surfeiting, and

(*b*) *Two ſhall then be in the Field, &c.*] Tho' in the *Paraphraſe*, for its better Connection, I have introduced theſe Words *incidentally*, and hinted how they may *alluſively* be accommodated to *the Day of Judgment*; yet I doubt not, they originally refer to *the Deſtruction of Jeruſalem*, to which alone they are properly applicable. After *this Paragraph*, there is not a Word peculiar to *that*; but many Circumſtances are introduced, which refer to *the Day of Judgment*, (and of *Death*, as tranſmitting to it,) and which can only be thus underſtood. I therefore humbly conceive, that the grand *Tranſition*, about which *Commentators* are ſo much divided, and ſo generally miſtaken, is made preciſely after theſe *Two Verſes*. ——*Our Lord* in the following *Verſes* of *Matthew* and *Mark*, directs their Thoughts to that *final Solemnity*, in which they are ſo highly concerned, by repeating, almoſt in the ſame Words, the Cautions and Advices he had formerly given *Luke* xii. 35, *& ſeq. Sect* 114. in which whole Context (as I there obſerved, *Note (f), pag.* 121.) there is no Reference to thoſe *Temporal Calamities* that were coming on the *Jews*, which have been here the Subject of almoſt the whole preceding Diſcourſe. And the Remembrance of what had paſſed on the former Occaſion, might more eaſily lead them into the diſtinct underſtanding of what was now added. Tho' it may not be improper to recollect, that the ſame pious Care in their Temper and Conduct, which would be a Preparative againſt *National Judgments*, and entitle them to the ſpecial Protection of Providence in them, would alſo ſecure them from any unwelcome Surprize by a Call to the *Tribunal* of GOD.

(*c*) *Your Hearts be overloaded.*] The Word βαρυνθωσιν properly ſignifies *burthened*, or *preſſed down*; and ſo, very elegantly and ſtrongly expreſſes the hateful Conſequences of Intemperance, and the *Lead* which it brings on thoſe Rational Faculties, which are the Glory of

and Drunkenneſs, and Cares of this Life, and ſo that Day come upon you unawares.

Powers depreſſed and ſtupefied, *by Gluttony and Drunkenneſs*, or diſtracted with worldly *and ſecular Cares*; *and* by this Means *that* awful and important *Day* of which I have been ſpeaking, *ſhould come unexpected upon you.* Sect. 163. Luke XXI. 34.

35 For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth.

For the Character of the Generality of Mankind at that Time will be ſuch, that *it ſhall come on* the greateſt Part of *all them that dwell on the Face of the whole Earth (d), as a Snare* upon a thoughtleſs Bird, which in the midſt of its Security finds itſelf inextricably taken. 35

36 Watch ye therefore, [MAR. take ye heed,] and pray always; that ye may be accounted worthy to eſcape all theſe Things that ſhall come to paſs, and to ſtand before the Son of Man: [for ye know not [MAR. when the Time is,] *or* what Hour your Lord doth come.] [MAT. XXIV. 42. MARK XIII. 33.]

(Compare Eccleſ. ix. 12.) Let me *therefore* addreſs this moſt ſerious Exhortation to you, with an Earneſtneſs proportionable to its Importance, *Watch ye* againſt every Temptation to Negligence and Sin, *take heed* of every Thing which might lull you into a dangerous Security, *and pray always* with the moſt fervent Importunity; *that* thro' Divine Grace *you may be accounted worthy to eſcape all theſe* calamitous and deſtructive *Things, which ſhall* aſſuredly *come to paſs* juſt as I have deſcribed them, *and* may be happily enabled, even in the Day of his univerſal Judgment, *to ſtand* forth with Courage and Acceptance *before the Son of Man (e); for you know not when the Time* of him Appearance *is,* [*or*] *at what Hour your Lord does come* to ſummon you before him. 36

But

of the Human Nature.——The Reader will obſerve, that *Luke*'s Account of this Diſcourſe is very ſhort, in compariſon with that of *Matthew* and *Mark*, for this obvious Reaſon; that he had given us the chief Heads of it before, partly in a Diſcourſe of *our Lord's laſt Coming*, which was delivered to a very numerous Aſſembly in *Galilee*, (*Luke* xii. 35,—48. *Sect.* 114.) and partly in another Diſcourſe, relating only to *the Deſtruction of Jeruſalem*, which was delivered in his Journey thither at the *Feaſt of Dedication: (Luke* xvii. 20,—37. *Sect.* 128.) Here therefore he chuſes to omit what had been inſerted on either of thoſe Occaſions; as *John*, who probably wrote after the Accompliſhment of this Prophecy, entirely omits it, as already ſo largely recorded by the former *Three*; from whom, conſidering the Circumſtance of Time, it came with infinitely better Grace, than it could afterwards have done from him.

(d) It ſhall come on all them that dwell &c.] The Exhortations that are connected with this Clauſe limit the Extent of the Word [*all*] to a conſiderable Number; for were it to be taken otherwiſe, there could have been no Room to offer them.

(e) To ſtand before the Son of Man.] I do not apprehend, that this is merely the Counterpart of *eſcaping the Things* ſpoken of before. There were Thouſands of the *Jews*, that by one Providence or another *eſcaped Temporal Deſtruction*, who could with no Propriety be ſaid *to ſtand before the Son of Man at his Coming.* I have therefore paraphraſed this *latter Clauſe* as an Advance upon the *former*, which gives this Context a greater Connection, and juſter Diſtinction, than the Order in which moſt *Harmonies* place theſe *Verſes.*

Sect. 163. Mat. XXIV. 43. *But this you know*, and would do well to conſider it, *that if the Maſter of a Houſe* that has at any Time been plundered by Robbers, *had known* exactly *in what Watch* of the Night *the Thief would* have *come*, *he would* undoubtedly *have watched* then; *and would* have taken Care to be provided for him, and *not have ſuffered his Houſe to be broke open*, or have left the Thief to make his Advantage by coming at an unexpected Time.

MAT. XXIV. 43. But know this, that if the Good-Man of the Houſe had known in what Watch the Thief would come, he would have watched, and would not have ſuffered his Houſe to be broken up.

44 And *therefore* as it is of ſo much greater Conſequence that you ſhould be prepared againſt an unſeaſonable Surprize, *be ye alſo ready*, and learn from ſuch a common Occurence to be upon your Guard; *for* I tell you again, that *at an Hour when you think not* of it, *the Son of Man cometh*; and Multitudes of People will be as much ſurprized, as if they had never heard in their whole Lives, that he would come at all. (Compare Luke xii. 39, 40. pag. 120.)

44 Therefore be ye alſo ready: for in ſuch an Hour as you think not, the Son of Man cometh.

Mark XIII. 34. [*For the Son of Man is*] in this Reſpect *as a Man travelling to a diſtant Country, who, as he was leaving his Houſe, gave Authority to his* Head-*Servants* to direct and overſee the reſt in their Buſineſs, *and* aſſigned *to every Man* in the Family *his* proper *Work, and* particularly *commanded the Porter to watch*, and to ſee to it that the Doors were properly ſecured, and ready to be opened to him at his Return.

MARK XIII. 34. *For the Son of Man is* as a Man taking a far Journey, who left his Houſe, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to watch.

Mat. XXIV. 45. And *who now*, do you my Apoſtles ſuppoſe, *is the faithful and prudent Servant*, of *whom his Lord has* ſo good an Opinion as to have *appointed* him *Ruler over* the reſt of *his Houſhold, to give them* [*their*] proper Portion of *Food in due Seaſon?* You muſt eaſily apprehend, that the Expreſſion may with the utmoſt Propriety be applied, to that high Office with which you are inveſted, and to the Confidence placed in your Integrity and Wiſdom.

MAT. XXIV. 45. Who then is a faithful and wiſe Servant, whom his Lord hath made Ruler over his Houſehold, to give them Meat in due Seaſon?

46 And to excite you to diſcharge this Office with the greateſt Fidelity, let me add, *Happy* indeed *is that Servant, whom his Lord when he cometh, ſhall find thus employed* in the proper Duties of his important Office, diſtributing to each his Portion in a proper Manner.

46 Bleſſed *is* that Servant, whom his Lord when he cometh, ſhall find ſo doing.

Sect. 163. Mat. XXIV. 47.

47 Verily I ſay unto you, that he ſhall make him Ruler over all his Goods.

ner *(f)*. *Verily I ſay unto you* again, as I formerly did, *that he will* prefer him as highly, as if a Man ſhould *make* his domeſtic Steward, who had ſerved *him* faithfully, *Ruler* or Director *of all his Eſtate*, as a Reward for his Care in the due Management of his Office. (Compare Luke xii. 42,—44. pag. 121.)

48 But and if that evil Servant ſhall ſay in his Heart, My Lord delayeth his Coming,

But on the other hand, the faithleſs Wretch, that is diſhoneſt in the Execution of ſo high a Charge, ſhall be ſeverely puniſhed: And *if that wicked Servant ſhall* preſume to *ſay in his Heart, My Lord delays his Coming*; *And ſhall* on that Preſumption *begin to beat* and abuſe thoſe of *his Fellow-Servants*, who are more faithful than himſelf, *and to eat and drink* in a riotous and extravagant Manner *with the* debauched and *drunken* Part of them, or with other diſſolute Perſons; he will do it at his Peril: For *the Lord of that Servant ſhall* certainly *come in a Day when he does not expect* [*him*,] *and in an Hour when he is not* at all *aware*, and cannot have Time to put on a Face of better Order, or to provide and invent artful Excuſes; *And* ſeeing him in the midſt of his Revels and Uſurpations, he ſhall ſcourge him ſo ſeverely, that he *ſhall* even *cut him aſunder (g)*, *and appoint* [*him*] *his Portion with Hypocrites*, the moſt odious Kind of Sinners in the Sight of GOD (*h*): With theſe ſhall

48

49 And ſhall begin to ſmite *his* Fellow-Servants, and to eat and drink with the Drunken:

49

50 The Lord of that Servant ſhall come in a Day when he looketh not for him, and in an Hour that he is not aware of;

50

51 And ſhall cut him aſunder, and appoint *him* his Portion with the Hypocrites: there

51

(f) *Happy is that Servant, whom his Lord when he cometh*, &c.] As no peculiar *Rewards* were conferred on any of the *Apoſtles*, or other faithful *Miniſters*, at the Time of *Chriſt's coming to deſtroy Jeruſalem*, this Clauſe ſufficiently proves a Reference to the *final Judgment*; and will not permit us, with *Dr. Hammond*, to underſtand the *Gnoſticks*, or with *Dr. Whitby*, the *Apoſtate Jews*, as particularly intended by *the wicked Servant* mentioned afterwards; which ſeems plainly to refer to a debauched and perſecuting *Clergy*, hypocritically pretending to a diſtinguiſhed Zeal for *Chriſtian* Forms and Inſtitutions.

(g) *Shall cut him aſunder.*] That *tearing*, and *cutting* Perſons *into ſeveral Pieces*, was a cruel *Puniſhment* uſed among the *Antients*, none acquainted with Antiquity can doubt; and *Wolfius* on this Text has demonſtrated it, more copiouſly than any other *Critick* I have ſeen. Yet as the Criminal is *here* repreſented as ſurviving this Puniſhment, and conſigned over to *wailing and gnaſhing of Teeth*, after it had been inflicted; I therefore, as before, (*Luke* xii. 46.) muſt underſtand it of being *ſeverely ſcourged*, after which idle Slaves were often thrown into a Priſon, where they lived miſerably in every reſpect. To this *our Lord* alludes with a moſt obvious Propriety. See *Sect.* 114. *Note* (*l*), *pag.* 122.

(*h*) *His Portion with Hypocrites.*] *Mahomet* in his *Alcoran* mentions *Seven Caverns in Hell*, the deepeſt and moſt wretched of which is to be inhabited by *Hypocrites*. (*Sur.* iv. *v.* 144.) *Elſner*, who takes this for a *Jewiſh* Notion, by a very ſingular Criticiſm ſuppoſes it,

Sect. 163. Mat. XXIV. 51. ſhall this falſe Creature be righteouſly doomed to dwell for ever in thoſe doleful Regions, where *there ſhall be* nothing but *weeping and gnaſhing of Teeth*, proportionable to his former Indulgence and Luxury, and to the Importance of that Truſt which he ſo wickedly betrayed. (Compare Luke xii. 45, 46. pag. 122.)

there ſhall be weeping and gnaſhing of Teeth.

Mark XIII. 35. Let me then caution you, oh my Apoſtles and Miniſters, never to ſuffer this important Exhortation, which I have now been giving you, to be forgot in any Circumſtance of Life; but *watch ye therefore* continually, *for ye know not when the Maſter of the Family cometh*, whether *in the Evening*-Watch, *or at Midnight, or at the Cock-*
36 *crowing, or in the Morning:* Early and late hold yourſelves in a prepared Poſture, *leſt coming ſuddenly, he find you ſleeping*, and negligent of your
37 proper Duty. *And what I ſay to you* in publick Characters, *I ſay to all* my Diſciples, in every Station of Life, and in every Age, *watch*; for in every Age and Station you will have Need to do it, and Security may be attended with the moſt fatal Conſequences.

MARK XIII. 35. Watch ye therefore, for ye know not when the Maſter of the Houſe cometh; (at Even, or at Midnight, or at the Cock-crowing, or in the Morning:)

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto all, Watch.

IMPROVEMENT.

Luke xxi. 36. *Mat.* xxiv. 42. *Mark* xiii. 33. WHAT ſlothful Hearts muſt we have, if theſe *repeated Admonitions* do not awaken us; even *Line upon Line, and Precept upon Precept?* The *Patience of GOD is waiting* upon us, as it did on the old World, *while the Ark was preparing:* (1 *Pet.* iii. 20.) May we take the Warning, and ſeek Shelter, before the Door be ſhut againſt us! Let
Luke xxi. 34. us therefore *take heed, leſt Senſuality and ſecular Cares overcharge* and depreſs *our Hearts*, and amuſe us with vain Deluſions, till *ſudden* and unavoidable *Deſtruction* come upon us. (1 *Theſſ.* v. 3.)

Mark xiii. 34. *Mat.* xxiv. 45, 46. We are by Profeſſion the *Domeſticks* of *Chriſt*. Let us attend to the *Offices* he has aſſigned us, tho' he ſeem at a Diſtance. Let us diligently *wait his Coming*, at whatever Seaſon. Let his *Miniſters* eſpecially wait it; and be ſolicitous, that they may be *found ſo doing*, conducting themſelves like

it, or ſomething analogous to it, referred to *here*, and *Rev.* xxi. 3. where he thinks *Lyars* are the ſame with *Hypocrites*, and obſerves very precariouſly, that taking *the Fearful and Unbelieving*, or thoſe that thro' Cowardice apoſtatize, for the *firſt* Sort of Criminals, *Lyars* are the *ſeventh* Claſs.

like *wiſe Stewards of the Myſteries of GOD*, diſpenſing to every one his Portion of *Food in due Seaſon*. Then will our *Account* be honourable, and our *Reward* glorious. Sect. 163. Ver. 47.

May GOD deliver us from the Guilt, and Condemnation of the cruel, the imperious, and the luxurious *Servant*, who *began to beat his Fellows, and to eat and drink with the Drunken*; ſince we are expreſsly told his dreadful Doom! Juſtly does *our Lord* declare, that to ſuch a one he will *appoint a Portion with Hypocrites*, terrible as their Portion muſt be; for no Hypocriſy can be baſer, than to call ourſelves the *Servants* and *Miniſters of Chriſt*, while we are the Slaves of Ambition, Avarice, and Intemperance. Where-ever ſuch are found, under whatever Maſk and Form, may he reform them by his Grace, or diſarm them of that Power and Influence, which they continually abuſe to his Diſhonour, and to their own aggravated Damnation! Let us in the mean Time be *exhorting each other daily, while it is called To-day, leſt any* by inſenſible Degrees *be hardened thro' the Deceitfulneſs of Sin*; *(Heb.* iii. 13.) and let us always remember, that every Exhortation, which we give to others, returns with redoubled Weight upon ourſelves. Ver. 48, 49. Ver. 51.

SECT. CLXIV.

CHRIST *enforces his Exhortation to Watchfulneſs, by the* Parable *of the* Ten Virgins. Mat. XXV. 1,----13.

MAT. XXV. 1.

THEN ſhall the Kingdom of Heaven be likened unto Ten Virgins, which took

MAT. XXV. 1.

OUR Lord, in order to impreſs upon the Minds of his Hearers a Concern about the great and awful Day of future Judgment, to which the latter Part of his preceding Diſcourſe had ſo plainly referred, went on to repreſent it under a Variety of moſt lively Figures, and particularly by the following Parable; ſaying, *Then*, or in that Day of final Account, when the faithful Servant ſhall be rewarded, and the treacherous Hypocrite ſo ſeverely puniſhed, *ſhall the Kingdom of Heaven*, or the State of Things under the Goſpel Diſpenſation, appear to *be like* the Caſe of *Ten Virgins (a)*, *who* being invited to Sect. 164. Mat. XXV. 1.

a

(*a*) *Ten Virgins.*] This whole *Parable* contains a plain Reference to the Cuſtom, which prevailed among the *Jews* then, and ſtill prevails among many *Eaſtern* Nations: (See *The Cuſtoms*

Sect. 164. Mat. XXV. 1. a Marriage-Feaſt, (which, according to the Cuſtom of this Country, was to be celebrated in the Night,) *took their Lamps* as ſoon as it begun to grow dark, *and went out* together *to meet the Bridegroom*, and to light him to the Houſe where the Banquet was to be kept.

took their Lamps, and went forth to meet the Bridegroom.

2 *And* it appeared by their Conduct, that *Five of them were prudent* Perſons; *and Five* of them were *fooliſh* and inconſiderate, who made no Proviſion againſt an Accident which might very 3 naturally happen. *They that were fooliſh, when they took their Lamps*, went forth with them lighted, but *did not take any Oil with them*, beſide 4 that which was at firſt poured in: *Whereas the prudent* Maidens, conſidering that they might perhaps be obliged to wait ſome Hours *took* a Reſerve of *Oil* with them *in their Veſſels*, which they carried *with their Lamps*, to feed the Flame when the former Stock ſhould be waſted.

2 And Five of them were wiſe, and Five *were* fooliſh.

3 They that were fooliſh took their Lamps, and took no Oil with them:

4 But the wiſe took Oil in their Veſſels with their Lamps.

5 *But while the Bridegroom* for a long Time *delayed* his Coming, as they were ſitting near the Houſe from which they expected him to come out, *they all ſlumbered, and* at length *fell* faſt 6 *aſleep*. *And in the* very *Middle of the Night (b), there was a* loud *Cry made* in the Street, *Behold, the Bridegroom is coming, go ye out* immediately *to meet him*, and ariſe to attend the Proceſſion according to Order.

5 While the Bridegroom tarried, they all ſlumbered and ſlept.

6 And at Midnight there was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.

7 *Then all thoſe Virgins aroſe, and dreſſed their Lamps*, that they might ſhine as bright, and appear

7 Then all thoſe Virgins aroſe, and trimmed their Lamps.

Cuſtoms of the Jews and Indians compared, pag. 41, *& ſeq.*) The *Bridegroom* uſed to conduct his *Bride* Home in the *Evening*, by the Light of *Lamps*, which were uſed (as *Elſner* ſhews, *Obſerv. Vol.* i. *pag.* 114, 115.) by the *Jews* and *Romans* on the like Occaſion: They were carried by *Bride-Maids*, who uſed afterwards to ſup with them; and ſome tell us, their Number muſt at leaſt be *Ten*.——It ſeems from the Circumſtances of this *Parable*, that if any of the *Neighbours*, beſides thoſe who were directly invited, thought it worth their while to pay their Reſpect to the new-married Couple, it was eſteemed a decent Piece of Civility to admit them to a Share in the *Bridal Feaſt*, if they made their Appearance at a proper Time.

(*b*) *In the Middle of the Night.*] Perhaps the Tradition, which *Jerom* mentions, that aſſerted, *Chriſt* would come to Judgment *at Midnight*, might be borrowed from hence; tho' to be ſure, it is a very abſurd one, ſince that can be the Caſe only under one Meridian at a Time.——A celebrated *Commentator* has clouded *this Parable* exceedingly, by attempting to explain it of the different Effects *Chriſt*'s Admonition concerning the *Deſtruction of Jeruſalem* would have on different Perſons.

(*c*) *Buy*

Sect. 164. Mat. XXV. 8.

8 And the Fooliſh ſaid unto the Wiſe, Give us of your Oil, for our Lamps are gone out.

pear as clean as poſſible. *And the Fooliſh* Damſels in great Surprize *ſaid to the Prudent, Give us* ſome *of your Oil, for* you ſeem to have a great Stock with you; whereas *our Lamps are gone out*, and all our Oil is ſpent.

9 But the Wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

But the Prudent replied, [*We cannot do it,*] *leſt there ſhould not be enough for us and you*, and ſo we ſhould all be left on a ſudden without Light, and the Bridegroom be diſappointed and affronted; *but rather go ye to them that ſell* Oil in the Neighbourhood, *and buy* ſome *for yourſelves*, as ſoon as poſſible, that ye may follow and join the Proceſſion (*c*).

10 And while they went to buy, the Bridegroom came; and they that were ready, went in with him to the Marriage, and the Door was ſhut.

And while they went to buy it at that inconvenient Time of Night, *the Bridegroom* and his Retinue *came*; *and thoſe* Maidens *that were ready* to receive him, joined the Company; and when they came to the Bridal Houſe, they *went in with him to the Marriage-Feaſt*; *and*, to prevent Diſturbance, *the Door was ſhut* and faſtened.

11 Afterward came alſo the other Virgins, ſaying, Lord, Lord, open to us.

And ſome Time after the other Virgins alſo came, and knocked at the Door, and called with great Importunity, *ſaying*, *Sir*, *Sir*, we deſire you would *open to us*, who are alſo ſome of your Gueſts, tho' by an unfortunate Accident we are come a little too late.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

But he, being unwilling to be diſturbed in the Feaſt, and to open the Door again, *anſwered* them, *ſaying*, *Truly*, *I ſay unto you*, *I know you not* (*d*): My Houſe is already furniſhed with Gueſts, and I will admit no more. Thus theſe thoughtleſs Creatures entirely loſt both their Labour and Expence, meeting with nothing but Diſappointment and Shame. And ſuch will be your Caſe, if you content yourſelves with a mere empty Profeſſion of Religion, while you ſink into a careleſs and negligent Conduct,

(*c*) *Buy for yourſelves.*] This ſeems merely an ornamental Circumſtance; and it is ſtrange, that any *Popiſh* Writers ſhould conſider it, as favouring their Doctrine of a Stock of *Merits* in the Church, founded on *Works of Supererogation*; ſince if it referred to them at all, (which there is no Reaſon to imagine,) it would rather expoſe, than encourage any Dependance upon them.

(*d*) *I know you not.*] This Circumſtance in the *Parable* is not abſurd; for nothing intimated a perſonal Acquaintance with them, and Gueſts aſking Admittance with ſuch a Pretence, might have been multiplied beyond all Reaſon and Convenience. At leaſt its Significancy in the Application is very apparent and important.

Sect. 164. duct, and remain deſtitute of that Principle of real Piety, which ought to give Luſtre and Vigour to it.

Mat. XXV. 13. See to it *therefore*, that you maintain a conſtant *Watch*, not preſuming on Preparations to be made hereafter; *for* your Removal may be much more ſudden than you are aware, and *ye know neither the Day nor the Hour, in which the Son of Man cometh*, to receive his prepared People to himſelf, and for ever to exclude the Hypocrite and the Sinner from the Entertainments of his Heavenly Kingdom.

13 Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh.

IMPROVEMENT.

Mat. xxv. 1. LET us apply our Hearts to the obvious Inſtructions, which this well known *Parable* ſo naturally ſuggeſts. We are under a *religious Profeſſion:* Our *Lamps* are in our Hands; and we *go forth* as thoſe, that expect *to meet Chriſt*; as thoſe, that deſire and hope to be admitted to the *Marriage-Supper of the Lamb.* But, alas, how few are there, that are truly *prepared* for ſuch a Bleſſedneſs! Would to GOD there were Reaſon to hope, that the *Chriſtian Church* were ſo equally divided, that Ver. 2, 3, 4. *Five* of *Ten* in it had the *Oil* of Divine Grace in their Hearts, to render them *burning and ſhining Lights!*

Let even ſuch as have it, be upon their Guard; for *our Lord* intimates, Ver. 5. that *the Wiſe*, as well as *the Fooliſh Virgins*, are too apt to *ſlumber and ſleep*, and careleſsly to intermit that *Watch*, which they ought conſtantly Ver. 6. to maintain. There may be, at an unexpected Time, *a Midnight Cry.* Happy the Souls, that can hear it with Pleaſure; being not only habitually, but actually *ready* to obey the Summons; having their *Loins girded*, and their *Lamps burning.* (*Luke* xii. 35.)

Ver. 8, 9. *The Fooliſh Virgins* ſaw their Error too late: They applied to *the Wiſe*; but their Application was vain. And as vain will the Hope of thoſe be, who truſt to the *Interceſſion* of *departed Saints*, or any ſuppoſed Redundancy of *Merit in them*, while they are themſelves Strangers to a Ver. 10,-12. holy Temper and Life. In vain will they cry, *Lord, Lord, open to us. The Door* of Mercy will be *ſhut* for ever, and the *Workers of Iniquity* utterly diſowned. The *Day of Grace* has its Limits; and for thoſe that have trifled it away, there remaineth nothing but *the Blackneſs of Darkneſs for ever.* (*Jude, ver.* 13.)

SECT.

SECT. CLXV.

CHRIST *repeats the* Parable *of the* Talents, *in a Form ſomething different from that in which he had before delivered it.* Mat. XXV. 14,----30.

MAT. XXV. 14.

FOR *the Kingdom of Heaven is* as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods:

15 And unto one he gave Five Talents, to another Two, and to another One; to every Man according to his ſeveral Ability: and ſtraightway took his Journey.

16 Then he that had received the Five Talents, went and traded with the ſame, and made *them* other Five Talents.

17 And likewiſe he that *had received* Two, he alſo gained other Two.

MAT. XXV. 14.

JESUS, having delivered the preceding Parable of the Virgins, went on farther to illuſtrate the Subject, by the Repetition of a Parable which he had uſed ſome Time before; (Luke xix. 12,——27. Sect. 144. pag. 278, & ſeq.) and ſaid, Let me again remind you of the great Importance of preparing for my Coming by a diligent Improvement of your Gifts; *for* the Time when [*the Son of Man*] ſhall come, and the grand Adminiſtration of Judgment attending it, [*will be*] *as* the Proceedings of *a Man*, [*who*] *going a* long *Journey called his Servants* together, *and delivered his Effects to them.* *And to one* of them *he gave Five Talents (a), and to another Two, and to another One; to every Man according to his* reſpective *Capacity* to manage the Sum, and to the Proſpect there might reaſonably be of his improving it: *And immediately he went away*, and ſet forward on his Journey. Sect. 165. Mat. XXV. 14. 15

And he who had received the Five Talents, went, and engaged in Buſineſs, *and traded with them* in ſo diligent a Manner during the Abſence of his Maſter, that he doubled the Sum, *and produced Five Talents more.* *And in like manner he who* [*had received*] *the Two*, was ſo induſtrious in improving them, that *he alſo gained Two more.* 16 17

But

(a) *To one he gave Five Talents.*] According to *Dr. Prideaux's* Calculation, if theſe were *Talents of Gold*, the Value of the *Five* muſt have been 36,000 *Pounds Sterling*, and if *Silver*, 2250 *Pounds*. (See the *Preface* to his *Connection*, *pag.* 20.) And perhaps this great Sum was choſen, to intimate the Value and Importance of thoſe Capacities and Opportunities, committed to every reaſonable Creature, and eſpecially to every profeſſing *Chriſtian*. But I do not lay any very great Streſs on this Remark, becauſe it is plain, that as *Homer* uſes the Word ταλαντον for a *Sum*, or perhaps a ſmall *Wedge of Gold*, of conſiderable leſs Value than the Price of *Two fat Oxen*, (*Iliad.* ϑ. *ver.* 750, 751.) ſo the Signification of it among much later Writers is very indeterminate.

Sect. 165. Mat XXV. 18. *But he who had received* but *One* Talent, being diſpleaſed that he had been intruſted with no more, was ſeized with ſullen Indolence and ſervile Fear, and *went away* directly, *and* attempted no Improvement of it, but privately *digged* [*a Hole*] *in the Earth, and hid his Maſter's Money* in it, till he ſhould return Home.

18 But he that had received One, went and digged in the Earth, and hid his Lord's Money.

19 Thus the Matter paſſed off for a while; *but after ſome conſiderable Time, the Maſter of thoſe Servants comes* Home, *and makes up his Accounts with them*, demanding from each the Sum with which he had been intruſted, and the Intereſt he had gained by it.

19 After a long Time the Lord of thoſe Servants cometh, and reckoneth with them.

20 *And he who had received the Five Talents came* near, *and brought other Five Talents* with them, *ſaying, Sir*, thou mayeſt remember, that *thou didſt deliver to me Five Talents*, when ſetting out on thy Journey, and *behold, I have gained to them Five* 21 *Talents more. And his Maſter ſaid unto him, Well done*, thou *good and faithful Servant (b), thou haſt been faithful in a few Things*; and having proved thee to be ſo in this lower Truſt, *I will* prefer thee to a higher, and *ſet thee over many* more valuable *Things* than theſe: In the mean Time, *enter thou into the Joy of thy Maſter*, and ſhare with me in the Banquet prepared for myſelf and Friends, on this happy Occaſion of my Return.

20 And ſo he that had received Five Talents, came and brought other Five Talents, ſaying, Lord, thou deliveredſt unto me Five Talents: behold, I have gained beſides them Five Talents more.

21 His Lord ſaid unto him, Well done, thou good and faithful Servant; thou haſt been faithful over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

22 *He alſo who had received the Two Talents came* forwards, *and ſaid, Sir*, as *thou didſt deliver to me* only *Two Talents*, I have endeavoured to uſe them as carefully as I could; and *behold*, by trafficking with them *I have gained Two other* 23 *Talents to them.* And *his Maſter ſaid unto him*, juſt as he had done to the former, *Well done*, thou *good and faithful Servant*, thy Care and Diligence is as agreeable to me, as if thy Truſt had been greater; *thou haſt been* evidently *faith-*

22 He alſo that had received Two Talents, came and ſaid, Lord, thou deliveredſt unto me Two Talents: behold, I have gained Two other Talents beſides them.

23 His Lord ſaid unto him, Well done, good and faithful Servant; thou haſt been

(*b*) *Well done*, thou *good and faithful Servant.*] The original Word ευ has a peculiar Force, far beyond what I can exactly expreſs in *Engliſh*. It was uſed by *Auditors* or *Spectators* in any publick Exerciſe, to expreſs the higheſt *Applauſe*, when any Part had been *excellently performed*. *Bravely done!* comes ſomething near it, but is not equally elegant or forcible.

(*c*) *He*

been faithful over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

faithful in a few Things, and *I will* in like manner prefer thee to a higher Truſt, and *ſet thee over many* more valuable *Things* than theſe: In the mean Time, come on with thy Companion, and *enter thou* with him *into the Joy of thy Maſter.* Sect. 165. Mat. XXV. 23.

24 Then he which had received the One Talent, came and ſaid, Lord, I knew thee that thou art an hard Man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

But he alſo who had received the One Talent (c) *came and ſaid*, with a ſullen and gloomy Countenance, *Sir, I knew thee, that thou art a ſevere Man*, and that it is a very difficult Thing to pleaſe thee, ſince thou art ſo exact with thy Servants, as even to think of *reaping where thou didſt not ſow, and* of *gathering whence thou hadſt not ſcattered* any Thing that could be taken up; requiring more in many Inſtances than it is poſſible for them to do, be they ever ſo careful: 24

25 And I was afraid, and went and hid thy Talent in the Earth: lo, there thou haſt *that is* thine.

And being terrified with this Thought, I concluded, that if by any Accident thy Money ſhould miſcarry under my Management, thou wouldſt ſhew me no Mercy; and therefore *I went away*, as ſoon as I had received it, *and hid thy Talent in the Earth*, in a Place where it has been very ſecure; ſo that I have now taken it up, and *behold*, [*there*] *thou haſt thine own* again, and wilt find it to be the full Sum I received. 25

26 His Lord anſwered and ſaid unto him, Thou wicked and ſlothful Servant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

And his Maſter anſwering ſaid unto him with a juſt Indignation, *Thou wicked and ſlothful Servant*, what a falſe and ſcandalous Excuſe is this, and how eaſily may it be retorted upon thee! For if it were indeed, as thou maliciouſly ſayeſt, and *thou kneweſt* that I was ſuch a tyrannical and unreaſonable Man as thou haſt deſcribed, even *that I reap where I did not ſow, and* expect to *gather* ſomething up from *whence I had not ſcattered* it; thou mighteſt certainly depend upon it, that I ſhould expect to reap where I had ſowed, and to gather where I had ſcattered that, which, in this Inſtance as well as the others, might 26

(c) *He who had received the One Talent.*] This may intimate, that we are accountable for the *ſmalleſt Advantages* with which we are intruſted; but it cannot imply, that they who have *received much*, will ordinarily *paſs their Account beſt*; for it is too plain in Fact, that moſt of thoſe, whoſe Dignity, Wealth, and Genius give them the greateſt Opportunities of Service, ſeem to forget, they have either any *Maſter in Heaven* to ſerve, or any *future Reckoning* to expect; and many of them render themſelves much more criminal, than this *wicked and ſlothful Servant*, who *hid his Talent in the Earth.*

Sect. 165. Mat. XXV. 27. might have been an increaſing Seed. And *therefore*, if thou hadſt been afraid to employ it in Trade, as theſe my faithful Servants have done, *thou ſhouldſt have put my Money to the Bankers* upon ſufficient Security; *and* thus *when I came, I might* at leaſt *have received mine own with* the

28 common *Intereſt*. And then, turning to the Attendants, he ſaid, *Take ye therefore the Talent* which he has thus abuſed *from him, and give it to him that has Ten Talents*, as a farther Token

29 of my Acceptance and Favour. *For* I would have all my Servants obſerve, that I ſhall conſtantly make this a Maxim in my Behaviour, that *to every one that hath*, and diligently improves what he hath, more *ſhall be given, and he ſhall have Abundance; but from him that hath not* improved it to any valuable Purpoſe, *even that which he hath ſhall be taken away:* (Compare Mat. xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26.) Such unfaithful Creatures muſt expect to be ſtripped of all, and not imagine that I will perpetually ſuffer my Truſts to be abuſed, and my Buſineſs

30 to be neglected. *And* to deter others from ſuch an idle or unfaithful Conduct, *caſt ye the unprofitable Servant*, who has ſo wickedly abuſed my Goodneſs, *into the* dreadful *Darkneſs which is without*; and *there*, inſtead of the Delight and Joy to which my faithful Servants ſhall be introduced, there *ſhall be* nothing but *weeping and gnaſhing of the Teeth*. Now this horrible Darkneſs, to which my Parable refers, is no other than the Dungeon of Hell; to which every unfaithful Servant muſt expect to be condemned, in that approaching Day of general Account: Fail not therefore to obſerve and report what I now ſay, that it may give the Alarm to all that need it.

27 Thou oughteſt therefore to have put my Money to the Exchangers, and then at my Coming I ſhould have received mine own with Uſury.

28 Take therefore the Talent from him, and give it unto him which hath Ten Talents.

29 For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

30 And caſt ye the unprofitable Servant into outer Darkneſs: there ſhall be weeping and gnaſhing of Teeth.

IMPROVEMENT.

WHAT can excite us to a becoming Care and Activity in the Duties of Life, if we are deaf to thoſe various and important Motives, which this excellent *Parable* ſuggeſts? We have each of us received our *Talents*, whether *Five*, or *Two*, or *One*; and if we be *faithful*, it matters not much, under which of theſe Claſſes we fall. Our

Mat. xxv. 15.

Accept-

Acceptance and Reward will be proportionable to our Diligence; nor will any be blamed, becauſe he has not *received Five*, tho' many will be condemned for *neglecting One*. Sect. 165.

Yet a little while, and *our Lord comes to reckon with us*, and even now his Eye is continually upon us. Let us aſk our own Souls, with what Temper, with what Courage, with what Chearfulneſs, ſhall we appear before him? Let us think of *that Appearance* with Awe, but not with Terror. Away with every *unjuſt Thought* and Reaſoning, (with whatever Artifice it be excuſed, with whatever honourable Name it be dignified,) that would repreſent him as *a rigorous and ſevere Maſter*, and produce a ſervile Dread, which would cut the Sinews of Induſtry, and ſink the Soul into a ſullen negligent Deſpair. Ver. 19. Ver. 24.

Whatever our particular Snares in Life may be, let us think of the *Doom* of the *ſlothful Servant*, to awaken our Souls, and to deter us from every Degree of Unfaithfulneſs. And, on the other hand, let us often reflect on that unutterable Tranſport, which will overflow the Breaſt of every real *Chriſtian*, when his gracious *Maſter* ſhall condeſcend, in ſo honourable a Manner, to commemorate his honeſt, tho' feeble Attempts of Service; and ſhall ſay, *Well done, thou good and faithful Servant: Thou haſt been faithful in a few Things, I will make thee Ruler over many Things: Enter thou into the Joy of thy Lord!* May *that Joy* be the great Object of our Hopes and Purſuits! and may our daily Care in the Improvement of every *Talent* lodged in our Hands, be a Token to us, that it will be ſure, and great! Ver. 30. Ver. 21, 23.

SECT. CLXVI.

CHRIST *concludes this important Diſcourſe, with a plain and affecting Deſcription of the* Laſt Judgment, *and of the different Sentences then to be paſſed, and executed, on the Righteous, and the Wicked.* Mat. XXV. 31, *to the End.*

MAT. XXV. 31.

WHEN the Son of Man ſhall come in his Glory,

MAT. XXV. 31.

OUR Lord having hitherto deſcribed his laſt Coming in a Parabolical Manner, thought it proper to conclude his Diſcourſe with a plainer Account of it, which might ſerve as a Key to many preceding Paſſages; and he added, *When* that great and illuſtrious Perſon, whom you have ſo often heard of, and ſo well known, by the Title of Sect. 166. Mat. XXV. 31.

Sect. 166. Mat. XXV. 31.

of *the Son of Man, ſhall come in* all *his* final *Glory (a)*, in the moſt publick Honours of his Mediatorial Kingdom, to which all Things ſhall then be compleatly ſubjected; (1 Cor. xv. 25, 28.) *and all the Holy Angels*, who have long been ſubjected to him as his miniſtring Servants, ſhall come *with him*; *then ſhall he ſit upon his glorious* and majeſtic *Throne*, conſpicuous in the Eyes of the

ry, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory.

32 whole World, as the univerſal Judge. *And all the Nations* of Men, who have lived on Earth from the remoteſt Ages of Time, *ſhall be aſſembled before him (b)*; *and he ſhall ſeparate them from each other*, according to their different Characters, which he moſt perfectly knows, with as much Eaſe *as a Shepherd ſeparates the Sheep* which belong to his Flock, *from the Goats* which may be mingled with them, and places them in diſtinct

32 And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats:

33 Companies. *And he ſhall ſet the Sheep*, that is, the Righteous, whom he will own as ſuch, and whoſe Characters reſemble the Innocence, Meekneſs, and Uſefulneſs of that Animal *on his Right Hand*, in Token of his Favour to them, and of the farther Honours he will beſtow upon them: *But the Goats*, that is, the Wicked, who are ſo offenſive to him, that they may juſtly be repreſented by Goats, he ſhall place *on* [*his*] *Left*, to intimate his Diſpleaſure againſt them, and their final Removal from amongſt his People; nor ſhall the haughtieſt and mightieſt Sinner be able to reſiſt that Appointment, by which he is in this Situation

33 And he ſhall ſet the Sheep on his Right Hand, but the Goats on the Left.

(*a*) *When the Son of Man ſhall come in his Glory.*] If we obſerve the Correſpondence between theſe Words, and thoſe in *Chap.* xxiv. 30, 31. *(pag.* 389.*)* it may ſeem probable, that *Chriſt* intended to teach his Diſciples, to conceive of his *firſt Coming* to the Deſtruction of *Jeruſalem*, as a Kind of Emblem of his *final Appearance* to *Judgment*; and conſequently it will authoriſe us to uſe ſome of the Texts in the former *Chapter*, when diſcourſing of that great and important *Day*.——I hope every Reader will obſerve, with what Majeſty and Grandeur *our Lord* ſpeaks of himſelf in this *Section*, which is one of the nobleſt Inſtances of the *true Sublime*, that I have any where read; and indeed few Paſſages even in the Sacred Writings themſelves ſeem to equal it. Methinks we can hardly read it, without imagining ourſelves before the awful Tribunal it deſcribes.

(*b*) *All the Nations ſhall be aſſembled before him.*] Had the Notion which prevailed among ſome later *Jews*, that the *Gentiles* ſhould have *no Part* in the *Reſurrection*, been as old as *our Lord*'s Time, theſe Words might have been underſtood as a direct intended Oppoſition to it.

(*c*) Nor

Situation to await his Sentence (*c*). (Compare Ezek. xxxiv. 17, 18.) Sect. 166. Mat. XXV. 34.

34 Then ſhall the King ſay unto them on his Right Hand, Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World:

Then, when by the Miniſtry of the Angelic Attendants they are thus ſeparated from each other, *the* great *King* of Glory and of Grace, who preſides over this grand Solemnity, *ſhall* with the moſt condeſcending Indearment *ſay to them on his Right Hand, Come, ye bleſſed* and favourite People *of my Father*, approach yet nearer to me, that having been Aſſeſſors with me in what yet remains of this Day's awful Proceedings, (1 Cor. vi. 2, 3.) you may go in with me, to *inherit the Kingdom* of Holineſs, Glory, and Joy, which was *prepared for you from the Foundation of the World* in the Divine Purpoſe and Decree.

35 For I was an hungred, and ye gave me Meat: I was thirſty, and ye gave me Drink: I was a Stranger, and ye took me in:

And I am now deſcended to receive you to this Kingdom with all theſe publick Marks of Approbation and Honour; *for* I well remember your good Deeds in the Days of your Fleſh, and felt my own Bowels refreſhed by them, when *I was hungry, and ye gave me* [*Food*] *to eat*; when *I was thirſty, and ye cauſed me to drink*; when *I was a Stranger, and ye took me in* like one of your own Families;

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in Priſon, and ye came unto me.

When [*I was*] *naked, and ye clothed me*; when *I was ſick, and ye looked after me* (*d*); when *I was* ſhut up *in* the Solitude, Confinement, and Affliction of a *Priſon, and ye came* kindly *to* condole with *me* in my Sufferings, and to relieve my Neceſſities there.

37 Then ſhall the Righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee?* or thirſty, and gave *thee* Drink?

Then ſhall the Righteous in humble Amazement be ready to *anſwer him and ſay, Lord, when did we* ever *ſee thee hungry, and fed* [*thee?*] *or thirſty, and cauſed* [*thee*] *to drink?*

Or

(*c*) Nor ſhall the haughtieſt Sinner &c.] I can imagine no more magnificent Image than this; the aſſembled World diſtinguiſhed with ſuch unerring Penetration, and diſtributed into Two grand Claſſes, with as much Eaſe, as *Sheep* aud *Goats* are ranged by *a Shepherd* in different Companies.——The Propriety, with which *our Lord* ſpeaks of himſelf in the following Words, by the Title of *the King*, is very obſervable; and it adds unutterable Beauty to the condeſcending Words, he is repreſented as ſpeaking on this great Occaſion.

(*d*) *I was ſick, and ye looked after me.*] This ſeems the exact Senſe of ἐπεσκέψασθε με, which in general ſignifies, to *take the Overſight and Care* of any thing, that requires diligent Inſpection and Attendance; (compare *Jam.* i. 27. and *Elſner, Obſerv. Vol.* i. *pag.* 117.) and it ſtrongly intimates, that ſuch an Attendance on the Poor in their Illneſs, is a very acceptable Charity: And this is what many may have an Opportunity of doing, who have very little Money to ſpare.

Sect. 166. Mat. XXV. 38, 39.

Or when did we ever *ſee thee a Stranger, and took [thee] in? or naked, and clothed [thee?] Or when did we* ever *ſee thee ſick, or in Priſon, and came to thee* for thy Relief? We never ſaw thee, bleſſed Lord, in ſuch Circumſtances of Diſtreſs, nor ever had an Opportunity of ſhewing any ſuch Kindneſs to thee, that thou ſhouldſt now diſtinguiſh us in ſuch a Manner, and ſpeak ſo honourably of the Service we have done thee.

38 When ſaw we thee a Stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in Priſon, and came unto thee?

40 *And the King anſwering* with renewed Condeſcenſion from his exalted Throne, *ſhall* not diſdain to *ſay unto them*, I well know that ye abounded in ſuch kind and compaſſionate Actions to the neceſſitous and afflicted Saints around you; and *verily I ſay unto you, In as much as ye did [it] unto one of the leaſt* and pooreſt *of theſe my* dear *Brethren*, who now ſtand with you in this happy Company, *ye* in effect *did [it] to me (e)*: And I declare it in the Face of all the World, that I take, and reward it, as if I had been relieved in Perſon, and joyfully welcome you to that bleſſed World, where you ſhall be for ever reaping the Harveſt of theſe Labours of Love.

40 And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my Brethren, ye have done *it* unto me.

41 And *then*, when his faithful Servants are thus acquitted and honoured, *he ſhall* turn and *ſay alſo to them on the Left Hand; Depart from me, ye curſed* and deteſtable Creatures, *into the* Agonies of that *everlaſting* and unquenchable *Fire*, which was originally *prepared for the Devil and his Angels (f)*, whoſe Companions you muſt for ever be in the Regions of Horror and Deſpair. And ye cannot but know in your own Conſciences, that ye well deſerve it; *for I was hungry, and ye did not give me* ſo much as Bread *to eat*; *I was thirſty, and ye did not give me* ſo much as Water *to drink*; *I was* wandering among you

41 Then ſhall he ſay alſo unto them on the Left Hand, Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels:

42 For I was an hungred, and ye gave me no Meat: I was thirſty, and ye gave me no Drink:

43 I was a Stranger, and ye

(e) *Ye did it to me.*] That *Alms-deeds* ſhould be remembered with peculiar Regard in the *Day of Judgment*, was a Notion that early prevailed among the *Jews*; as appears by the *Chaldee Paraphraſe* on *Eccleſ.* ix. 7. which bears a remarkable Reſemblance to theſe Words of *Chriſt*, and might perhaps be an Imitation of them. See *Mede's Works, pag.* 81.

(f) *Prepared for the Devil and his Angels.*] There is a remarkable Difference between *our Lord's* Expreſſion *here*, and *ver.* 34. *The Kingdom* is ſaid, to have been *prepared for the Righteous from the Foundation of the World: The everlaſting Fire* is not ſaid, to have been *prepared for the Wicked*, but *for the Devil and his Angels.* Compare *Rom.* ix. 22, 23.

(g) *Then*

ye took me not in: naked, and ye clothed me not: ſick, and in Priſon, and ye viſited me not.

you as *a* poor helpleſs *Stranger, and ye did not take me in* among your Domeſticks and Gueſts; I was *naked, and ye did not clothe me*; I was *ſick, and in Priſon, and ye did not look after me*, or do any thing for my Relief.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a Stranger, or naked, or ſick, or in Priſon, and did not miniſter unto thee?

Then ſhall they alſo anſwer and ſay unto him (g), 44 *Lord*, we are ſurprized at ſo ſtrange a Charge, and cannot apprehend ourſelves liable to it; for *when did we* ever *ſee thee hungry, or thirſty, or a Stranger, or naked, or ſick, or in Priſon, and did not* to the beſt of our Abilities *miniſter to thee?* If we had ever ſeen thee in Diſtreſs, we would not have neglected to relieve thee; but we had never any Opportunity of doing it.

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

And *then ſhall he anſwer them, ſaying, Verily I ſay unto you*, and declare it in the moſt ſolemn Manner, that *in as much as ye did* [*it*] *not to one of the leaſt of theſe* once neceſſitous, tho' now triumphant Saints, who dwelt among you on Earth, and needed your Aſſiſtance, *ye did* [*it*] *not to me*; and I juſtly thought myſelf neglected and injured, when you ſhut up the Bowels of your Compaſſion towards them. 45

46 And theſe ſhall go away into everlaſting Puniſhment: but the Righteous into Life eternal.

And ſo, to conclude all, *theſe* miſerable Wretches, notwithſtanding all the Excuſes they can urge, *ſhall go away into* a moſt dreadful State of *everlaſting Puniſhment*; *but the Righteous*, thro' the abundant Grace of GOD manifeſted by his Son, ſhall enter *into everlaſting Life (h):* And thus the great Scene ſhall cloſe, in the eternal Happineſs, or Miſery, of every Human Creature, who has ever lived on the Face of this Earth. 46

(g) Then ſhall they alſo anſwer, &c.] Perhaps it may only intimate, this ſhall be the Language of their Hearts, which *Chriſt* perceiving, will reply to it. I ſee no Neceſſity for ſuppoſing, they ſhall actually plead thus. Multitudes will no doubt remember, they have often heard the Anſwer. GOD grant, that none who read it here, may be in the Number of thoſe to whom it will be made!

(h) Everlaſting Puniſhment,——everlaſting Life.] As the *original* Word is the ſame in both Places, I thought it proper to uſe the ſame Word in the *Tranſlation* of both; and miſerable are they, that dare venture their Souls on its ſignifying a *limited Duration* in either.

IMPROVEMENT.

Sect. 166. LET us now behold, with an attentive Eye, and a ſolicitous Heart, *the End of all the Living*; that awful Scene, in which the various Diſpenſations of GOD to Mankind ſhall terminate in the ſolemn Day, *when the Son of Man ſhall come in his Glory*, and *ſit on his* magnificent *Throne. All Nations* and People muſt be *aſſembled before him*; and *we* muſt make up a Part of the Aſſembly. *The Sheep*, and *the Goats*, muſt then be *ſeparated*; and oh my Soul, amongſt which wilt thou then be numbered? Is there an Enquiry, is there a Care, of greater, of equal, of comparable Importance!

Mat. xxv. 31. Ver. 32. Ver. 33.

Let us view the *Sentence* we muſt ſhortly hear, as *He* who will himſelf pronounce it, has been pleaſed to give us a Copy of it. Can we conceive any Thing more dreadful, than *that* which ſhall be addreſſed to *thoſe on the Left Hand?* To be driven from the Preſence of *Chriſt* as *accurſed*, and to be conſigned over to a devouring *Fire!* and this not only to the Tortures of a Moment, or an Hour, (as in ſome painful Executions, that have been known here,) but to *everlaſting Fire*, yea, to Fire *prepared for the Devil and his Angels*, where they will be perpetual Companions, and perpetual Tormentors! Should not the Thought, that he is in Danger, in hourly Danger, of being ſealed up under this Sentence, awaken the moſt ſtupid Sinner, and engage him eagerly to cry out, *What ſhall I do to be ſaved?*——And *on whom* is this Sentence paſſed? Let us attentively obſerve it! Not merely on the moſt groſs and abandoned Sinners; but on thoſe, who have lived in an habitual Neglect of their Duty: Not merely on thoſe, who have ravaged and perſecuted the Saints, (tho' ſurely *their Furnace* will be *heated ſeven Times hotter* than that of others,) but even on thoſe, that have *neglected to relieve them.*

Ver. 41. Ver. 42, 43.

On the other hand, let us ſeriouſly reflect what it will be, to be owned by *Chriſt* before the aſſembled World; and to hear him ſaying, with a ſweet Smile, and with a Voice of Harmony and Love, *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* How infinite is the Love, that prepared that Kingdom for us before we had a Being; how rich the Blood, that purchaſed it; how overflowing the Grace, that beſtows it on ſuch mean, ſuch undeſerving Creatures? *Bleſs the Lord, oh our Souls*, in the Proſpect of it! *Let Men curſe*, oh Lord, if *thou* wilt thus *bleſs*: *(Pſal.* cix. 28.*)* Let them load our Names with Infamy, if thou wilt adorn them with ſuch Glory: Let all the Kingdoms of the Earth, and all the Pomp of them, be deſpiſed and trampled under Foot, when offered as an Equivalent for this infinitely more glorious Kingdom.

Ver. 34.

Let

Let us attentively obſerve *the Character* of thoſe, who are to receive it. They are the uſeful, and the benevolent Souls: Such as have *loved the Lord Jeſus Chriſt*, not only in his Name, and Ordinances, and Promiſes, but have loved him in his Laws, and in *his People* too; and have known him in thoſe humble Forms, in which he has been pleaſed, as it were *by Proxy*, to appear among us. *I was hungry, and ye fed me; thirſty, and ye gave me Drink; &c.* and, *in as much as ye did it to one of the leaſt of theſe my Brethren, ye did it unto me.* Amazing Words! that the *meaneſt Saint* ſhould be owned by the *King of Glory*, as one of *his Brethren.* Irreſiſtible Argument to thoſe, that do indeed believe theſe Words, to ſtir us up to abound *in every good Word and Work!* Under this Impreſſion methinks, inſtead of *hiding ourſelves* from thoſe, who ſhould be to us *as our own Fleſh* by Virtue of our common Union to him, we ſhould not only hearken to their Intreaties, but even *ſearch them out* in thoſe Corners to which modeſt Want may ſometimes retire, and caſt about in our Thoughts, how we may ſecure ſome happy Opportunity of relieving any poor *Saint, for their Sakes*, and *for their Maſter's*, and even *for our own.* What if *Chriſt* came to us in Perſon, as a poor helpleſs *Stranger?* What if we ſaw him *deſtitute of Food* and *Raiment*, or any other Neceſſaries of Life? Should we not contend for it as an Honour, which of us ſhould *receive him into our Houſes*, which of us ſhould *entertain him at our Table*, which of us ſhould even ſtrip ourſelves of *our Clothing* to give it him? And yet he tells us, that he is in effect with us *in his poor Members*; and we invent a thouſand cold Excuſes for neglecting to aſſiſt him, and ſend our compaſſionate *Saviour* away empty. Is this the Temper of a *Chriſtian?* Is this the Temper in which we ſhould wiſh to be found at the Judgment Day?

Sect. 166. Ver. 35, 36. Ver. 40.

But *we know not Chriſt* in this Diſguiſe. Neither did theſe unhappy Creatures *on the Left Hand* know him: They are ſurprized to be told of ſuch a Thing; and yet are repreſented, as periſhing for it. Away therefore with all *thoſe religious Hopes*, (vainly ſo called,) which leave the Heart hardened, and the Hand contracted from good Works! *If we ſhut up the Bowels of Compaſſion from our Brethren, how dwelleth the Love of GOD in us? (1 John iii. 17.)* Or to what doth *the Love of Chriſt conſtrain* us, if it be not to the Exerciſe of Gratitude to him, and the Offices of chearful and active Friendſhip to thoſe, whom he now owns as *his Brethren*, and whom he will not be aſhamed to call ſo in the Midſt of his higheſt Triumph? *Bleſſed Jeſus*, how munificent art thou! and what a Fund of *Charity* didſt thou lay up in the very Words which are now before us! In all Ages ſince they were ſpoken, how many *Hungry* haſt thou *fed*, how many *Naked* haſt thou *clothed*, how many calamitous Creatures haſt thou *relieved* by them! May they be written deep on our Hearts, that the Joy with which we ſhall finally meet thee, may be increaſed by the happy Effect of this Day's Meditation!

Ver. 44, 45.

SECT.

SECT. CLXVII.

The Jewiſh Rulers *contrive how they might take* CHRIST, *and* Judas *agrees with them to deliver him privately into their Hands.* Mat. XXVI. 1,---5. 14,--16. Mark XIV. 1, 2. 10, 11. Luke XXI. 37, *to the End.* XXII. 1,---6.

LUKE XXI. 37.

Sect. 167. Luke XXI. 37. THUS our Lord ended his Diſcourſes on this Subject, on the Third Day of the Week in which he ſuffered; *and* thus he was generally employed from the Time of his publick Entry into Jeruſalem to his laſt Paſſover: *He was teaching by Day in the Temple, and at Night he went out* of the City, *and lodged at the Mount called* [*the Mount*] *of Olives*; in the Neighbourhood of which Bethany lay; and in the Retirements of which, particularly in the Garden of Gethſemane, he often ſpent a conſiderable Part of the Night; being deſirous to ſecure that only Seaſon of Solitude, that he might prepare himſelf for his approaching Sufferings by a proper
38 Series of extraordinary Devotion. And as ſoon as it was Light he returned to the City; *and all the People came early in the Morning to him in the Temple, that they might hear him*; and he was ſolicitous not to loſe any Time, that might be improved for ſo profitable a Purpoſe.

Luke XXII. 1. *Now* it may not be improper here to obſerve, the *the* yearly *Feaſt of unleavened Bread, which was* commonly *called the Paſſover, drew near*, [*and*] *was* celebrated *Two Days after* our Lord had delivered the Prophecies and Admonitions ſo largely recorded above (*a*).

Mat. XXVI. 1. *And it came to paſs*, that *when Jeſus had finiſhed all theſe Diſcourſes*, and the appointed Hour

LUKE XXI. 37.

AND in the Day-time he was teaching in the Temple, and at Night he went out, and abode in the Mount that is called *the Mount* of Olives.

38 And all the People came early in the Morning to him in the Temple, for to hear him.

LUKE XXII. 1. Now the Feaſt of unleavened Bread drew nigh, which is called the Paſſover, [*and* was after two Days.] [MARK XIV. 1.—]

MAT. XXVI. 1. And it came to paſs, when Jeſus had

(*a*) *Two Days after.*] I apprehend that the preceding Diſcourſes (from *Sect.* 151.) were delivered on the *Tueſday* of the Week in which he ſuffered; and he probably uttered the following Words *that Evening*, which was juſt *Two Days* before the *Paſchal Lamb* was eaten. ——I do not find, that any of the Tranſactions of the *Wedneſday* are recorded, beſides the general Account given above.

(*b*) *One*

had finiſhed all theſe Sayings, he ſaid unto his Diſciples,

2 Ye know that after Two Days is *the Feaſt of* the Paſſover, and the Son of Man is betrayed to be crucified.

Hour for his Sufferings was now at hand, *he ſaid* Sect. 167.
to his Diſciples, Ye know that after Two Days Mat. XXVI.
the Paſſover cometh, and the Son of Man is then 2.
to be *betrayed*, that according *to* what I have often told you, (Mat. xvi. 21. and xx. 18, 19.) he may *be crucified* by ſinful Men: Prepare yourſelves therefore for that trying Seaſon, that you may not be hurried into any Thing which you may afterwards have Reaſon to repent.

3 Then aſſembled together the Chief Prieſts, and the Scribes, and the Elders of the People, unto the Palace of the High-Prieſt, who was called Caiaphas; [MARK XIV.—1.—LUKE XXII. 2.—]

Then that very Evening *the Chief Prieſts* of 3
every Claſs, *and* others employed in diſtinguiſhed Services in the Temple, together with *the Scribes, and the* other *Elders of the People*, who were Members of the grand Sanhedrim, *aſſembled together*, not indeed in the Temple, where they uſually met, but *at the Palace of the High-Prieſt, who was* then *called Caiaphas*; (as was obſerved before, John xi. 49. pag. 260.)

4 And conſulted [how] they might take Jeſus by Subtilty, [and put him to Death.] [MARK XIV.—1. LUKE XXII.—2.—]

And there 4
they entered into a ſecret Conſpiracy, and *conſulted how they might* privately *take Jeſus by* ſome *Artifice*, without giving an Alarm to his Friends, *and* might *put him to Death* as ſoon as poſſible, which one Way or other they were determined to do.

5 But they ſaid, Not on the Feaſt-*Day*, leſt there be an Uproar among the People: [LUK. for they feared the People.] [MARK XIV. 2. LUKE XXII.—2.]

But they had ſuch an Apprehenſion of 5.
his Intereſt in the People, that ſome of them were rather for delaying it, and *ſaid*, It will be more adviſable to wait till after the Paſſover, and *not* to attempt to ſeize him *at the Feaſt*, while there is ſuch a Concourſe in the City from all Parts; *leſt* the Deſign that we have formed againſt him ſhould be diſcovered, and conſidering how popular he is, *there ſhould be a Tumult* raiſed *among the People*, either to reſcue him from our Hands, or to revenge his Death. Such were the cautious Sentiments of ſome among them; *for they feared the People:* But others puſhed the Matter on with greater Forwardneſs and Zeal, and were by no means for deferring it; to which at length the reſt agreed, upon finding a more favourable Opportunity than they expected, offering itſelf thro' the Treachery of Judas.

LUKE XXII. 3. Then entred Satan into Judas ſirnamed Iſcariot, being [one] of

For *then*, juſt at that very Juncture of Time, Luke XXII.
Satan, by Divine Permiſſion, *entered into Judas*, 3.
who was alſo called Iſcariot, and was (as we obſerved

Sect. 167. ſerved before,) *one of the Number of the Twelve* Apoſtles, who were choſen by our Lord from the reſt of his Diſciples, to the moſt honourable Truſt, as well as the moſt indearing Intimacy *(b)*: And as this malignant Spirit had before ſuggeſted to him the horrid Deſign of betraying his Maſter, he now ſtrongly impreſſed his Mind, that during his Retirement he might eaſily find a convenient Time for executing it, and might be well rewarded for it by the Rulers of the Jews. *And* under this Impreſſion *he* immediately *went away* from Chriſt and his Company to the Houſe of Caiaphas, whom he knew to be a moſt inveterate Enemy to his Maſter; *and* having found Means of introducing himſelf, and communicating his general Deſign, he *converſed with the Chief Prieſts and Captains* of the Temple, who were not yet gone away, and deliberated *how he might* with the greateſt Convenience and Security *betray him unto them.* *And* as the ſordid Wretch propoſed it with a covetous View, before he would come to any Agreement with them, he *ſaid* without the leaſt Appearance of Shame or Remorſe, *What are you willing to give me, and I will* undertake to *deliver him to you,* at a Time and Place in which you may ſecure him without giving any publick Alarm?

Luke XXII. 3.

4

Mat. XXVI. 15.

Mark XIV. 11. *And when they heard* his Propoſal, they thought [*it*] very practicable; and *they were glad* of ſo unexpected an Event, to facilitate their Meaſures; *and* therefore readily *promiſed* in general *to give him* a Sum of *Money* as a Reward for that Service; *and* at laſt *they* expreſsly *agreed with him for Thirty Pieces of Silver* (*c*), which was the Price to be paid for a Slave who had been ſlain: (See Exod. xxi. 32.) And as they propoſed it to expreſs their Contempt of Jeſus, ſo GOD permitted Judas, covetous

of the Number of the Twelve: [MAT. XXVI. 14.—MARK XIV. 10.—]

4 And he went his Way, and communed with the Chief Prieſts and Captains, how he might betray him unto them: [MAT. XXVI. —14. MARK XIV.—10.]

MAT. XXVI. 15.—And ſaid *unto them,* What will ye give me, and I will deliver him unto you?

MARK XIV. 11.—And when they heard *it,* they were glad, and promiſed to give him Money. [And they covenanted with him for Thirty Pieces of Silver.] [MAT. XXVI.—15. LUKE XXII. 5.]

(b) One of the Number of the Twelve &c.] This was a Circumſtance of ſuch high Aggravation, that it is obſervable, each of the *Evangeliſts* hath marked it out in this View. Compare with theſe Places *John* vi. 71. *Vol.* i. *pag.* 515.

(*c*) *Thirty Pieces of Silver.*] A Slave was rated by the Law at *Thirty Shekels of Silver,* which, if we reckon them at *Half a Crown,* (which was ſomething more than their real Value,) amounted to no more than *Three Pounds Fifteen Shillings* of our Money; *a goodly Price that he was prized at of them.* *Zech.* xi. 13.

covetous as he was, to acquiesce in that mean and trifling Sum, (tho' he might easily have raised it higher,) that the Prophecy might be fulfilled in which it was particularly specified. (See Zech. xi. 12, 13.) Sect. 167. Mark XIV. 11.

LUKE XXII. 6. And he promised, and [from that Time] sought Opportunity to betray him unto them in the Absence of the Multitude. [MAT. XXVI. 16. MARK XIV.—11.]

And he promised to take a punctual Care in the Affair: *And* accordingly *from that Time* he diligently *sought* a proper *Opportunity to betray him unto them*, that they might come upon him privately, and apprehend him *in the Absence of the Multitude:* Nor was it long before this happened, as we shall quickly relate in its Place. Luke XXII. 6.

IMPROVEMENT.

WE see with what unremitting Vigour the great *Author and Finisher of our Faith* pressed forward *towards the Mark*, and how he quickened his Pace, as he *saw the Day approaching*; spending in Devotion the greatest Part of *the Night*, which succeeded to his most laborious Days, and resuming his Work *early in the Morning?* How much happier were *his Disciples* in these early Lectures, than the Slumbers of the Morning could have made them on their Beds? Let us not scruple to deny ourselves the Indulgence of unnecessary Sleep, that we may come *Morning after Morning* to place ourselves at his Feet, receiving the Instructions of his Word, and seeking those of his Spirit. *Luke* xxi. 37. Ver. 38.

But while his gracious Heart was thus intent on doing Good, *the Chief Priests and Rulers of the People* were no less intent on Mischief and Murther. They *took Counsel together, how they might put him to Death:* They set upon his Head *the Price of a Slave*, and find *an Apostle* base enough to accept it. Blush, *oh ye Heavens*, to have been Witness to this; and be ashamed, *oh Earth*, to have supported so infamous a Creature! Yet this was the Man, who but a few Days before was the foremost to appear as an *Advocate for the Poor*, and to censure the pious Zeal of *Mary*, which *our Lord* vindicated and applauded. (*John* xii. 4,——8. *pag.* 285.) *Mat.* xxvi. 3, 4. Ver. 14, 15.

Let the fatal Fruits of his covetous Disposition, instigated by *Satan*, be marked with Abhorrence and Terror; and if we see this base Principle harboured in the Breasts of those, who call themselves the *Disciples* and *Ministers of Christ*, let us not wonder, if by GOD's righteous Judgment they are given up to those Excesses of it, which bring upon them lasting Infamy and endless Perdition. *Luke* xxii. 3, 4, 6.

SECT. CLXVIII.

CHRIST *having directed his Diſciples where to prepare the Paſſover for him, comes to* Jeruſalem *for the laſt Time before his Death, and ſits down with them to the Celebration of it.* Mat. XXVI. 17,——20. Mark XIV. 12,——17. Luke XXII. 7,——18. John XIII. 1.

LUKE XXII. 7.

Sect. 168. Luke XXII. 7.

NOW after this infamous Bargain, which Judas made with the Chief Prieſts to betray into their Hands his innocent and Divine Maſter, on the Fifth Day of the Week before the Evening drew on, when *the Firſt Day of unleavened Bread came* (*a*), *in which*, according to the Precept of the Law, which had expreſsly limited the Time of it, *the Paſſover muſt be killed*, or the Paſchal Lamb be ſlain, in Commemoration of the Iſraelites being preſerved from the deſtroying Angel, and delivered out of Egypt, Jeſus determined to keep

8 the Paſſover with his Diſciples. *And* that he might celebrate it with them in a regular and exact Manner, *he ſent Two of his Diſciples, Peter and John*, from the Place where he had ſpent the Night before in Retirement with them, *and ſaid*, Go to Jeruſalem, *and prepare the Paſſover for us, that we may* once more *eat* [*it*] together.

9 *And they ſaid to him*, Lord, we are ready to perform the Charge, and only deſire thou wouldſt be pleaſed more particularly to tell us, *Where*, or at what Houſe, *wilt thou have us go and prepare for thy eating the Paſſover* with us?

And

LUKE XXII. 7.

THEN came the [firſt] Day of unleavened Bread, when the Paſſover muſt be killed. [MAT. XXVI. 17.—MARK XIV. 12.—]

8 And he ſent [Two of his Diſciples,] Peter and John, ſaying, Go and prepare us the Paſſover, that we may eat. [MARK XIV. 13.—]

9 And they ſaid unto him, Where wilt thou that we [MAR. go and] prepare [for thee to eat the Paſſover?] [MAT. XXVI.—17. MARK XIV.—12.]

(*a*) *The Firſt Day of unleavened Bread came.*] There is no Room to queſtion, that the Time when *Chriſt* ſent his Diſciples to *prepare the Paſſover*, was on the *Thurſday* of the Week in which he ſuffered; and tho' *the Firſt Day of unleavened Bread* moſt ſtrictly ſo called, was the *Fifteenth Day* of *Niſan*, and began with the *Evening* that the Paſſover was eaten; yet it is not improbable, that the *Evangeliſts* might ſometimes ſpeak according to the uſual Way of reckoning *Days* among other Nations; and ſo, as the Uſe of *Leaven* among them was to ceaſe by *Sun-ſet* at fartheſt, and they were obliged to eat their *Supper*, which was the chief Meal, with *unleavened Cakes*, it might naturally enough be called by this Name.

(*b*) *A*

Sect. 168.

Luke XXII. 10.

10 And he ſaid unto them, [Go into the City to ſuch a Man, *and*] behold, when ye are entred into the City, there ſhall a Man meet you, bearing a Pitcher of Water; follow him into the Houſe where he entreth in. [MAT. XXVI. 18.—MARK XIV.—13.]

11 And [MAR. whereſoever he ſhall go in] ye ſhall ſay unto the Good-Man of the Houſe, The Maſter ſaith unto thee, [My Time is at hand, I will keep the Paſſover at thy Houſe,] where is the Gueſt-Chamber where I ſhall eat the Paſſover with my Diſciples? [MAT. XXVI.—18. MARK XIV. 14.]

12 And he ſhall ſhew you a large upper Room furniſhed [and prepared:] there make ready [for us.] [MARK XIV. 15.]

And he ſaid to them I will give you a Sign, which ſhall put the Matter out of Doubt: *Go* directly *into the City*, [*and*] *behold, as ſoon as* ever *you are entered into it, a Man will meet you* in the Street *carrying a Pitcher of Water* in his Hand; *follow him* immediately *into the Houſe where he enters*; for I know it will be a Place very fit for our Accommodation *(b)*. *And whereſoever he* 11 *goes in, you ſhall ſay to the Maſter of the Family*, We are come to thee with a Meſſage from Jeſus *the Teacher*, and he *ſays to thee* by us, *My Time is* now *near (c)*, and before I make my laſt Removal, *I will celebrate the Paſſover at thy Houſe: Where* then *is the Dining-Room?* or what convenient Chamber haſt thou to ſpare, *where I may* come and *eat the Paſſover with my Diſciples*, and be ſecure from the Interuption of any other Company? *And* upon this *he will* take you up 12 Stairs, and *ſhew you a large upper Room*, which will conveniently hold us all; and you will find it *furniſhed* will all proper Utenſils, *and prepared* by all neceſſary Circumſtances of Purification of every Kind, ſo as to be, on the whole, in very good Order: *There* provide the unleavened Bread, the Lamb, and the bitter Herbs, and *make* all Things *ready for us* againſt the Time of our Coming; for we ſhall be able to find the Houſe without any Direction from you *(d)*.

And

(b) A Man will meet you, &c.] As *Samuel*, having anointed *Saul*, for the Confirmation of his Faith gave him ſeveral *Predictions*, relating to ſome very contingent Occurrences he was to meet with in his Journey: (See 1 *Sam.* x. 2,——7.) So *our Lord* ſeems by theſe *Predictions* to have intended the ſame with regard to *his Diſciples*, and alſo to give them a moſt important Hint, that he foreſaw all the particular Circumſtances, which were to befal him at *Jeruſalem*, when he went up thither for the next, and laſt Time, before his Sufferings.——The ſending them to *Jeruſalem* in this Manner ſeems to intimate, that he did not go thither himſelf that Morning; ſo that it is very probable he ſpent moſt of the Day in Retirement for Meditation and Prayer.

(c) *My Time is near.*] Every Body knew that *the Time* for eating *the Paſſover* was *near*; ſo that theſe Words muſt be ſuppoſed to have a further View. And I am therefore ready to believe, that the Owner of this Houſe, to whom *our Lord* ſent this Meſſage by the Name of *the Teacher*, might be a Perſon, who (tho' unknown to *Peter* and *John*,) was in his Heart at leaſt *a Diſciple of Chriſt*; and *our Lord* might give this Intimation, that it was to be a Time of more than ordinary Importance to him, that it might be ſome ſecret Support to this Man's Faith, under that violent Shock it was to receive by his approaching Sufferings.

(d) We ſhall be able to find the Houſe &c.] The ſame *Prophetic Gift*, which enabled *Chriſt* to predict theſe Circumſtances, would, no doubt, guide him thither; and it is a beau-

Sect. 168. Mark XIV. 16. *And* after he had given theſe particular Inſtructions to *his* Two *Diſciples*, they *went out* from thence, *and came into the City, and found* the Man carrying the Water, whom they followed into a Houſe, where there was, juſt *as he had ſaid to them*, a commodious Dining-Room at Liberty, and well furniſhed: *And* as the Maſter of the Houſe was free to let them have it, *they did as Jeſus had appointed them, and made the Paſſover ready* againſt the Time when he ſhould come to eat it.

MARK XIV. 16. And his Diſciples went forth, and came into the City, and found as he had ſaid unto them: and they [did as Jeſus had appointed them, and] made ready the Paſſover. [MAT. XXVI. 19. LUKE XXII. 13.]

17 *And in the Evening, when the* proper *Hour* for eating the Paſſover *was come, he came* directly to the Houſe where his Meſſengers were, *and ſate down* to the Table *with* all *the Twelve Apoſtles* around him, to taſte (according to the Uſage of thoſe Days,) the unleavened Bread, and the bitter Herbs, before the Lamb was ſerved up (*e*).

17 And in the Evening [LUK. when the Hour was come,] he cometh, [*and* ſat down] with the Twelve [LUK. Apoſtles.] [MAT. XXVI. 20. LUKE XXII. 14.]

John XIII. 1. *Now* it is here to be obſerved, that *before* he began to eat *the Feaſt of the Paſſover, as Jeſus knew that his Hour was come, when he ſhould depart from this* calamitous *World*, in which he had ſojourned for a while, to return *to the* Boſom of the *Father*, in which he originally dwelt; he was ſolicitous to order every Circumſtance of his Conduct in this laſt Intercourſe with his Diſciples, ſo as might moſt

JOHN XIII. 1. Now before the Feaſt of the Paſſover, when Jeſus knew that his Hour was come, that he ſhould depart out of this World unto the Father, having

tiful Modeſty in the *Sacred Hiſterian* only to hint obliquely at it; but I apprehend it the Part of a *Paraphraſt*, to ſet theſe Particulars in a fuller and ſtronger Light.

(*e*) To taſte the unleavened Bread, &c.] I muſt here intreat my Reader, if he has an Opportunity, to conſult *Ainſworth*'s excellent *Note* on *Exod.* xii. 8. where he has collected from authentic *Jewiſh Writers* the beſt Account I have any where ſeen in ſo little Room, of the various *Ceremonies* with which *the Paſſover* was eaten, by which the ſubſequent Story is greatly illuſtrated. Among others the following Circumſtances ſhould be recollected:—That the Maſter of the Family began the Feaſt with *a Cup of Wine*, which, having ſolemnly *bleſſed*, *i. e.* having adored the Name of GOD over it, he *divided* among the Gueſts; (*Luke* xxii. 17.) and afterwards waſhed his Hands:——Then the Supper began with the *unleavened Bread* and *bitter Herbs*, which when the Maſter and the reſt of the Company had taſted, one of the younger Perſons preſent, generally a Child, aſked the Reaſon of what was peculiar in that Feaſt, (according to *Exod.* xii. 26.) which introduced the *Haggadah*, *i. e.* the *Shewing forth*, or Declaration of it; (in Alluſion to which we read of *ſhewing forth the Lord's Death:* 1 *Cor.* xi. 26.)——Then the Maſter roſe up, and took another *Cup*, and waſhed his Hands again, before *the Lamb* was taſted: And in this Interval, I ſuppoſe, *Chriſt* alſo *waſhed the Feet* of his Diſciples:——Then after *eating the Paſſover*, followed another *Cup*, which, after having delivered to each a Piece of Bread, was the *Sacramental Cup* at this Supper:——Then after ſome pious and friendly Diſcourſe, the whole Family, after having drank at leaſt a *fourth Cup*, ſang ſome *Pſalms* of Praiſe; and ſo the Solemnity ended.——Agreeable to this is the Account given in *The Religious Ceremonies of all Nations*, *Vol.* i. *pag.* 215,—217.

(*f*) He

having loved his own, which were in the World, he loved them unto the End.

2. p. 423

moſt effectually promote their Edification and Comfort, and make it clearly manifeſt, that *having always tenderly loved his own that were in the World, he loved them* in the moſt perfect Manner, even *to the End* of his Life *(f)*, and would decline nothing which might be for their Advantage. Sect. 168. John XIII. 1.

LUKE XXII. 15. And he ſaid unto them, With Deſire I have deſired to eat this Paſſover with you before I ſuffer.

And to expreſs the Fervency and Strength of this Affection, *he ſaid to them*, as they ſate together before Supper was brought in, I aſſure you, that *I have moſt earneſtly deſired to eat this Paſſover with you*, tho' I know it will be the Laſt I ſhall celebrate with you, and we ſhall riſe from it but a few Hours *before I* am to *ſuffer* from mine Enemies the moſt cruel Inſults, and Torments, which ſhall end in my Death: Yet ſuch is my Love to my People, and ſuch my Deſire to glorify my Heavenly Father, that no Paſſover was ever ſo welcome to me as this: Luke XXII. 15.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of GOD.

For now I ſee the Days of my Humiliation almoſt finiſhed; and *I ſay unto you, that* after this *I will not* celebrate any other Paſſover with you, nor *eat of it any more, till it be fulfilled in the Kingdom of GOD*, or till the Inſtitutions of the Goſpel ſhall have perfected thoſe of the Law, and the Ordinances of both are ſuperſeded by the more perfect Enjoyments of the Heavenly World. 16

17 And he took the Cup, and gave Thanks, and ſaid, Take this, and divide *it* among yourſelves.

And then *having took the Cup*, with which it was uſual for them to begin the Feaſt, *he gave Thanks* to GOD for the Redemption of Iſrael, in Commemoration of which the Paſſover was inſtituted, and for giving them this Opportunity of celebrating this holy Banquet together; *and* then *ſaid, Take this* Cup, and let it go round, *and divide* [*it*] *among yourſelves*, and bleſs the GOD of your Fathers. 17

18 For I ſay unto you, I will

And ſee that you do it with 18

a

(f) He loved them to the End.] I ſhall afterwards hint at my Reaſons, for agreeing with thoſe *Criticks*, who place the Story of *Chriſt's waſhing his Diſciples Feet*, at the Beginning of the *Paſchal Supper*, rather than a Night or two before.——At preſent I would only obſerve, that *this Verſe* ſeems intended by *John* to introduce, not merely the Story which immediately follows it, but the whole Account of *Chriſt*'s Behaviour to his Friends in theſe laſt Scenes of his Life: And therefore, as he prefixes it to the firſt Circumſtance that he has mentioned of this *Paſſover*, I apprehend it proper to begin the whole Story with it; eſpecially ſince the Words which I have placed next after it, are full of that *Love*, which he expreſſed to them even to the laſt.

Sect. 168. a Devotion ſuitable to the diſtinguiſhed Solemnity which you have now before you: *For I ſay unto you, that* after what paſſes this Evening, *I will not drink* any more with you *of the Fruit of the Vine, until the Kingdom of GOD come*, and that compleat and ſpiritual Redemption which is typified by this Ordinance ſhall be fulfilled and perfected.

Luke XXII. 18.

will not drink of the Fruit of the Vine, until the Kingdom of GOD ſhall come.

IMPROVEMENT.

Luke xxii. 10,—13.

WE may well aſſure ourſelves, that the ſame Divine Penetration, and Prophetic Diſcernment, which enabled the Bleſſed *Jeſus*, thus circumſtantially to *foretell* to his Diſciples thoſe moſt *contingent Occurrences*, which were to determine *the Place* where they ſhould *prepare the Paſſover*, would alſo open to him a Proſpect of all that was to follow. All the Scenes, that were to be paſſed thro' on this fatal Night, and the ſucceeding black and bloody Day, were, no doubt, attentively viewed: The *Agony* of the *Garden*, the traiterous *Kiſs* of *Judas*, the cowardly *Flight* of all the other *Apoſtles*, the *Inſults* of his ſeemingly victorious and ſucceſsful *Enemies*, the clamorous *Accuſations*, the inſolent *Buffetings*, the *Scourges*, the *Thorns*, the *Nails*, the *Croſs*, and all that he was to endure upon it from the Hand of GOD, and Men. Yet behold, with all theſe in his View, he goes on with a holy Alacrity, and this *Sun of Righteouſneſs rejoiceth as a Champion to run his Race! (Pſal.* xix. 5.)

Ver. 15. Yea, when he is ſitting down to the *Paſchal Supper*, (tho' therein was exhibited, in a moſt lively Emblem, the Bitterneſs of his own Sufferings,) he utters theſe gracious and emphatical Words, *With Deſire I have deſired to eat this Paſſover with you, before I ſuffer.*

John xiii. 1. So juſtly might it be ſaid of him, as we ſee it is, that *having loved his own, which were in the World, he loved them to the End.* Oh Bleſſed *Jeſus*, may the Ardour, the Courage, and the Permanency of our *Love to thee*, bear at leaſt ſome little Proportion to that, wherewith thou haſt condeſcended to *love us!* May we long, from Time to Time, to celebrate with thee that *Chriſtian Paſſover*, which thou haſt ordained to ſucceed the *Jewiſh*, as the Memorial of thy Sacrifice! Yea, may we long for the laſt Solemnity of this Kind, which will e'er long come, after which we *ſhall no more drink* with thee *of the Fruit of the Vine, till it be fulfilled in the Kingdom of GOD!* In the mean Time, may we be cheared with *thy Love*, which is indeed far *better than Wine*; (*Cant.* i. 3.) and thus ſupported with thoſe reviving Cordials, which thy Goſpel adminiſters, may we *keep ourſelves in the Love of GOD, and in the patient Expectation of thy final* moſt glorious and welcome *Appearance!* (2 *Theſſ.* iii. 5. and *Jude, ver.* 21.)

Luke xxii. 16, 18.

SECT.

SECT. CLXIX.

CHRIST *rebukes the Ambition, which his Diſciples moſt unſeaſonably expreſſed as they were ſitting down to Supper, by waſhing their Feet, and adding ſeveral excellent Admonitions to the Exerciſe of Humility, immediately before the eating of the Paſchal Lamb.* Luke XXII. 24,——27. John XIII. 2,—3,——17.

JOHN XIII. 2.—

AND Supper being ended,—

3. p. 424.

LUKE XXII. 24.—There was alſo a Strife among them, which

JOHN XIII. 2.

NOW when our Lord had thus ſate down to eat the Paſſover with his Diſciples, as was ſaid before, *Supper being come* (*a*), and the Antepaſt or Introduction to it having been diſpatched, as above; Juſt in the Interval between that, and the ſerving up the Paſchal Lamb, *there was a* moſt unſeaſonable

Sect. 169.

Joh. XIII. 2.

Luke XXII. 24.

(*a*) *Supper being come.*] The Reaſons brought by *Biſhop Kidder*, (in his *Demonſtration of the Meſſiah, part* iii. *chap.* 3. *pag.* 60, 61.) by *Dr. Lightfoot*, (*Hor. Heb.* on *Mat.* xxvi. 6.) and ſince by *Dr. Whitby*, (in his *Notes* on this Place,) to prove that *this Supper* was not the *Paſſover*, but another Supper at *Bethany* a Night or two before, I have briefly obviated in the *Paraphraſe* or *Notes* on the Places on which they are grounded; and therefore cannot think it material to trouble the Reader with a particular Detail of them. The chief Reaſons, which determine me to the contrary Opinion, (beſides ſome others, of which a good Summary is given in *Dr. Guyſe*'s valuable *Note* on this Place,) are theſe: Such a Diſpoſition of the Story beſt ſuits ſeveral of the Circumſtances of the *Paſchal Supper*; (particularly, the *Contention* about *Superiority*, and the *Enquiry* about *Judas*, both which muſt on the other Hypotheſis have been ſuperſeded;) and the Propriety of it is eſpecially evinced from *John* xiii. 38. where *our Lord* ſays to *Peter*, *The Cock ſhall not crow, till thou haſt denied me thrice*; which muſt be ſpoken the very *Night Jeſus was betrayed*, and yet is ſo connected with this Story of *waſhing the Diſciples Feet* by *ver.* 21. and *ver.* 31. that they cannot without great Violence be ſeparated: And it is certain, *John* xiii. 1. will have a peculiar Energy according to this Plan; which therefore moſt *Criticks* have followed.—— The Reader will obſerve here, that I have rendered δειπνου γενομενου, *Supper being come*; which is the Senſe in which the Word is often uſed elſewhere: Thus *John* xxi. 4. πρωιας γενομενης is *when Morning was come*; *Acts* xii. 18. xvi. 35. ημερας γενομενης, *when Day was come*; and *Acts* xxi. 40. σιγης γενομενης, *when Silence was made*: In all which Places, and in many more, that might eaſily be collected from the *Greek* Writers, it would be abſurd to tranſlate the Word *ended*. Nay, *Luke* iv. 42. γενομενης ημερας ſignifies *when the Day was coming on*. (Compare *Mark* i. 35. *Note* (*f*), *Vol.* i. *pag.* 214.) It is indeed an ambiguous Term; but the Rendering above is here to be preferred, (1.) Becauſe it was much more natural to *waſh the Feet* of Gueſts *before*, than *after Supper*. (2.) Becauſe it is expreſsly ſaid in *ver.* 1. to have been done *before the Paſſover*; which, if the preceding Reaſon be admitted, determines the Point. (3.) Becauſe Part of the Diſcourſe, which *John* mentions as happening *after the Feet were waſhed*, is mentioned by the other *Evangeliſts*, as paſſing *at Supper*; nay, *John* himſelf, when he ſpeaks in *ver.* 26. of *Chriſt's dipping the Sop, and giving it to Judas* after this, plainly ſhews that *Supper was not ended*.

(*b*) *There*

Sect. 169. able *Contention among them (b)*, as they ſate at Table with Jeſus, *which of them ſhould be accounted the greateſt*, in that Kingdom of which he had been ſpeaking, and which they interpreted of a Temporal Dominion to ſucceed his approaching Sufferings. (Compare Mark ix. 34. and Luke ix. 46. pag. 18.)

Luke XXII. 24. which of them ſhould be accounted the greateſt.

John XIII. 3. [*And*] upon this, *tho' Jeſus knew, that the Father* by the ſure Engagements of an immutable Covenant *had given* the Government of *all Things into his Hands*, and that he was juſt going to inveſt him with all Power both in Heaven and upon Earth; *and that as he came forth from GOD* as his Meſſenger to Men, ſo *he was returning to GOD* again; yet conſcious as he was of ſo great a Dignity, he was nevertheleſs willing to give his Diſciples an Example of the deepeſt Humility in this his laſt Interview with

JOHN XIII. 3. [*And*] Jeſus knowing that the Father had given all Things into his Hands, and that he was come from GOD, and went to GOD,

4 them before his Paſſion: With this Deſign, and in order to ſhame them out of their ambitious Contention, in a more forcible Manner than any Words alone could do, *he riſeth from Supper (c)*; *and* whereas it was only uſual for the Head of the Family at ſuch a Time to waſh his own Hands, he *lays aſide his* upper *Garments, and taking a Towel, tied it round him* like a Kind of Apron. *And*

4 He riſeth from Supper, and laid aſide his Garments, and took a Towel, and girded himſelf.

(b) There was a Contention among them.] If the Reaſoning above be allowed, we muſt certainly tranſpoſe *Luke*'s Account of this *Contention* about *Superiority*; for none can imagine, it ſhould follow immediately after *Chriſt* had been giving them ſo affectiug a Leſſon of *Humility*. But *Luke* ſeems leſs exact in the Order of *this Story*, than the other *Evangeliſts*; and particularly, relates what paſſed concerning the Perſon that was to betray him, *after the Euchariſt*, tho' both *Matthew* and *Mark* place it *before*.——As the latter Part of *ver.* 2. in this *Chapter* of *John* comes in by way of *Parentheſis*, I have tranſpoſed it, to introduce what relates to *Judas* in the *next Section*; a Freedom, which will, I hope, be eaſily excuſed.

(c) *He riſeth from Supper.*] As it is here aſſerted, that *Chriſt roſe from Supper*, we muſt allow, that, in ſome Senſe, *Supper was begun*, that is, as I ſuppoſe, the *Antepaſt* had been taken, which is mentioned by the *Jews* as preceding the *Paſchal Lamb*; (ſee *Ainſworth's Note* quoted above, *Note (e)*, *pag.* 420.) They tell us, that is was then uſual for the Maſter of the Family to *waſh his Hands*; and if I am rightly informed, the *Jews* continue the Cuſtom ſtill.——This ſeems a more natural Manner of explaining the Clauſe before us, than to ſuppoſe with *Grotius*, or *Voſſius*, (*Harm. Evang. lib.* i. *cap.* 14. §. 1.) or *Dr. Edwards*, (*Exercit.* on *Luke* xxii. 21.) that *after the Paſchal Lamb* they eat *another* diſtinct *Supper*; and that this *waſhing* happened in the Interval between them. Tho' *Voſſius* is pleaſed to call this a *very little Lamb*, (*unus Agniculus*,) I cannot but think, (eſpecially conſidering how early the *Ewes* yean in *Judea*,) that it might be big enough plentifully to ſup *Thirteen* People; and as all which remained uneaten till Morning was to be burnt, (*Exod.* xii. 10.) one cannot ſuppoſe, that *our Lord* would be inclined to multiply Diſhes on this Occaſion, eſpecially as the former Part of the Night was to be ſpent in Watching and Prayer.

(d) He

Sect. 169. John XIII. 5.

5 After that, he poureth Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe *them* with the Towel wherewith he was girded.

And then pouring Water into a large *Ewer*, or Sort of Ciſtern commonly uſed on theſe Occaſions, *he began* himſelf *to waſh the Feet of his Diſciples, and to wipe* [*them*] after they were thus waſhed, *with the* long Ends of the *Linen Cloth with which he was girded*, which hung down to his Feet.

6 Then cometh he to Simon Peter: and Peter ſaith unto him, Lord, doſt thou waſh my Feet?

6 *Then*, when he had done with thoſe who ſate neareſt to him, *he comes to Simon Peter*; *and* offering to do the like for him, Peter was ſo affected at his condeſcending to perform ſuch a mean Office, that *he ſays to him, Lord, doſt thou* go about to *waſh my Feet?* It is a thouſand times fitter, that I ſhould waſh thine; nor can I bear to ſee thee demean thyſelf thus.

7 Jeſus anſwered and ſaid unto him, What I do, thou knoweſt not now; but thou ſhalt know hereafter.

7 *Jeſus anſwered and ſaid to him, Thou knoweſt not now* the Deſign of *what I am doing, but thou ſhalt know hereafter*; and as I ſhall preſently explain the Meaning of this Action, ſo the Time will quickly come, when many other Things in mine Undertaking and Conduct, much more myſterious than this, ſhall be cleared up to thee.

8 Peter ſaith unto him, Thou ſhalt never waſh my Feet. Jeſus anſwered him, If I waſh thee not, thou haſt no Part with me.

8 Yet ſtill *Peter* refuſed, and *ſaid to him* with more Warmth than before, Lord, whatever be the Intent of the Action, I cannot ſuffer it by any Means, and am determined *thou ſhalt never waſh my Feet.* But *Jeſus anſwered him*, Alas, Peter, that was raſhly ſpoken; for there is a Senſe, in which *if I do not waſh thee, thou haſt no Portion with me*; intimating thereby, that if he were not cleanſed from Sin by his Blood and Spirit, he could never partake of the Happineſs of his People; and that, in the mean time, it became him to ſubmit in this Inſtance to his Direction.

9 Simon Peter ſaith unto him, Lord, not my Feet only, but alſo *my* Hands and *my* Head.

9 Upon which *Simon Peter*, ſtruck with ſo awful an Admonition, immediately *ſays to him*, with that eager Affection ſo natural to his Temper, *Lord*, if this Waſhing is to be a Token of my Intereſt in thee, I moſt gladly acquieſce in it, and am heartily deſirous that thou ſhouldſt waſh, *not my Feet only, but alſo my Hands and my Head* too; for I deſire, that all my intellectual, and all my executive Powers may be ſanctified by thy Grace, and be entirely devoted to thy Service.

Sect. 169. John XIII. 10.

Then *Jeſus*, willing to lay hold on a Hint, which gave him an Opportunity of purſuing ſo uſeful a Thought, *ſays* further *to him*, *He that* is waſhed already, or that *has* juſt *been bathing* (*d*), *needs only to waſh his Feet*, which may indeed eaſily be ſoiled by the ſhorteſt Walk, *and* when that is done, he *is entirely clean*; as if he ſhould have ſaid, The truly good Man needs not that deep Repentance, and univerſal Change, which is abſolutely neceſſary to others; tho' he ſhould by renewed Acts of Penitence and Faith be cleanſing himſelf from ſmaller Pollutions, which are in ſome Degree inſeparable from the Infirmity of Human Nature: *And* in this Senſe, I know, that *you*, my Apoſtles, *are clean*; *but* yet I muſt add, you are *not all* ſo. *For* as he was acquainted with the ſecret Diſpoſitions of their Hearts, ſo *he knew who would betray him*; (compare John vi. 64. Vol. i. pag. 513.) and *therefore he ſaid*, *You are not all clean* (*e*); becauſe he knew, the Heart of Judas was polluted with reigning Sin, and was ſo far enſlaved under the Power of the Devil, as to have conſented to the Perpetration of the vileſt Wickedneſs.

10 Jeſus ſaith to him, He that is waſhed, needeth not, ſave to waſh *his* Feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean.

12 *When therefore he had* thus *waſhed their Feet*, *and had taken his* upper *Garments*, and put them on, *he ſate down* at the Table *again*, *and ſaid to them*, *Do you know* the Meaning and Deſign of *what I have* now *been doing to you* in the Form of a Servant? *And* to explain the Matter *he ſaid to them*, I muſt again remind you of what I formerly

12 So after he had waſhed their Feet, and had taken his Garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

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Luke XXII. 25.

Luke XXII. 25. And he ſaid unto them, The Kings

(*d*) *He that has been bathing.*] This rendering of the Word λελουμενος is confirmed by *Elſner*, (*Obſerv. vol.* i. *pag.* 337, 338.) and gives as it were a compendious *Paraphraſe* upon it. *Clarius* has well obſerved, that as the απυδυτηριον, or Room in which they dreſſed themſelves after bathing, was different from that in which they bathed, *the Feet* might be ſo ſoiled in walking from one to the other, as to make it neceſſary immediately to waſh them again.

(*e*) *You are not all clean.*] Some have obſerved, that *Judas* did not decline the Honour of having *his Feet waſhed* by *Chriſt*, tho' *Peter* did; and have conſidered it as an Inſtance of his Pride. But if the Diſcourſe between *Chriſt* and *Peter* happened before he came to *Judas*, it had been indecent for *Judas* to renew an Objection, which had juſt been thus overruled: And if *Chriſt* came to *Judas* before *Peter*, he might be unwilling to be the firſt to diſpute the Point, leſt *Chriſt* ſhould confound him, by enquiring whether he declined it from a Conſciouſneſs of any peculiar Unworthineſs. Guilt naturally ſuggeſts ſuch Suſpicions and Precautions.

(*f*) *Here*

merly told you, but what you ſeem ſo ready to forget, (ſee Mat. xx. 25, 26. and Mark x. 42, 43. pag. 268.) *The Kings of the Gentiles* do indeed *lord it over them; and they that exerciſe* the moſt magiſterial and arbitrary *Authority over them, have* a Set of Flatterers about them, who encourage them in it, as an Inſtance of true Greatneſs of Mind, and give them *the* vain *Title of* grand *Benefactors* to Nations and Men (*f*). *But you,* my Diſciples, [*ſhall*] *not* [*do*] *thus*; for you are to ſhew yourſelves the Friends of the World, not by governiug, but by ſerving: Be not ambitious therefore in contending for Superiority, *but let him who is eldeſt among you, be as* humble and obliging, as if he were *the youngeſt* and moſt dependent of all (*g*); *and he that preſides* over the reſt in any Office of peculiar Truſt and Influence, [*let him be*] as humble and condeſcending *as a Servant.* Of this I have now been giving you an Inſtance, which ſurely you cannot quickly forget: *For which* of the Two *is* naturally accounted *greater* by a Stranger, who happens to come in, *he that ſits at the Table, or he that* ſtands and *waits* upon the Gueſts? *Is* it *not* evident, that it muſt be *be that ſits at the Table? But I am among you as one that waits* on the reſt; and you have juſt now ſeen me putting on the Form of a Servant, and performing to you while you ſate at the Table one of the loweſt Offices of menial Attendants (*h*), in the very Garb and Poſture, in which any of the leaſt of them could appear. *You*

Sect. 169. Luke XXII. 25.

Kings of the Gentiles exerciſe Lordſhip over them; and they that exerciſe Authority upon them, are called Benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

26

27 For whether *is* greater, he that ſitteth at Meat, or he that ſerveth? *is* not he that ſitteth at Meat? but I am among you as he that ſerveth.

27

(*f*) *Have the Title of Benefactors.*] It is indeed poſſible, that *our Lord* may here refer to the Title of εὐεργέται, given to ſome of the *Ptolemies* and *Seleucidæ*, or to the Ambiguity of the *Hebrew* Word נדיבים, which (as *Beza* has obſerved,) ſignifies both *Princes* and *Benefactors*: But the general Senſe given in the *Paraphraſe* ſeems to me much more probable, eſpecially on comparing it with the *Syriac Verſion*, where there is no ſuch Ambiguity, tho' one would moſt of all have expected it.

(*g*) *Who is eldeſt among you, &c.*] As μείζων is here oppoſed to νεώτερος, *the youngeſt*, I render it *eldeſt*, as it is rendered *Rom.* ix. 12. See *Gen.* xxv. 23. 1 *Sam.* xvii. 14. *Septuag.* and compare 1 *Kings* ii. 22.

(*h*) Performing one of the loweſt Offices &c.] This was ſo to a *Proverb.* See 1 *Sam.* xxv. 41. and *Groſius, in loc.*——*Dr. Evans* well obſerves, (*Chriſtian Temper, vol.* i. *p.* 81.) that *our Lord* choſe this kind Office, tho' not abſolutely neceſſary in itſelf, more ſtrongly to impreſs the Minds of his Diſciples; and to ſhew that they ought to regard, not only the neceſſary Preſervation, but the mutual Comfort of each other.

Sect. 169. John XIII. 13, 14.

You call me indeed your *Teacher and Lord*; *and* therein *you ſay well*; *for* [*ſo*] *I am*, and ſuch Authority have I received of my Father. *If therefore I*, who am [*your*] *Lord* and Maſter, *and* whom you know to be a divinely inſpired *Teacher*, have condeſcended to ſo mean an Office, and *have* thus *waſhed your Feet*, and in all other Inſtances have ſhewn my Readineſs in Love to ſerve you; ſurely *you alſo ought to waſh one another's Feet*, and ſhould be ready to ſubmit to all the humbleſt Offices of mutual Friendſhip. *For I have* in this Inſtance *given you an Example, that as I have done to you, you alſo ſhould do* on all proper Occaſions to one another (*i*). And to engage you to the like Humility, *verily, verily I ſay unto you*, as I have formerly ſaid, (Luke vi. 40. and Mat. x. 24. Vol. i. pag. 332, 465.) *The Servant is not greater than his Lord, nor* is *the Meſſenger greater than he that ſent him*; it will therefore very ill become you, to diſdain any Thing which I have not diſdained. Theſe are plain Inſtructions, but remember they are capable of being improved to the nobleſt practical Purpoſes; and *if* indeed *you know theſe Things*, and form a right Conception of them, *you are happy if you practiſe them*: For nothing will conduce more to your Honour and Comfort, than an obedient Regard to my Inſtructions and Example, eſpecially in all the Inſtances of Humility and Condeſcenſion; but if you neglect to act agreeably to them, your ſeeing them, and hearing them, will be worſe than in vain.

15

16

17

JOHN XIII. 13 Ye call me Maſter, and Lord: and ye ſay well; for *ſo* I am.

14 If I then, *your* Lord and Maſter, have waſhed your Feet, ye alſo ought to waſh one another's Feet.

15 For I have given you an Example, that ye ſhould do as I have done to you.

16 Verily, verily I ſay unto you, The Servant is not greater than his Lord, neither he that is ſent, greater than he that ſent him.

17 If ye know theſe Things, happy are ye if ye do them.

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(*i*) *I have given you an Example, &c.*] Some have underſtood theſe Words, as ordaining this to be *a continued Rite* among *Chriſtians*; and *Barclay* inſiſts in his *Apology*, (pag. 467,——470.) that this Ceremony of *Waſhing the Feet* has as much to recommend it for a ſtanding Ordinance of the Goſpel, as either *Baptiſm*, or the *Breaking of Bread*. But tho' ſome antiently conceived the Practice of it to be thus enjoined, (ſee *Dr. Cave's Primitive Chriſtianity, book* ii. *chap.* 14.) and the *Moravian Churches* ſtill retain it: Yet as no ſuch *Rite* as this has ever generally prevailed in the *Chriſtian* World; and as in many Places and Circumſtances it would be an Inconvenience, rather than a Kindneſs, to do it for our Friends; I cannot think theſe Words of *our Lord*, ſo plainly capable of another Senſe, are to be interpreted with ſo much Strictneſs. See *Itigii Diſſert. de Pedilavio, &c.* ——Into what a Farce this is turned at *Rome* on ſome Occaſions, may be ſeen in *the Religious Ceremonies of all Nations, Vol.* i. *pag.* 417.

IMPROVE-

IMPROVEMENT.

WHAT a mournful Reflection is it, that corrupt Nature ſhould ſtill prevail ſo far, even in the Hearts of ſuch pious Men, as the *Apoſtles* in the main were, that after ſo long a Converſe with *Chriſt*, they ſhould ſtill be ſo unlike him, and bring their eager *Contentions about Superiority*, in a State of Temporal Grandeur they were never to ſee, into the laſt Hours they ſpent with their Maſter, and even to one of the moſt holy and ſolemn *Ordinances* of Religion! Such are the vain Dreams of *Ambition*, and with ſuch emyty Shadows does it amuſe the deluded Mind. Sect. 169. *Luke* xxii. 24.

But let us turn our Eyes to him, whom we juſtly *call* our *Teacher* and our *Lord*; for ſurely, if any Thing can effect a Cure, it muſt be Actions and Words like theſe. The great *Heir of all Things*, inveſted with univerſal Dominion, and juſt *returning to his Heavenly Father* to undertake the Adminiſtration of it; in what a *Habit*, in what an *Attitude*, do we ſee him! Whom would a Stranger have taken for the *loweſt* of the Company, but him who was *High* over all created Nature? Bleſſed *Jeſus*, it was not ſo much any perſonal Attachment to theſe thy Servants, as a Regard to the Edification of thy whole Church, which engaged thee to this aſtoniſhing Action; that all thy *Miniſters*, that all thy *People*, might learn from hence a Readineſs to *ſerve each other* in Love! *John* xiii. 13, 14. Ver. 3. Ver. 4, 5. Ver. 15.

But why are we ſo ſlow to receive this Leſſon? And why is our Practice often ſo contrary to it? Surely to cleanſe us from theſe Dregs of Pride and Carnality, we need in a ſpiritual Senſe to be *waſhed* by him. Let us gladly ſubmit to that *waſhing*, if we deſire to ſecure *any Part in him.* Which of us in this View may not ſee Reaſon to cry out with *Peter*, *Lord*, *not* our *Feet only*, *but alſo* our *Hands and* our *Head?* May our whole Nature be thus purified! and warmly emulous of conforming to ſo bright an *Example*, may we ever be maintaining a Watchfulneſs over our own Spirits; correcting the firſt Appearances of Irregularity, and waſhing away every lighteſt Stain, which our *Feet* may contract in this various Journey! So ſhall we be *great* in the Sight, and Favour of our Maſter; and numbering ourſelves among the *leaſt* of his *Servants*, ſhall be diſtinguiſhed by peculiar Honours, in Proportion to the Degree in which we think ourſelves moſt unworthy of them. Ver. 8. Ver. 9. Ver. 10. *Luke* xxii. 26.

SECT.

SECT. CLXX.

CHRIST, *while they are eating the* Paschal Lamb, *declares that one of his Apostles should betray him, and at length marks out* Judas *as the Person; who upon this retires with a Resentment which confirmed him in that fatal Purpose.* Mat. XXVI. 21,—25. Mark XIV. 18,—21. Luke XXII. 21,—23. 28,—30. John XIII. —2. 18,—30.

LUKE XXII. 28.

Sect. 170. Luke XXII. 28.

THEN Jesus went on, as he was eating the Passover, to instruct, admonish, and comfort his Disciples, by a Series of most wise and pious Discourse; and said, Depend upon it, you will find that humble and benevolent Temper, which I have recommended to you, the Way to the highest Honours, if you have Patience to wait the proper Time: For as *ye are they, who have continued* faithfully and affectionately *with me in* all *my Trials* and Afflictions; So by a 29 sacred *and* inviolable Covenant *I appoint unto you a Kingdom (a)*, and solemnly engage myself to bestow it upon you, *even as my Father has appointed* a Kingdom *unto me*, and is quickly about to raise me to it. Now the exalted Honours, 30 which I shall there receive, are incomparably beyond those, about which you seem so solicitous: Let me therefore awaken a nobler Ambition in your Minds, while I assure you, *that you may* expect

LUKE XXII. 28.

YE are they which have continued with me in my Temptations:

29 And I appoint unto you a Kingdom, as my Father hath appointed unto me:

30 That ye may eat and

(a) *I appoint unto you a Kingdom.*] It is well known, that the Word διατιθεμαι properly signifies *to covenant*, or to *bestow in virtue of a Covenant*; and therefore the *last Clause* of this *Verse* may probably refer to what *Divines* commonly call *the Covenant of Redemption*, to which there are so many References in Scripture; and concerning the Reality of which we could have no Doubt, if the References were not so express; considering, on the one hand, the great Importance of that Undertaking of *our Lord's*, to which it refers; and on the other, the plain Declarations of those *Prophecies* which his Spirit suggested, and the Confidence with which he has promised those *Blessings*, which as *Mediator* it impowers him to bestow. It is therefore astonishing, that any should treat it as the Creature of a Systematic Brain. —— For the Engagements in it on *Christ's* Part, see *Psal.* xl. 6,—9. *Heb.* x. 6,—9. *Isa.* lxi. 1,—3. *Luke* iv. 18, 19. *Isa.* l. 5, 6. And for those on the Part of *the Father*, see *Heb.* x. 5. *Isa.* xi. 2, 3. l. 8, 9. lii. 13, 15. liii. 10,—12. lv. 4, 5. xlix. 1,—10. *Luke* ii. 31, 32. xxii. 29. 2 *Cor.* vi. 2. *Rev.* vii. 16, 17.

(b) *Judg-*

and drink at my Table in my Kingdom, and ſit on Thrones, judging the Twelve Tribes of Iſrael.

pect to *eat and drink at my Table in* that *my Kingdom*, or to be treated as my diſtinguiſhed Favourites and moſt intimate Friends; yea, and in my final and moſt triumphant Appearance, when I ſhall ſit on the Throne of my Glory, you may expect to be Aſſeſſors with me on that grand Occaſion, *and to ſit upon Thrones*, as I formerly promiſed you, (Mat. xix. 28.) *judging the Twelve Tribes of Iſrael (b)*, and condemning the whole impenitent World for their Contempt of that Goſpel, which you, as the chief Miniſters of my Kingdom, are to offer and unfold to them. Sect. 170. Luke XXII. 30.

JOHN XIII. 18. I ſpeak not of you all; I know whom I have choſen: but that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel againſt me.

But when I ſpeak in this Manner of your final Honour and Happineſs, *I ſpeak not of you all: I know* the real Character, and all the moſt ſecret Views and Tranſactions of thoſe *whom I have choſen*; and could long ago have fixed a Mark of Infamy on the Traitor, and have put it out of his Power to execute his wicked Purpoſe: *But* as I choſe him to be one of my Companions, I leave him to go on, *that the Scripture may be fulfilled*, which ſays, (Pſal. xli. 9.) "*He that eateth Bread* "*with me*, and has been nouriſhed by my Care "and Favour, *hath lift up his Heel againſt me*, "like an ungrateful Brute, that kicks at the kind "Maſter who feeds him *(c)*." Such Treatment David met with from thoſe whom he truſted; and ſuch I know, that I am to expect. John XIII. 18.

And

(b) Judging the Twelve Tribes of Iſrael.] The Interpretation given of this Promiſe here, (and before on *Mat.* xix. 28. *Sect.* 137. *pag.* 238, 239.) appears to me preferable to that which refers it, only, or chiefly, to the *Power* which the *Apoſtles* had in the *Chriſtian Church*, as the authorized Embaſſadors of *Chriſt*.——It by no means implies, that *Paul* and *Barnabas*, the *Apoſtles of the Gentiles*, ſhall be excluded from the Honour of being *Aſſeſſors* with *Chriſt* in his Kingdom; (compare 1 *Cor.* vi. 2, 3. *Rev.* ii. 26, 27, iii. 21.) but ſeems plainly to allude to the *Courts of Judicature* among the *Jews*, where the inferior Judges ſate in a *Semicircle* round the chief Judge, who had his Seat in the middle Point of it. Compare *Rev.* iv. 4. xxi. 14.

(c) He that eateth Bread with me, &c.] When theſe Words are ſo plainly to be found *Pſal.* xli. 9. it ſeems very unnatural with *Mr. Jeffery* (in his *Review*, *pag.* 187.) to imagine they refer to *Pſal.* lv. 12, 13. becauſe ſomething like the Senſe of them occurs there. Nor is it neceſſary with *Mr. Pierce* (*Diſſert.* iii.) to ſuppoſe a *Trajection* in theſe *two Verſes*, and render them, *I ſpeak not of you all; I know whom I have choſen: But I tell you this before-hand, that when it ſhall come to paſs, that the Scripture ſhall be fulfilled*, "*One that* "*eateth of my Bread, hath lift up his Heel againſt me*," *ye may believe that I am he.* I rather think with *Brennius*, that it is an *Accommodation*; and that the Senſe and Connection are to be explained accordingly, as in the *Paraphraſe*.

(*d*) To

Sect. 170. And this *I tell you now, before it comes to paſs, that when it comes* to be accompliſhed, *you may* be ſo far from doubting of the Truth of my Miſſion upon that Account; that, on the contrary, you may more firmly *believe, that I am* [*he,*] that I told you I was, even the true Meſſiah.

John XIII. 19.

19 Now I tell you before it come, that when it is come to paſs, ye may believe that I am *he.*

20 And whatſoever therefore I ſhall ſuffer, let not your Zeal to carry on my Cauſe be leſſened, but ſtedfaſtly perſiſt in your Adherence to it, with a firm Perſuaſion that I will ſupport you in it; for in this View I look upon your Intereſt as my own, and as I formerly declared, (Mat. x. 40. Sect. 76. and Luke x. 16. Sect. 97.) ſo now *I muſt aſſuredly ſay unto you, Whoever entertains* and ſhews Regard to you, or *any of my* other *Meſſengers,* as coming in my Name, *entertains me; and whoever entertains me, entertains him that ſent me;* as on the other hand, when you, or they, are ſlighted, the Affront redounds to me, and to my Father.

20 Verily, verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

21 Now *when Jeſus had thus ſaid,* he made a ſolemn Pauſe: (*The Devil,* as was obſerved before, (Luke xxii. 3. Sect. 167.) *having already* by his vile and pernicious Inſinuations *put it into the Heart of Judas Iſcariot,* [*the Son*] *of Simon, to betray him* into the Hands of his murtherous Enemies:) And as our Lord well knew, that Judas was then watching for an Opportunity to execute his horrid Purpoſe, which he would do that very Night, *he was* much *troubled in Spirit,* to think of ſo ungrateful and impious a Deſign, in one ſo near him, and ſo much obliged to him; *and as they ſate* together, *and were eating* the Paſchal Supper, *Jeſus* openly *teſtified and ſaid* with a deep Sigh, *Verily, verily I ſay unto you, that* how incredible ſoever the Hint I juſt now gave you may ſeem, *one of you who is eating with me* in this friendly and intimate Manner, *will* quickly *betray me* to thoſe that thirſt for my Blood; [*and*] *behold, the Hand of him that betrayeth me is* now *with me on the Table.*

21 When Jeſus had thus ſaid, [—2 The Devil having now put it into the Heart of Judas Iſcariot, Simon's *Son,* to betray him;] he was troubled in Spirit, and [MAR. as they ſat, and did eat, Jeſus] teſtified, and ſaid, Verily, verily I ſay unto you, that one of you [MAR. which eateth with me] ſhall betray me; [LUK. *and* behold, the Hand of him that betrayeth me, *is* with me on the Table.] [MAT. XXVI. 21. MARK XIV. 18. LUKE XXII. 21. JOHN XIII. —2.]

22 *Then the Diſciples were exceedingly grieved,* to hear of his being betrayed at all, and much more to be told that it ſhould be by one of their own

22 Then the Diſciples [were exceeding ſorrowful, and]

and] looked one on another, doubting of whom he ſpake: [LUK. and they began to enquire among themſelves, which of them it was that ſhould do this Thing;] [and began every one of them to ſay unto him [MAR. one by one,] Lord, is it I?] [MAT. XXVI. 22. MARK XIV. 19. LUKE XXII. 23.]

own Number, while, no one being ſingled out from the reſt, the Suſpicion lay in common among them; *and* they *looked* ſtedfaſtly *on each other* for ſome Time in Silence, *doubting of whom he ſpake*, and ſtudious to obſerve in whoſe Countenance they might read any peculiar Confuſion, which might look like an Indication of Guilt: *And* as they none of them knew where to fix it, but the vile Wretch himſelf, *they began to enquire among themſelves, which of them it could be, that was about to do this Thing*; and earneſtly deſirous to be freed from the Suſpicion of ſuch heinous Wickedneſs, they applied themſelves to Chriſt, *and began every one of them to ſay to him, one by one, Lord, is it I*, that am this guilty Creature *(d)*? Thou knoweſt that my very Heart abhors the Thought, and I hope I ſhall never be capable of entertaining it.

Sect. 170. John XIII. 22.

23 Now there was leaning on Jeſus Boſom, one of his Diſciples whom Jeſus loved.

Now one of his Diſciples, namely, John, *whom Jeſus loved* with a peculiar Tenderneſs, and honoured with the moſt intimate Friendſhip, ſate next him at the Table, on his Right Hand; and as they were all in a reclining Poſture, each of them reſting on his Left Elbow, ſo in the Place where John was ſeated, he *was leaning on the Boſom of Jeſus.* 23

24 Simon Peter therefore beckned to him, that he ſhould aſk, who it ſhould be of whom he ſpake.

And as the Queſtion was almoſt gone round, and Jeſus made no Anſwer to it, but rather ſeemed to be ſwallowed up in mournful Contemplation, *Simon Peter therefore* looked upon John, and *beckoned to him* with a Motion of his Head *(e)*, by which he intimated his Deſire, *that he ſhould* privately *aſk* him, *who it might be of whom he ſpake.* 24

25 He then lying on Jeſus Breaſt, ſaith unto him, Lord, who is it?

He then, lying down cloſer *on the Breaſt of Jeſus*, ſecretly whiſpered and *ſaid to him, Lord, who is it?* 25

26 Jeſus anſwered, He it is, to whom I ſhall give a Sop, when I have dipped it. And when he had dipped the Sop,

And *Jeſus anſwered* him with a low Voice, *It is he, to whom I ſhall give this Sop when I have dipped it. And when he had dipped the Sop* in a thick Kind of Sauce, made 26

(d) *To ſay to him, one by one, Lord, is it I?*] I look on this as a ſtrong Proof, that the Facts mentioned *John* xiii. 23,—26. did not happen a Night or two before; for if *Chriſt* had then privately marked out *Judas* to *John* and *Peter* as the Traitor, the Information muſt ſurely have reached the reſt of the Company by this Time.

(e) *Beckoned to him* with a Motion of his Head.] This is certainly the Import of the Word νευσε, which might more exactly be rendered *nodded.*

Sect. 170. made of Dates, Raiſins, and other Ingredients beaten together, and properly diluted (*f*), *he gave it to Judas Iſcariot, [the Son] of Simon*, putting it towards that Part of the Diſh which was neareſt him, and directing it towards him. Upon which Judas put forth his Hand to take it; *and* while *he* was juſt in this Poſture, others continuing the Queſtion, Jeſus *anſwered and ſaid to them, [It is] one of the Twelve, [even] he that* now *dippeth his Hand with me in the Diſh, this very Perſon ſhall betray me* (*g*). And let him not vainly hope, that I ſhall exert my miraculous Power to reſcue myſelf from the Hands of mine Enemies, after he has delivered me to them, and ſecured to himſelf the Wages of Unrighteouſneſs; for *the Son of Man*, great and powerful as he will finally appear, *is indeed going* to Sufferings and Death (*h*), *as it is written* in the Scriptures, [*and*] *determined* in the Divine Counſels *concerning him* (*i*): *But* as thoſe Prophecies and Counſels

John XIII. 26.

Mat. XXVI. 23.

24

Sop, he gave it to Judas Iſcariot, *the Son* of Simon.

27. p. 435

MAT. XXVI. 23. And he anſwered and ſaid [unto them, *It is* one of the Twelve,] He that dippeth his Hand with me in the Diſh, the ſame ſhall betray me. [MARK XIV. 20.]

24 The Son of Man [indeed] goeth, as it is written [LUK. *and* determined] of him:

(*f*) In a thick Kind of Sauce, made of Dates, &c.] The *Jews* ſtill retain ſuch a *Sauce*, which they call *Charoſeth*, made of ſuch Kind of Ingredients, about the Conſiſtence of *Mortar*, to repreſent the *Clay* in which their Forefathers wrought, while under the *Egyptians*. See *Buxt. Synag. Jud. cap.* 18. and *the Religious Ceremonies of all Nations, Vol.* i. *pag.* 215.

(*g*) *He that dippeth his Hand with me in the Diſh.*] Some very ingenious Perſons imagine, that *Chriſt* by this Phraſe only declares, it was one who ſate on the *ſame Side of the Table* with him, and ſo eat out of the *ſame Diſh*: And if it were ſo, there might ſeem a *Gradation* in the Diſcovery, not obſervable on any other Interpretation. But (not to inſiſt upon it, that the Lamb, which was to be roaſted whole, was alſo to be ſerved up in one Diſh,) I cannot but conclude, that if this had been *our Lord's* Meaning, as he ſays in the ſame Breath, εις εκ των δωδεκα, *one of the Twelve*, he would alſo have ſaid, εις εκ των εμβαπτομενων, *one of theſe that dip*, and not ο εμβαπτομενος, which plainly ſignifies *that Perſon that dippeth*.

(*h*) *The Son of Man is indeed going.*] As we often in common Speech ſay, a Perſon *is going* or *gone*, to intimate that he *is dying* or *dead*, ſo *Elſner* ſhews, (*Obſerv. Vol.* i. *pag.* 119.) that the Word υπαγει has the ſame Ambiguity. Compare *Joſh.* xxiii. 14. and *Pſal.* xxxix. 13.——The Repetition of that Title of *the Son of Man*, which is *twice* uſed here in the *ſame Verſe*, has a peculiar Energy and Dignity, not commonly obſerved.

(*i*) *As it is determined.*] As this Paſſage is not liable to the Ambiguities, which ſome have apprehended in *Acts* ii. 23. and iv. 28. (which yet ſeem, on the whole, to be *parallel* to it in their moſt natural Conſtruction,) I look upon it as an evident Proof, that thoſe Things are in the Language of *Scripture* ſaid to be *determined*, or *decreed*, (or exactly *bounded* and *marked out* by GOD, as the Word ωρισμενον moſt naturally ſignifies,) which he ſees will in Fact happen, in Conſequence of his Volitions, without any neceſſitating Agency; as well as thoſe Events, of which he is properly the Author; (and, as *Beza* well expreſſes it, *Qui ſequitur Deum, emendate ſane loquitur*, we need not fear falling into any Impropriety of Speech, when we uſe the Language which GOD has taught:) I ſay, *without any neceſſitating Agency*, becauſe I apprehend that this Text, among many others, muſt entirely overthrow the Scheme, which *Mr. Colliber* (in his *Enquiry into the Divine Exiſtence, pag.* 97.——102.) has ſo laboriouſly endeavoured to eſtabliſh; and which the Author of *the Perſian Letters* from

him: but Wo unto that Man by whom the Son of Man is betrayed: it had been good for that Man, if he had not been born. [MARK XIV. 21. LUKE XXII. 22.]

Counſels have no Influence to deſtroy the free Agency of the Perſons concerned in his Death, ſo there will be a moſt terrible *Woe to that Man, by whom the Son of Man is* ſo perfidiouſly *betrayed*, and who preſumes to ſet a Price on his royal and ſacred Blood: *It had been well for that Man, if he had never been born*; for a ſpeedy Vengeance awaits him, which will make the Immortality of his Being his everlaſting Curſe. Sect. 170. Mat. XXVI. 24.

25 Then Judas which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

Then Judas, who was indeed the Perſon that *betrayed him, anſwered* in ſome Confuſion, leſt by his Silence he ſhould ſeem to confeſs his Guilt, *and ſaid, Maſter, is it I*, that ſhall do this Thing, and to whom thou referreſt in theſe ſevere Words? And *he ſaid to him, Thou haſt ſaid* [*right*;] Thou art the very Perſon, and I will conceal it no longer (*k*). 25

JOHN XIII. 27: And after the Sop, Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

And after he was thus expreſsly marked out, not only by *the Sop* which Jeſus gave him (*l*), but alſo by the Anſwer which he had returned to his Queſtion, *Satan entered into him* with greater Violence, and ſtirred up in his Boſom ſuch Indignation and Rage at the Diſgrace he had met with, that he could bear the Place no longer; but prepared abruptly to leave it, before the Table was diſmiſſed. *Then Jeſus ſaid to him, What you* are going to *do, do quickly*; farther intimating to him his perfect Knowledge of the Appointment he had made with the Chief-Prieſts and Elders, and admoniſhing him, as it were, not to loſe the Opportunity by over-ſtaying his Time. John XIII. 27.

from Paris, (Let. lvi.) ſo confidently aſſerts, "That where GOD foreſees an Event, he "always determines to render it neceſſary, and ſo to ſuſpend the Moral Agency and "Accountableneſs of the Creature concerned in it." Were this the Caſe, nothing could be more unjuſt, (on the Principles of theſe Authors,) than to foretell *Puniſhments* to be inflicted for ſuch Actions; which is plainly the Caſe here, and indeed in moſt other Places, where Evil Actions are foretold.

(*k*) *Thou haſt ſaid right.*] This is plainly the Import of the *Original* Phraſe: *It is as thou haſt ſpoken.* (See *Mat.* xxvi. 63,—65. *Mark* xiv. 61, 62. *Luke* xxii. 70. *John* xviii. 37.) Thus, *Now you ſay ſomething*, ſignifies among us, *You ſpeak right.*

(*l*) *After the Sop.*] It ſeems very unnatural to apprehend with *Dr. Reynolds*, (in his *Works, pag.* 101, 102.) that *Judas* was encouraged by *Chriſt's giving him the Sop*, to hope *Chriſt* would, after all, provide for his own Safety, and admit him into Favour again. *Chriſt's* Words above expreſsly cut off all ſuch Hope; and I believe every Reader will judge the common Account given of the Connection much more probable.

Sect. 170. John XIII. 28,

Time. *But* the Reference being thus particular to what none of the Company but himſelf was privy to, *no Man at the Table knew* what was his Meaning, or *for what Purpoſe he ſpoke*

29 *this to him.* *For ſome* [*of them*] *thought, becauſe Judas had the* keeping of the common *Purſe*, on which they were to ſubſiſt during their Stay at Jeruſalem, *that* it was as if *Jeſus had ſaid to him*, Take the firſt Opportunity to *buy thoſe* Sacrifices, and other *Things, which we ſhall need for the Feaſt* To-morrow, and on the following Days (*m*); *or that* perhaps he intended, *he ſhould give ſomething to the Poor*, which Chriſt uſed to do, tho' their Stock was ſo ſmall; but always did it in a very private Manner, which made it the more probable, that he ſhould only give ſuch an oblique Hint of that Intention. Of this they thought, rather than of any bad Deſign of Judas; for they did not imagine, that, if he was to prove the Traitor, his Wickedneſs could immediately take Place; or that he was ſo utterly abandoned, as to go away to accompliſh it, with thoſe awful Words of his Maſter ſounding, as it were, in his Ears.

30 But *he* was capable of committing the Crime, even with this Aggravation; and *therefore having*, as was ſaid, *received the Sop*, he *immediately went out* without any farther Reply. *And* as *it was Night*, which was the Time he had appointed to meet thoſe who were conſulting the Death of Jeſus, under the Covert of it he went to them, and fulfilled his Engagements in a few Hours after, by delivering his Maſter into their Hands.

28 Now no Man at the Table knew for what Intent he ſpake this unto him.

29 For ſome *of them* thought, becauſe Judas had the Bag, that Jeſus had ſaid unto him, Buy *thoſe Things* that we have need of againſt the Feaſt; or that he ſhould give ſomething to the Poor.

30 He then having received the Sop, went immediately out: and it was Night.

31. p. 438

(*m*) *Which we ſhall need for the Feaſt.*] This is one of the Paſſages, which has led *Grotius*, and other conſiderable *Criticks*, to conclude, that *our Lord* kept the *Paſſover* at leaſt *one Day ſooner* than the reſt of the *Jews*. The Controverſy is too large to be critically diſcuſſed here: I content myſelf with referring to *Dr. Whitby*'s excellent *Diſſertation* on the Subject, (in his *Appendix to Mark* xiv.) only obſerving, that the Suppoſition of *Chriſt*'s anticipating the Day appointed by the Law is ſo improbable, that I think it more reaſonable to ſuppoſe, that the Word *Feaſt*, or *Paſſover*, may ſignify the Offerings attending the *whole Feaſt*, and particularly thoſe preſented on the *firſt Day of unleavened Bread*; which is certainly the Senſe of the Word elſewhere. (See *Deut.* xvi. 2. and 2 *Chron.* xxxv. 7,—9.) And if this be admitted, it will obviate the moſt plauſible Argument for *Grotius*'s Opinion, which is that taken from *John* xviii. 28. Others grounded on *John* xiii. 1, 2. xix. 14. and *Mat.* xxvi. 5. are obviated in the *Paraphraſe*, or *Notes*, on thoſe Places, as the attentive Reader will eaſily perceive.

IMPROVE-

IMPROVEMENT.

WHO would not gladly *continue with Chriſt* in the ſtricteſt Fidelity, amidſt all the *Trials* which can ariſe, when he obſerves how liberally he repays his Servants; and how graciouſly he ſeems to reliſh his own Honours the more, in Proportion to the Degree in which thoſe Honours are ſhared with them; *appointing* them a glorious *Kingdom*, and erecting *Thrones* for each of them? And ſurely, tho' the *Apoſtles of the Lamb* are to have their peculiar Dignity in the great Day of his Triumph, there is a Senſe in which he will perform *to every one that overcometh*, that yet more condeſcending Promiſe, *I will grant* him *to ſit down with me on my Throne, even as I alſo overcame, and am ſet down with my Father on his Throne.* (*Rev.* iii. 21.) Let our Souls in that Confidence be ſtrengthened to all the Labours and Sufferings, to which he may call us forth. Sect. 170. *Luke* xxii. 28. Ver. 29, 30.

It is a melancholy Reflection, that there ſhould be any one in this ſelect Company, to whom this indearing Promiſe did not belong; eſpecially one, who having *eaten of Chriſt's Bread*, ſhould, in ſuch a Senſe and Degree as *Judas*, *lift up his Heel againſt him.* Deliver us, *oh Lord*, from any Share in that Guilt! We are treated as *thy Friends*; we are ſet *at thy Table*: Let us not ungratefully *kick againſt thee*, while *the Ox knoweth his Owner, and the Aſs his Maſter's Crib!* (*Iſa.* i. 3.) *John* xiii. 18.

If we would not do it, let us be *jealous* over ourſelves *with a godly Jealouſy.* Happy are they, whoſe *Hearts* witneſs to their Sincerity in the Preſence of Him that ſearches them, and can *chearfully* ſay, *Lord, is it I?* Let them ſay it *humbly* too; leſt the Infirmity of Nature prevail upon them beyond their preſent Purpoſe or Apprehenſion, and lead them on to do that, the very Thought of which they would now abhor. *Mat.* xxvi. 22.

How artfully muſt *Judas* have conducted himſelf, when, on ſuch an Intimation, no particular *Suſpicion* appears to have fallen on him? But how vain is that Artifice, be it ever ſo refined, which, while it preſerves a Character in the Sight of Men, cannot in the leaſt Degree impoſe upon *Chriſt?* The Day will come, when he will lay open the falſe and ungrateful *Hypocrite*, in a more overwhelming Manner than that, in which he here expoſed *Judas*; and whatever Advantage he may have gained, either by profeſſing Religion, or by betraying it, he will undoubtedly find, that *it had been good for him, that he had never been born.* *Mark* xiv. 19. *Mat.* xxvi. 23, 25. Ver. 24.

One would have imagined, that an Admonition like this, which laid bare the Secrets of his Heart, and warned him ſo plainly and faithfully of his Danger, might have wrought ſome Remorſe in his Heart, or at leaſt have proved ſome Impediment to the immediate Execution of his Deſign: But being now given up by the righteous Judgment of GOD to the *John* xiii. 27.

Sect. 170. the Influence of *Satan*, and the Luſt of his own depraved Mind, he is exaſperated, rather than reclaimed by it; and *immediately goes forth*, under the Covert of the *Night*, to haſten the Accompliſhment of that Work of Darkneſs, the Conſequences of which had been ſo awfully repreſented. *Oh Lord*, let thy Grace, and thy Love, do that for us, which thy Terrors alone cannot do! Let our Hearts be melted by that nobler Principle, and taught to abhor every Thing which would diſpleaſe thee! Oh, let them flow forth into ſuch Workings of *Compaſſion* to the Afflicted, as engaged the Bleſſed *Jeſus* to relieve *the Poor* out of his own little Stock; and into thoſe Sentiments of *Candor*, which would not permit the *Apoſtles*, even after this Admonition, to imagine *Judas* altogether ſo bad as he indeed was; but led them to put the mildeſt Conſtruction on their Maſter's ambiguous Addreſs to him! Such may our *Miſtakes* be, where-ever we do miſtake; the Errors of a *Charity*, which would not by exceſſive Rigour injure the vileſt Sinner, and much leſs the leaſt and weakeſt of GOD's Servants!

Ver. 30.

Ver. 29.

SECT. CLXXI.

CHRIST *having exhorted his Diſciples to mutual Love, forewarns them of their approaching Trial, and foretells* Peter's *Fall, immediately before the Euchariſt.* Luke XXII. 31—34. John XIII. 31, *to the End.*

JOHN XIII. 31.

Sect. 171. IT was obſerved in the preceding Section, how Judas, being marked out both by Chriſt's Actions and his Words, quitted the Place in a Mixture of Rage and Confuſion: *When therefore he was* thus *gone out (a)*, *Jeſus ſaid* to the reſt of his Diſciples, as they ſate at the Table with him, *Now is the Son of Man* juſt on the Point of being *glorified* far more remarkably than ever; *and GOD* in a moſt illuſtrious Manner *is* to be *glorified in him*, by the ſignal and extraordinary Circumſtances

John XIII. 31.

JOHN XIII. 31.

THerefore when he was gone out, Jeſus ſaid, Now is the Son of Man glorified, and GOD is glorified in him.

(a) *When therefore he was gone out.*] The Reader will obſerve, that if the former Reaſoning relating to the *Order* of this Part of the Story be juſt, *Judas* certainly *went out* before *the Euchariſt* was inſtituted. And indeed one cannot reaſonably ſuppoſe, *Chriſt* would have commanded him to *drink of the Cup*, as the *Blood ſhed for him for the Remiſſion of his Sins*, when he had juſt before been declaring in effect, that *his Sins ſhould never be forgiven.*

(b) *A*

cumstances of his Abasement and Exaltation. Sect. 171.
And you may assure yourselves, that *if GOD be glorified in him, GOD will also glorify him in* and with *himself*, in such a Degree as shall in the most convincing Manner declare his intimate Relation to him; *and* the Time *will presently* come, when he will eminently *glorify him:* For the Son of Man is very shortly to enter on the Honours of his Celestial and universal Kingdom, and in the mean Time some Rays of Divine Glory shall shine thro' all that Cloud of Ignominy, Reproach, and Distress, which shall surround him. John XIII. 32.

32 If GOD be glorified in him, GOD shall also glorify him in himself, and shall straightway glorify him.

My dear *little Children*, whom I love even with Parental Tenderness, and whom my Heart pities under all your Trials and Sorrows, it is *yet* but a very *little while* longer that *I am* to continue *with you*; a few Hours more will part us: And when I am gone, *ye shall seek me, and* wish for my Presence and Converse; but *as I said to the Jews, that whither I go, ye cannot come*; (John vii. 34. and viii. 21. pag. 53, 68.) *so I now say to you*, Ye cannot as yet come to the Place whither I am going. But observe my parting Words, and let them be written on your very Hearts; for *I give* it *you as a new Commandment (b)*, and press you by new Motives and a now

33 Little Children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new Commandment I give unto you, that ye

(b) *A new Commandment.*] I apprehend this Expression signifies much more, than merely *a renewed Command.* (Compare 1 *John* ii. 7, 8. and 2 *John*, *ver.* 5.) It seems a strong and lively Intimation, that the Engagements to *mutual Love*, peculiar to the *Christian* Dispensation, are so singular, and so cogent, that all other Men, when compared with its Votaries, may seem uninstructed in the School of Friendship, and *Jesus* may appear, as it were, the first Professor of that Divine Science. *Iamblichus (Vit. Pythag. cap. 33.)* seems injuriously to have preferred the *Pythagoreans* to all other Men on that Account; but it may be observed, that both *he*, and *Eunapius*, like many *Moderns*, seem to have had very little Regard to Truth, when Falsehood might cast a Slur on *Christianity*.——*Dr. Clarke* well observes, that *our Lord* seems to have laid this peculiar Stress on *Charity*, as foreseeing that general Corruption and Destruction of true *Christianity*, which the Want of it would cause among those, that should call themselves his Church. *Clarke's Sermons, vol.* iii. *p.* 297. —— *Raphelius (Annot. ex Xen. pag.* 137,—139.) has the best *Note* I ever saw on the Passage, tho' I think it hardly reaches the full Spirit of it; in which he shews, that *Xenophon* calls the *Laws* of *Lycurgus*, καινοὺς νόμους, *new Laws*, several hundred Years after they were made; because, tho' they had been commended by other Nations, they had not been practised by them.——Perhaps *our Lord* may here insinuate a Reflection, not only on that *Party-Spirit* which prevailed so much in the *Jews*, but likewise on the *Emulations* and *Contentions* among the *Apostles* themselves, which *mutual Love* would easily have cured. In this Sense it is still *a new Commandment* to us, who generally act, as if we had not yet got Time to learn, or even to read it.

(c) The

Sect. 171. John XIII. 34. new Example to a Duty, which hitherto, alas, has been too little regarded; and from henceforth would have you to conſider it as confirmed by a new Sanction, and to keep it ever freſh in your Memories; *that ye love one another* with a moſt ſincere and ardent Affection, ſuch as Mankind have never known before; yea, I would now enjoin you, *even as I have loved you, that ye alſo* would *love one another*, with a Friendſhip which may carry you thro' ſuch Difficulties and Sufferings, as I am going to endure for you all. This will be the moſt acceptable, and the moſt ornamental Token of your Relation to me; and I recommend it to you, as the nobleſt Badge of your Profeſſion *(c)*: For *by this ſhall all Men know that you are my Diſciples* indeed, *if* they ſee *you have* that lively and generous *Love for each other*, which nothing but my Goſpel can be ſufficient to inſpire.

ye love one another; as I have loved you, that ye alſo love one another.

35 By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.

36 On this Jeſus pauſed, that they might have an Opportunity to reflect ſeriouſly on the important Charge he had given them. And *Simon Peter*, touched with what he had ſaid of his being ready to go whither they could not come, *ſaid to him, Lord*, permit us to enquire, *whither art thou going? Jeſus anſwered him*, I tell thee, Peter, *whither I am going, thou canſt not* directly *follow me now*; for thou art intended for Service in my Church for many future Years; *but* let it ſuffice thee, that *thou ſhalt follow me afterwards* in the ſame Way *(d)*, and dwell perpetually with me. *Peter ſaid to him*, in a Tranſport of eager and tender Affection, *Lord, why cannot I follow thee now?* Whatever Difficulties and Dangers may be in the Way, the Proſpect of them does not diſcourage me; for *I will* moſt willingly *lay down my Life for thy ſake*, and had much rather die, than part with thee.

36 Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy ſake.

But

(c) The nobleſt Badge of your Profeſſion.] It is well known, that the *Founders* of new Societies appoint ſome peculiar *Ornament*, *Sign*, or *Mode of Living*, by which their Followers may be known from others. This ſeems to be here alluded to.

(d) *Thou ſhalt follow me afterwards.*] I am ready to think *our Lord* here obliquely hints, at what he afterwards farther ſignified, in his Command to *Peter* after his Reſurrection, when he ordered him to *follow him*; (*John* xxi. 18, 19.) *viz.* that *Peter* ſhould *die on the Croſs* for his ſake; which antient *Hiſtory* aſſures us that he did. See *Euſeb. Eccleſ. Hiſt. lib.* iii. *cap.* 1.

(e) *When*

38—Jeſus anſwered him, Wilt thou lay down thy Life for my ſake?—

John XIV. 1. p 449

But *Jeſus anſwered him, Wilt thou* indeed ſo readily *lay down thy Life for my ſake?* Alas, thou knoweſt not thine own Weakneſs, or thou wouldſt never talk thus confidently. Sect. 171. John XIII. 38.

Luke XXII. 31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as Wheat:

And the Lord added with great Earneſtneſs, and *ſaid, Oh Simon, Simon,* I muſt tell thee, that an Hour of terrible Trial is juſt at hand, which will preſs harder, than thou art aware, on thee, and on all thy Companions here: For *behold, Satan,* as in the Caſe of Job, (Job ii. 4, 5.) *has requeſted* of God a Permiſſion [*to aſſault*] *you* all by furious and violent Temptations, *that he may* toſs you up and down, and *ſift* [*you*] *like Wheat* in a Sieve: (Compare Amos ix. 9.) Luke XXII. 31.

32 But I have prayed for thee, that thy Faith fail not; and when thou art converted, ſtrengthen thy Brethren.

But I, foreſeeing the Danger, to which thou, Peter, wilt peculiarly be expoſed, have graciouſly prevented thee with the Tokens of my friendly Care, and *have prayed* to my Father *for thee, that* he would communicate to thee ſuch Supplies of Grace, that *thy Faith may not* utterly *fail,* and ſink under the violent Shock it is to receive: *And* let me now exhort thee, that *when thou art returned* from thoſe Wanderings, into which I know thou wilt fall, to the Paths of Wiſdom and Duty (*e*), thou wouldſt be ſure to make it thine immediate Care to *ſtrengthen thy Brethren*; and do thine utmoſt, all the Remainder of thy Days, to engage all, over whom thou haſt any Influence, to a ſteady Adherence to my Cauſe, in the midſt of the greateſt Difficulties (*f*). 32

And

(*e*) *When thou art returned, &c.*] Και συ ποτε επιστρεψας, στηριξον τους αδελφους σου. I cannot think the Authorities, which the learned *Elſner* produces, (*Obſerv. Vol.* i. *pag.* 276, 277.) ſufficient to induce us, with *Sir Norton Knatchbull*, to tranſlate theſe Words, *Do thou, ſome Time or other, convert and ſtrengthen thy Brethren.*——For the Signification of επιστρεφω, ſee *Acts* ix. 35. xi. 21. xiv. 15.

(*f*) Make it thine immediate Care, &c.] I can ſee no Objection againſt taking the Charge in this comprehenſive Senſe: And as I queſtion not but *Peter*, after he had *wept* his Fall *ſo bitterly*, as we know he did, applied himſelf to rally his diſperſed *Brethren*, and to prevent their fleeing from *Jeruſalem*, till the *Third Day* was over, in the Morning of which he was up betimes, and early at the Sepulchre of *our Lord:* (See *John* xx. 2, 3. *Sect.* 194.) So indeed the Strain of his *Epiſtles* ſhews his long and affectionate Remembrance of this ſolemn Charge. Many Paſſages of the *Firſt* are peculiarly intended to animate his *Chriſtian Brethren* to a couragious Adherence to *Chriſt* amidſt the greateſt Dangers; 1 *Pet.* i. 6, 7. ii. 19, 20. iii. 14,—18. iv. 12,—19. v. 8, 9, 10. and the *Second* has ſeveral Cautions to guard them againſt the Seductions of Error, in ſome Inſtances more to be dreaded than the Terrors of the ſevereſt Perſecution. 2 *Pet.* i. 10, 12. ii. 1, 2. 20, 21. iii. 2, 17.

Sect. 171. Luke XXII. 33.

And ſuch was ſtill the Confidence that Peter had of his own Stedfaſtneſs and Zeal, that *he ſaid to him* with renewed Eagerneſs and Warmth, *Lord*, what I ſaid but now is the deliberate Sentiment and Reſolution of my Heart: Lead me therefore whither thou pleaſeſt; for *I am ready to go with thee, both into Priſon, and to Death* itſelf, and none of the moſt cruel of thine Enemies ſhall ever be able to part us.

33 And he ſaid unto him, Lord, I am ready to go with thee, both into Priſon, and to Death.

34 *But* Jeſus, that *he* might convince him of his Weakneſs, and prevent his ever truſting in his own Heart again, *ſaid* to him, *Peter*, I know the Sincerity of thine Intention, yet *I moſt aſſuredly ſay unto thee, It ſhall not be* the Time of *Cock-crowing To-day (g), before* thou ſhalt be ſo terrified at the Faces of theſe Enemies whom thou now defieſt, *that thou ſhalt thrice deny that thou* ſo much as *knoweſt me*, and ſhalt ſolemnly diſclaim all Regard to me. (Compare Mat. xxvi. 34. and Mark xiv. 30. Sect. 181.)

34 And he ſaid, [Verily, verily I ſay unto thee,] Peter, the Cock ſhall not crow this Day, before that thou ſhalt thrice deny that thou knoweſt me. [JOHN XIII. —38.]

IMPROVEMENT.

Luke xxii. 33.

ALAS, how ready are we to forget ourſelves; and how much ſafer are we in *Chriſt*'s Hands, than in our own! How frequently do we *reſolve* like *Peter*, and in how many Inſtances do we *fall* like him!

Ver. 31.

We ſee the Malice of *Satan*, and how eagerly he *deſired* to try the *Apoſtles*, and even to *ſift* them *as Wheat*: We ſee alſo the gracious

Ver. 32.—

Care of our *Redeemer*, who foreſeeing the Danger of his Servants, laid in an unſought Remedy, to which they reſpectively owed their Security, or their Recovery.

Let us rejoice, that the great Enemy is under ſuch Reſtraints, and can have no Power againſt us, unleſs by *Permiſſion* from Above. Let us

(g) *It ſhall not be* the Time of *Cock-crowing To-Day.*] A careful Peruſal of *Sect.* 181. compared with this, will ſhew, why I have not *here* brought in the Account, which *Matthew* and *Mark* have given us, of *Chriſt*'s Admonitions to *Peter* and his *Brethren* on this Head; which appear to be the Renewal of this ſome Hours after. As it is plain from thence and the Event, that *the Cock* actually *crew* before *Peter's third Denial*, we muſt certainly take the Words of *Luke* and *John*, as in *this Verſion*, for the common Time of *Cock-crowing*, which probably did not come till after *the Cock* which *Peter* heard, had *crowed* the *ſecond* Time, and perhaps oftener. For it is well known, thoſe vigilant Animals, on any little Diſturbance, often *crow at Midnight*, or before it; tho' they do not come from their Rooſt till about *Three in the Morning*, which was uſually called *the Cock-crowing*. (*Mark* xiii. 35.) See *Dr. Whitby's Note* on *Mat.* xxvi. 34.

us rejoice, that Chriſt is a conſtant and invariable Friend to his People; and ſtill appears as an *Advocate with the Father*, and as a tender faithful *Shepherd*, watching over them for Good, while *Satan* is *ſeeking to devour them.* (1 *Pet.* v. 8.) If at any Time that Adverſary *get an Advantage* over us, let us endeavour in the Strength of Divine Grace an immediate Recovery; and *when reſtored*, let us exert ourſelves to *ſtrengthen our Brethren:* For ſurely it is moſt reaſonable, that we, who are *ſurrounded with* ſuch various, and ſuch ſenſible *Infirmities*, *ſhould have Compaſſion on the Ignorant, and on them that are out of the Way.* (*Heb.* v. 2.) Sect. 171. Ver.—32.

In this Inſtance, as in all others, let us be mindful of the dying *Charge*, the *new Commandment* of our dear *Lord*; and let us ſhew upon all Occaſions this diſtinguiſhing *Badge* of our Relation to him, even our *Love to each other.* So will our Profeſſion be adorned, and *the Son of Man* be farther *glorified*, by the Conduct of his Servants on Earth: So ſhall he at length *glorify us with himſelf*, and after a ſhort Abſence call us to *follow him* into thoſe Regions of perfect Love, which muſt of Courſe be the Seats of everlaſting Joy. *John* xiii. 34. Ver. 31. Ver. 36.

In the mean Time, ſend down, oh gracious *Emmanuel*, thy *Spirit of Love* on all thy Followers; that we may no longer glory in the little Diſtinctions of this or that *Party*, but may *ſhew we are Chriſtians* by this reſplendent Enſign of our Order! May we bind it on our Shoulders as a Mark of Honour, and wear it as a Crown upon our Heads; that the Spirit of Hatred, Reproach, and Perſecution, may vaniſh like an unwholſome Miſt before the Sun, and it may again be univerſally ſaid, as of old, *Behold, how theſe Chriſtians love one another!* Amen! Ver. 35.

SECT. CLXXII.

CHRIST *at the Concluſion of the Paſſover inſtitutes the Euchariſt.* Mat. XXVI. 26,——30. Mark XIV. 22,——26. Luke XXII. 19, 20.

MAT. XXVI. 26.

AND as they were eating, Jeſus took Bread, [LUK.

MAT. XXVI. 26.

SUCH was the Admonition that Chriſt gave to Peter, and ſuch was his Diſcourſe with his Diſciples, while they were at Supper: *And* now *as they were eating*, or juſt as they had finiſhed the Paſchal Supper (*a*), *Jeſus took* a Cake of *Bread*; Sect. 172. Mat. XXVI. 26.

(*a*) Juſt as they had finiſhed the Paſchal Supper.] *Maimonides* and other *Rabbi's* tell us, that it was a Rule among the *Jews*, at the End of the Supper to take a Piece of the *Lamb*

Sect. 172. Mat. XXVI. 26.

Bread; *and having* in a ſolemn Manner *given Thanks* to his Heavenly Father, *and bleſſed* [*it*,] that is, having implored the Divine Bleſſing on it, and on the Ordinance then to be inſtituted, that it might in all ſucceeding Ages tend to the Edification and Comfort of his People *(b)*; *he brake* the Bread into ſeveral Pieces, *and gave* ſome of [*it*] *to* each of *the Diſciples* preſent, *and ſaid, Take* this Bread, and *eat* it with Reverence and Thankfulneſs; for *this is my Body*, that is, it is the ſenſible Sign and Repreſentation of my Body *(c)*, *which is* freely *given*, and is ſpeedily to be broken, bruiſed, wounded, and even ſlaughtered *for you*. *Do this* hereafter in your Aſſemblies for religious Worſhip, *in* a pious and affectionate *Commemoration*

[LUK. and gave Thanks,] and bleſſed *it*, and brake *it*, and gave *it* to the Diſciples, and ſaid, Take, eat; this is my Body, [LUK. which is given for you: this do in Remembrance of me.] [MARK XIV. 22. LUKE XXII. 19.]

for the laſt Thing they eat that Night. (See *Ainſworth*, as quoted before, *Note (e)*, *p.* 420.) If this Cuſtom was as old as *Chriſt*'s Time, it would make this Action ſo much the more remarkable. It would plainly ſhew, that the *Bread* here diſtributed was a very *diſtinct Thing* from the Meal they had been making together; and might be, in the firſt Opening of the Action, a Kind of *Symbolical Intimation*, that the *Jewiſh Paſſover* was to give Way to another and nobler *Divine Inſtitution*.

(*b*) *Bleſſed* it.] It is not expreſsly ſaid in the *Original*, that *Chriſt* bleſſed *it*, *i. e. the Bread*, (nor indeed that he brake *it*;) but it is very reaſonable to imagine, that this *Thankſgiving* was attended with a *Prayer*, that the Divine *Bleſſing* might accompany *the Bread*. And it is ſo very plain from 1 *Cor.* x. 16. that the *Apoſtles* taught *Chriſtians* to *bleſs the Cup*, that I cannot but wonder, that one of the moſt accurate and penetrating Writers of our Age ſhould ſcruple to allow, that *Chriſt bleſſed the Sacramental Elements*. The ſame Word is uſed in *Mat.* xiv. 19. *Mark* vi. 41. viii. 7. and *Luke* ix. 16. where it is certain, an extraordinary *Bleſſing* attended *the Bread* and *Fiſhes* in Anſwer to his Prayers. (See alſo *Mark* x. 16. *Luke* ii. 34. and *Gen.* ii. 3. *Septuag.*) It would indeed be abſurd to interpret this, of his conferring a Virtue on *Bread* ſo ſet apart, to work as a Charm, either on Men's Bodies, or Souls; but I hope, few *Chriſtians* are ſo ill inſtructed as to imagine this to be the Caſe in the *Euchariſt*; and all wiſe and faithful *Miniſters* will, no doubt, be ſolicitous to preſerve them from ſo wild and miſchievous a Notion.

(*c*) *This is my Body*.] When I conſider, that (as a Thouſand Writers have obſerved,) on the ſame Foundation on which the *Papiſts* argue for *Tranſubſtantiation* from theſe Words, they might prove from *Ezek.* v. 1,——5. that the Prophet's *Hair* was the City of *Jeruſalem*; from *John* x. 9. and xv. 1. that *Chriſt* was literally *a Door* and *a Vine*; and from *Mat.* xxvi. 27, 28. and 1. *Cor.* xi. 25. that *the Cup* was *his Blood*, and that *Chriſt* commanded his Diſciples to *drink* and ſwallow *the Cup*; I cannot but be aſtoniſhed at the Inference they would deduce from hence. Had *Irenæus*, or *Epiphanius*, reported ſuch a Thing of any *Sect* of *antient Hereticks* now extinct, one would have been ſo candid to Human Nature, as to ſuppoſe the *Hiſtorian* miſinformed. As it is, one is almoſt tempted to ſuſpect it to be the Effect of *Arrogance*, rather than *Error*; and to conſider it as a mere inſolent Attempt to ſhew the World, in the ſtrongeſt Inſtance they could invent, what monſtrous Things the *Clergy* ſhould dare to ſay, which the wretched *Laity* ſhould not dare to contradict; nay, which they ſhould be forced to pretend they believed. In this View the Thought is admirable, and worthy the moſt malicious Wit that ever *lorded it over the Heritage of GOD*. But it may deſerve ſome ſerious Reflection, whether it be not an Inſtance of *Infatuation*, to which GOD has given them up, that it may be a plain Mark to all, that will uſe common Senſe, of the groſſeſt *Error* in a Church which claims *Infallibility*; and may not be intended by Providence, as a Kind of *Antidote* againſt the reſt of its *Poiſon*.

(*d*) The

tion of me, that you may keep up the Memory of my dying Love, may openly profeſs your Dependance on my Death, and impreſs your Hearts with a becoming Senſe of it. (Compare 1 Cor. xi. 24.) Sect. 172. Mat. XXVI. 26.

37 And [LUK. likewiſe alſo] he took the Cup [LUK. after Supper,] and gave Thanks, and gave *it* to them, ſaying, Drink ye all of it: [and they all drank of it.] [MARK XIV. 23. LUKE XXII. 20.—]

And in like manner, after they had ſupped, he alſo took the Cup, (that is, another Cup different from that which he had before divided among them; Luke xxii. 17. pag. 421.) *and when he had given Thanks* to his Heavenly Father, and implored his Bleſſing upon it, as a ſolemn Sacramental Sign, *he gave [it] to them, and ſaid, Drink ye all of it*, that is, of the Wine which it contains; *And* accordingly *they all drank* ſome *of it.* 27

28 For [he ſaid unto them,] This [LUK. Cup] is my Blood of the New Teſtament, [LUK. *or* the New Teſtament in my Blood,] which is ſhed [LUK. for you *and*] for many for the Remiſſion of Sins. [MARK XIV. 24. LUKE XXII. —20.]

For, ſaid he to them as he delivered it into their Hands, *This Cup* of Wine *is* a Repreſentation of *my Blood*, [*even*] *that* Blood which is the great Baſis *of the New Covenant*, [*or*] is itſelf the Seal of *the New Covenant* eſtabliſhed *in my Blood (d), which is ſhed for you*, [*and*] *for many* more, as the great Ranſom to be paid *for the Forgiveneſs of Sins*; receive it therefore with a firm Reſolution to comply with the Engagements of that Covenant, and with a chearful Hope of its invaluable Bleſſings: And do this, as often as ye drink it, in a thankful Commemoration of me, and with a proper Care to diſtinguiſh between this, and a common Meal, appropriating what you do in this Ordinance entirely to a Religious Purpoſe. (Compare 1 Cor. xi. 25.) 28

29 But [verily] I ſay unto you,

And then our Lord repeated what he had ſaid as they were ſitting down to Supper, (Luke xxii. 18. pag. 422.) *Verily* 29

(*d*) The Seal of *the New Covenant.*] It ſeems very evident, that when *the Sacramental Cup* here, and in 1 *Cor.* xi. 25. is called *the New Covenant*, it muſt ſignify *the Seal* of it; juſt as when *Circumciſion* is called *GOD's Covenant*, *Gen.* xvii. 10. and it is there ſaid, *ver.* 13. *My Covenant ſhall be in your Fleſh*, we muſt underſtand *the Seal* of it: And if by *the Seal of the Covenant* be meant, as I here explain it, and as moſt take it, "an appointed "Token of our accepting that Covenant, and of GOD's Favour to us on Suppoſition of "the Sincerity of that Acceptance;" it is ſo plain, that the *Euchariſt*, as well as *Baptiſm*, is ſuch *a Seal*, that they who diſapprove the Word, deny not the Thing. (See the *Plain Account of the Lord's Supper*, *pag.* 168, 169.)——I have rendered the Word διαθηκη *Covenant*, rather than *Teſtament*, or *Will*, becauſe it is evidently the more uſual Signification of the Word; and becauſe *the Old Covenant*, to which *the New* is oppoſed, cannot with any Propriety be called *a Teſtament*, with Reference to the *Death of any Teſtator*, which is the Idea chiefly inſiſted on by thoſe, who would retain our common *Verſion* here. And by the Way, it appears on this Principle, that the *Title* of our *Bible* is improperly and obſcurely rendered, by a Piece of Complaiſance to the *Old Latin Verſions*, of which they were by no means worthy.

(*e*) *I will*

Sect. 172. Mat. XXVI. 29. *Verily I say unto you, that from this Time I will drink no more of this Produce of the Vine* (e), *until that Day when I shall drink it new with you in the Kingdom of GOD my Father*; that is, till being risen from the Dead I have received my Mediatorial Kingdom, and we shall share together in much nobler Entertainments, than Earth can afford even in its highest Religious Solemnities, which shall then be happily superseded.

you, I will [no more] drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in the Kingdom of [GOD] my Father. [MARK XIV. 25.]

30 *And when*, according to the usual Custom at the Close of the Passover, *they had sung an Hymn* of Praise to GOD at the Conclusion of the Eucharist *(f)*, and had passed some remaining Time in those Discourses, and in that Prayer, which will be the Subject of the following Sections, *they went out to the Mount of Olives*; where our Lord had determined to spend some Time in Devotion, tho' he knew that Judas and his Enemies would come thither to seize him.

30 And when they had sung an Hymn, they went out unto the Mount of Olives. [MARK XIV. 26.]

IMPROVEMENT.

Mat. xxvi. 26. LET us now review, with most thankful Acknowledgment, this gracious *Legacy* of our dying *Redeemer*, this reviving and nourishing *Ordinance*, which he instituted for the Benefit of his Church, *the same Night in which he was betrayed:* (1 *Cor.* xi. 23.) So tenderly did his Love for them prevail, when his Heart was full of his own Sorrows! May we always consider to what Purposes this holy Rite was ordained; and as we shall see the Wisdom of the Appointment, so we shall also be both awakened to attend to it, and assisted in that Attendance!

Luke xxii. 19. It is the *Memorial* of the *Death of Christ*, by which we represent it to others, and to ourselves. May we be ever ready to give this most regular and acceptable Token, that *we are not ashamed to fight under the Banner of*

(e) *I will drink no more of this Produce of the Vine.*] This may seem an Intimation, that tho' *Christ drank with them* after his Resurrection, (*Acts* x. 41.) he did not make use of *Wine*. Perhaps their Poverty might not allow them often to drink it; and we do not find, that he was ever present at any Feast: At least we are are sure he never celebrated *another Passover* with them. Nor does it appear, that he partook of the *Eucharist* with them, or ever administred it, but at this Time of its Institution.

(f) *An Hymn* of Praise to GOD.] The *Hymn* that was usually sung by the *Jews* at the *Passover*, is what they call the *Hallel*, and began at *Psal.* cxiii. and ended with *Psal.* cxviii. some of which *Psalms* might be used by *our Lord* at the Close of the *Eucharist*, as very suitable to this Occasion; tho' it is uncertain, whether (as *Grotius* and some others think,) it might not be some other *Hymn*, more closely adapted to the Celebration of the *Eucharist*. ——I thought it proper here to conclude the Story of the *Passover*, and to mention *their going out*, tho' that did not immediately follow on their *singing the Hymn*. Some such little Anticipations seem to me an Advantage, rather than an Impropriety, in any *Harmony*, especially when attended with a *Paraphrase*, or *Notes*, and divided into such short *Sections*, as those must be which are intended for the *Use of Families*.

of a crucified Redeemer! — It is alſo the *Seal* of the *New Covenant in his Blood.* Let us adore the Grace, that formed, and ratified that *everlaſting Covenant*, ſo well *ordered in all Things*, and ſo *ſure*: (2 *Sam.* xxiii. 5.) And whenever we approach to this *ſealing Ordinance*, may we renew our Conſent to the Demands of that *Covenant*, and our Expectation of thoſe Bleſſings which are conveyed by it! a *Conſent*, and *Expectation*, ſo well ſuited to the Circumſtance of its being ratified by the *Blood of Jeſus.* Thus may every Attendance nouriſh our Souls in Grace, and ripen them for Glory; that at length all may be fulfilled and perfected *in the Kingdom of GOD!* Sect. 172. Ver. 20. *Mark* xiv. 25.

In the mean Time, may GOD, by the Influences of his Spirit, give to all profeſſing *Chriſtians* right Notions of this *Ordinance*, and a due Regard for it; that on the one hand, none may, under the ſpecious Pretence of honouring it, live in the *habitual Neglect* of ſo plain and important a Duty; and that on the other, it may never be *profanely invaded* by thoſe, who have no Concern about the Bleſſings of that *Covenant* it ratifies, and impiouſly proſtitute it to thoſe ſecular Views, above which it was intended to raiſe them! And may none that honour the great Author of it, encourage ſuch an Abuſe; leſt they ſeem to lay the very *Croſs of Chriſt*, as the Threſhold to the Temple of thoſe various *Idols*, to which ambitious and intereſted Men are bowing down their Souls!

SECT. CLXXIII.

CHRIST *having warned his* Apoſtles *of the Danger to which they would be expoſed, comforts them with the Views of future Happineſs, and with the Aſſurance of his own gracious Preſence, and that of his Father, in the Way to it.* Luke XXII. 35,—38. John XIV. 1,—14.

LUKE XXII. 35.

AND he ſaid unto them, When I ſent you out with-

LUKE XXII. 35.

Sect. 173. Luke XXII. 35.

THO' we mentioned Chriſt's going out to the Mount of Olives, after he had inſtituted the Euchariſt, it is very material to obſerve, that before he quitted the Gueſt-Chamber in which he had ſupped, he entertained his Diſciples with ſome large and affectionate Diſcourſes, and put up an excellent Prayer with them, which we ſhall now relate. *And* to introduce theſe Diſcourſes, *he ſaid to them, When I ſent you*, my Apoſtles, *out* on your important Embaſſy ſome Time

Sect. 173. Luke XXII. 35. Time ago, *without either Purſe, or Scrip, or Shoes,* (Mat. x. 9, 10. Vol. i. pag. 458.) *did you want any Thing* neceſſary for the Support of Life? *And they ſaid,* No, Lord, we very well remember that the Care of Providence over us was ſuch, that we wanted *Nothing*; but where-ever we came, we found the Hearts of Strangers opened, even with ſurprizing Freedom, to aſſiſt and relieve us.

without Purſe, and Scrip, and Shoes, lacked ye any Thing? And they ſaid, Nothing.

36 *Then he ſaid to them,* This was indeed the Caſe in your former Miſſion; *but now* you muſt expect much harder Uſage than before, and will be expoſed to greater Sufferings and Dangers in the Proſecution of your Miniſtry; and therefore *let him that has a Purſe, take* [*it,*] *and alſo a Scrip,* if he has one; *and let him that has not a Sword,* be ready even to *ſell his Garment, and buy one* with the Price of it: So long a Journey, and ſo ſharp a Conflict, is before you, that you had need be well armed and furniſhed for it.

36 Then ſaid he unto them, But now he that hath a Purſe, let him take *it*, and likewiſe *his* Scrip: and he that hath no Sword, let him ſell his Garment, and buy one.

37 *For I aſſure you, that* my Enemies are now about to apprehend me as a Malefactor, and after all the Love that I have ſhewn to an ungrateful World, *this* remarkable Prophecy *which is written* concerning me, (Iſa. liii. 12.) *muſt yet be accompliſhed in me,* "*And* "*he was numbered with the Tranſgreſſors:*" *For* indeed all *the Things* which are written *concerning me* in the Scripture Prophecies, muſt quickly *have an End,* and be accompliſhed in my Sufferings and Death. Now you may eaſily gueſs at the Reception you are like to meet with, when you come to preach in the Name, and by the Authority of one, who has ſuffered as a Malefactor, and yet demands Faith and Obedience as an Almighty Saviour.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the Tranſgreſſors: for the Things concerning me have an End.

38 *And they ſaid, Lord, behold here are Two Swords* that we are furniſhed with already *(a)*, which we are reſolved, in Caſe of any violent Aſſault, to uſe in thy Defence. *And he ſaid to them, It is enough* for Weapons of this Sort: My chief Intent

38 And they ſaid, Lord, behold, here *are* Two Swords. And he ſaid unto them, It is enough.

(a) Here are two Swords.] Probably (as *Mr. Crudock* conjectures, in his *Harmony, part* ii. *pag.* 209.) ſome of the *Apoſtles* brought theſe *Swords* along with them in their Journey from *Galilee* and *Peræa*, to defend them againſt Robbers. It afterwards appears, that one of them was *Peter's*. See *John* xviii. 10. *Sect.* 183.

(b) My

Intent is to direct you to another Kind of De- Sect. 173.
fence, even that which ariſes from Piety and
Faith (*b*). *Let not your Heart* therefore *be trou-* John XIV.
bled, tho' I am going to leave you behind me in a 1.
World, where you will ſeem likely to become an
helpleſs Prey to the Rage and Power of your Ene-
mies: *Believe in GOD*, the Almighty Guardian
of his faithful Servants, who has made ſuch glo-
rious Promiſes relating to the Proſperity of that
Cauſe in which you are engaged; and *believe al-*
ſo in me, as the promiſed Meſſiah, who, whether
preſent, or abſent in Body, ſhall always be mind-
ful of your Concerns, as well as ever able to help
you (*c*).

JOHN XIV. 1. Let not your Heart be troubled: ye believe in GOD, believe alſo in me.

And to eſtabliſh your Faith and Comfort, ac- 2
cuſtom yourſelves often to look forward to the
Heavenly World, as thoſe who are well aſſured,
that *in my Father's Houſe*, from whence I came,
and whither I am going to take up my Reſidence,
there *are many Manſions* (*d*); and it is really a
ſpacious and glorious Abode, where there will
be ample Room to receive you, and every Thing
to accommodate you in the moſt delightful Man-
ner: *And* indeed *if* it were *not* ſo, as I know
you have ſtill acted with Regard to the Happineſs
of a future World, tho' too much mingled with
inferior Views, *I would* before this Time *have*
told you ſo expreſsly, and not have permitted you
to impoſe upon yourſelves by an airy Dream (*e*);
much

2 In my Father's Houſe are many Manſions; if *it were* not *ſo*, I would have told

(*b*) My chief Intent is to direct you to another Kind of Defence, &c.] This is ſtrongly intimated by his ſaying, *Two Swords* were *enough*; for they could not be ſufficient to arm *Eleven* Men.

(*c*) *Believe in GOD, believe alſo in me.*] Πιστευετε εις τον Θεον, και εις εμε πιστευετε. Theſe Words are ſo very ambiguous, that (as *Eraſmus* obſerves,) they may be rendered, as *here*; or as in our *Engliſh* Tranſlation; or *Ye believe in GOD, and ye believe in me*; or *believe in GOD, and ye believe in me*; and different *Commentators* have taken them in all theſe very different Senſes. But it appears moſt natural to render πιστευετε alike in both Places; and it is certain, an Exhortation to *Faith in GOD*, and *in Chriſt*, would be very ſeaſonable, conſidering how weak and defective their Faith was. (See *ver.* 9.) —— The Tranſition from the Paſſage in *Luke*, to this in *John*, appears ſo eaſy, placing the Paragraphs in this *Order*, that I wonder no *Harmonizer* ſhould have obſerved it before.

(*d*) *In my Father's Houſe are many Manſions.*] *Mr. Le Moyne* thinks, *Chriſt* alludes to the various Apartments in the *Temple*, and the vaſt Number of Perſons lodged there. Μονας ſignifies *quiet and continued Abodes*, and therefore ſeems happily expreſſed by our *Engliſh* Word *Manſions*; the Etymology, and exact Import of which, is juſt the ſame.

(*e*) *And if not, I would have told you.*] *Heinſius*'s Verſion of theſe Words ſeems much leſs natural: He would connect and render them, [ει δε μη, ειπον αν υμιν, πορευομαι &c.]

Sect. 173. John XIV. 2. much leſs would I have ſaid ſo much as I have done, to confirm that Expectation: But as it is in itſelf a glorious Reality, ſo *I am* now *going*, not only to receive my own Reward, but *to prepare a Place for you* there (*f*); or to make Room for your coming thither, and to diſpoſe every Thing for your moſt honourable and comfortable Reception. told you: I go to prepare a Place for you.

3 *And if I* thus *go, and prepare a Place for you*, you may depend upon it, that this Preparation ſhall not be in vain, but that *I will* certainly act ſo conſiſtent a Part, as to *come again, and receive you to myſelf* (*g*); *that* as we are now united in ſo dear a Friendſhip, *you alſo*, after a ſhort Separation, *may be where I am*, and may dwell for ever with me. 3 And if I go and prepare a Place for you, I will come again, and receive you unto myſelf, that where I am, *there* ye may be alſo.

4 *And* ſurely I may ſay in the general, after all the Inſtructions I have given you, that *you know whither I am going; and you know the Way* that leads thither, and by which you may ſafely follow me; which I exhort you therefore that you would reſolutely keep. 4 And whither I go ye know, and the Way ye know.

5 But ſuch was ſtill the Expectation that his Diſciples had of his erecting a Temporal Kingdom, 5 Thomas ſaith unto him, Lord,

as if *our Lord* had ſaid, "*Had it not been ſo, I would* have ſpoke in another Manner, and "*have told you, I am going to prepare a Place for you*; but now I have no Reaſon to ſay "that, the Place being already prepared." But it is hard to ſay, what Senſe can be made of *ver.* 3. on this Interpretation. —— That the pious *Jews* conſidered all the Glories of the *Meſſiah's Kingdom*, as introductory to the Happineſs of a future State of eternal Glory, appears from a Variety of *Scriptures*; and indeed it is difficult to ſay, how they could think otherwiſe, conſidering how much this had been inſiſted on; or how they could have been good, had not this been their chief Aim. Compare *Mat.* iii. 12. v. 8, 12. vi. 20. vii. 21. xiii. 43. xix. 16. xxii. 30. *Luke* xiv. 14. xvi. 9. *John* iii. 15, 36. vi. 54, 68. xi. 24,—27.

(*f*) *To prepare a Place for you.*] When the Glory of Heaven is ſpoken of as *prepared before the Foundation of the World*, (*Mat.* xxv. 34.) this only refers to the *Divine Purpoſe*; but as that was founded in *Chriſt's Mediatorial Undertakings*, (*Eph.* i. 4,—6.) it might properly be ſaid, that when *Chriſt* went into Heaven, as our *High Prieſt*, to preſent (as it were) his own Blood before the Father on our Account, and as our *Fore-runner* to take Poſſeſſion of it, he did thereby *prepare a Place for us*; which the *Apoſtle* expreſſes, (*Heb.* ix. 23, 24.) by his *purifying*, or conſecrating *the Heavenly Places* in which we are to dwell, which would have been conſidered as *polluted* by the Entrance of ſuch ſinful Creatures into them; as the *Tabernacle* when *new-made* was, by having paſſed thro' the Hands of Sinners, on which Account *an Atonement for the Altar* itſelf, which was to be *moſt Holy*, was the firſt Act to be performed when it was opened: *Exod.* xxix. 36, 37. And *an Atonement* for the whole *Tabernacle*, as polluted by the Acceſs of Sinners to it, was to be repeated annually. *Lev.* xvi. 16.

(*g*) *I will come again, &c.*] This *Coming* ultimately refers to *Chriſt's* ſolemn Appearance at the *Laſt Day*, to receive all his Servants to Glory; yet it is a beautiful Circumſtance, that the *Death* of every particular Believer, conſidering the univerſal Power and Providence of *Chriſt*, (*Rev.* i. 18.) may be regarded as *Chriſt's coming* to fetch him Home; whereas *Satan* is ſpoken of as having naturally *the Power of Death*. *Heb.* ii. 14.

(*b*) *We*

Sect. 173. John XIV. 5.

Lord, we know not whither thou goeſt, and how can we know the Way?

dom, that *Thomas* upon hearing this *ſays to him*, *Lord*, thou haſt never yet informed us of the Place, and *we know not* ſo much as *whither thou art going (b)*, *and how* then *can we* poſſibly *know the Way* thither?

6 Jeſus ſaith unto him, I am the Way, and the Truth, and the Life: no Man cometh unto the Father but by me.

6 *Jeſus ſays to him*, I have already intimated to you, I am going to the Father; and did you but conſider this, you would ſoon ſee, that *I am* myſelf *the Way, and the Truth, and the Life (i)*; that I am to guide, inſtruct, and animate my Followers in their Paſſage to eternal Glory, and that their Progreſs will be ſure and vigorous in Proportion to the Steadineſs of their Faith in me, and the Conſtancy of their Regards to me: And this indeed is the true and only Way you can take; for *no Man cometh to* the Knowledge and Enjoyment of *the Father*, to whom I am returning, *but by* Means of *me*, whoſe proper Office it is to introduce ſinful Creatures to his Preſence and Favour.

7 If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

7 *If* therefore *you had known me* aright, *you would* ſurely *have known my Father alſo (k)*, in whoſe Glory my Miniſtrations ſo evidently center; *and* ſuch indeed are the Diſcoveries that I have made of him, and ſuch the Manifeſtations of the Divine Perfections which you have ſeen in me, that in effect it may be ſaid, that *from henceforth you know him, and have*, as it were, already *ſeen him*.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

8 Then *Philip*, one of the Apoſtles, hearing theſe Words, *ſays to him* with a pious Ardor becoming his Character, *Lord*, do but *ſhew us the Father*, and bring us to the Sight and Enjoyment of him *(l)*, *and it is* Happineſs *enough for us*; we

(*h*) *We know not whither thou art going.*] It is probable, *Thomas* might think, that *Chriſt* intended to remove to ſome ſplendid Palace on Earth, to ſet up his Court there for a while, before he received his People to the Celeſtial Glory.

(*i*) *I am the Way, &c.*] *Our Lord* had ſo lately delivered the ſame Sentiment, in Language much like this, (*John* x. 9. *pag.* 218.) that it might well have been expected, they ſhould have underſtood him now.

(*k*) *If you had known me, you would have known my Father alſo.*] This is a moſt important Truth; but it does not determine, to what Degree he muſt be explicitely *known*, in order to receiving ſaving Benefits by him.

(*l*) *Lord, ſhew us the Father.*] The Explication given in the *Paraphraſe* ſeems to me a more probable Senſe, than that in which *Mr. Fleming* underſtands it; as if *Philip* had ſaid, "Let us have a Viſion of *the Father* in a corporeal Form, to teſtify the Neceſſity of thy "Removal from us." (See *Fleming's Chriſtology*, vol. ii. *pag.* 202.) I cannot apprehend, that the *Apoſtles* thought the Father *viſible*.

Sect. 173. John XIV. 9.

we desire no more, and resign every other Hope in Comparison of this. *Jesus says to him, Have I been with you* then *so long* a *Time*, and conversed among you in so familiar a Manner for successive Years, *and hast thou not* yet *known me, Philip?* If thou hadst well considered who I am, thou mightest have better understood what I have now been saying; for *he that has seen me, has* in effect *seen the Father*, as I am the Brightness of his Glory, and the express Image of his Person: (Heb. i. 3.) *And how* [*then*] *dost thou say*, after all that has passed between us, *Shew us the Father?*

9 Jesus saith unto him, Have I been so long Time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 *Dost thou not* then *believe*, tho' I have before affirmed it so expressly, (John x. 38. pag. 221.) *that I* [*am*] *in the Father, and the Father is in me*, by so intimate an Union as to warrant such Language as this *(m)*? *The Words which I speak to you* from Time to Time, in which I discover and inculcate this important Truth, *I speak not* merely *of myself*; *but* it is really *the Father who dwells in me*, that gives me my Instructions thus to speak; and it is *he* that operates together with me, and *performs the* miraculous *Works* that you have so often seen, which are sufficient to demonstrate the Truth of this Assertion, mysterious as it is, and incredible as it might otherwise seem.

10 Believest thou not that I *am* in the Father, and the Father in me? The Words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doth the Works.

11 *Believe me* therefore in what I have said, *that I* [*am*] thus *in the Father, and the Father is in me*; *or* if what you have so long known of my general Character and Veracity, will not engage you to take it merely on my single Testimony, *at least believe me on Account of those Works*, in which you have so frequently beheld the Father acting with me, and which indeed afford so obvious an Argument of it, that one might imagine, the Sight of a few of them might convince one that was before a Stranger to me.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very Works sake.

12 And yet *verily, verily I say unto you*, that you shall have, if possible, a yet stronger Evidence than

12 Verily, verily I say unto

(m) I am in the Father, and the Father is in me.] It is remarkable, that *Philo*, speaking of the *Logos*, has this Expression, that *he is* ὁ ἱερὸς οἶκος τοῦ πατρὸς, *the Father's House in which he dwells*; which is nearly parallel to that of the *Apostle*, *Col.* ii. 9. that *in him dwells all the Fulness of the Godhead bodily*. See *Dr. Scot's Christian Life*, *vol.* iii. *pag.* 559. *Note* 2.

(n) *He*

to you, He that believeth on me, the Works that I do, ſhall he do alſo, and greater *Works* than theſe ſhall he do; becauſe I go unto my Father.

than what you have already received; for *he that* *believes in me (n)*, that is, many of my Diſciples in theſe early Ages, and each of you in particular, ſhall receive ſuch an abundant Communication of the Spirit, that *the* miraculous *Works which I perform, he ſhall perform alſo*; *yea*, Works in ſome reſpect *greater than theſe ſhall he perform*; *becauſe I go to my Father*, who has thought fit to reſerve the moſt amazing Gifts of the Spirit, to honour my Return into Glory; in Conſequence of which, you ſhall be enabled to ſpeak with all foreign Tongues, to give the Spirit by the Impoſition of your Hands, and to propagate the Goſpel with ſuch amazing Succeſs, as to make more Converts in one Day, than I have done in the whole Courſe of my Miniſtry. Sect. 173. John XIV. 12.

13 And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son.

And in a Word, you may depend upon it, that *whatſoever ye ſhall aſk in my Name*, under the Influence of that Spirit, and ſubſervient to the great End of your Life and Miniſtry *(o)*, *I will* certainly *do it*, *that* ſo *the Father may* ſtill *be glorified in the Son*; who, when he is aſcended up to Heaven, will from thence be able to hear and anſwer Prayer, and even in his moſt exalted State will continue to act with that faithful Regard to his Father's Honour, which he has ſhewn in his Humiliation on Earth. 13.

14 If ye ſhall aſk any Thing in my Name, I will do *it*.

15. p. 455

And in this Confidence I repeat it again, for the Encouragement of your Faith and Hope, that I will be as affectionate and conſtant a Friend to you in Heaven, as I have ever been upon Earth; and *if you ſhall aſk any Thing in my Name, I will* not fail to *do* [*it*.] 14.

IMPROVEMENT.

AS we ſee in the Beginning of this *Section* that Care of *Chriſt* over his Servants, which may engage us chearfully to truſt him for providential Supplies, when employed in his Work; ſo we ſee in the Remain- *Luke* xxii. 35, 38.

(*n*) *He that believes in me.*] It is moſt evident in Fact, that tho' this Promiſe be expreſſed in ſuch indefinite Language, it muſt be limited as in the *Paraphraſe*.

(*o*) *Whatſoever ye ſhall aſk in my Name*, under the Influence &c.] As Reaſon in general requires ſome ſuch *Limitation*, as is here given in the *Paraphraſe*, ſo the Concluſion of the *Verſe* plainly implies it; for it was only by the Grant of ſuch Petitions that *the Father* could be *glorified in the Son*.

(*p*) With-

Sect. 173. Remainder of this, and in the following Diſcourſes, the moſt affectionate Diſcoveries of the very Heart of our Bleſſed *Redeemer*, overflowing in every Sentence with the kindeſt Concern, not only for the Safety, but the Comfort of his People. We ſee a lively Image of that Tenderneſs, with which he will another Day *wipe away all Tears from their Eyes.* (*Rev.* vii. 17.) Surely when he uttered theſe Words, he was alſo ſoli-
John xiv. 1. citous, that *our Hearts* might *not be troubled*; and therefore has provided a noble Cordial, the Strength of which ſhall continue to the remoteſt Ages, even *Faith in his Father, and in him.* Oh may that bleſſed Principle be confirmed by what we have now been reading!

Let us obſerve with what a holy Familiarity *our Lord* ſpeaks of the Regions of Glory; not, as his Servants do, like one dazzled and overwhelmed with the Brightneſs of the Idea; but as accuſtomed and familiVer. 2. arized to it by his high Birth (*p*). *In my Father's Houſe are many Manſions*; (delightful and reviving Thought!) and many Inhabitants in them, who we hope thro' Grace will be our Companions there, and every one of them increaſe and multiply the Joy.

It was not for the *Apoſtles* alone, that *Chriſt* went to *prepare a Place:* He is *entered* into Heaven as *our Fore-runner*; (*Heb.* vi. 20.) and We, if we are Believers indeed, may be ſaid by Virtue of our Union with him, to *ſit together in Heavenly Places in him.* (*Eph.* ii. 6.) Let us continually be tending thither, in more affectionate Deſires, and more ardent
Ver. 4, 6. Purſuits. *We know the Way*; we hear *the Truth*; oh may we alſo feel *the Life! By Chriſt* as the *True and Living Way*, may we *come to the Father*; that we may have *Eternal Life*, in *knowing* him *the only true GOD, and Jeſus Chriſt whom he has ſent!* (*John* xvii. 3.) In *Chriſt* may we
Ver. 9. *ſee him*, and have our Eyes and our Hearts open to thoſe Beams of the Divine Glory, which are reflected *from the Face* of his *Only-begotten Son*, who is *full of Grace and Truth!* (*John* i. 14.) Has he been thus diſVer. 8. covered to us, as *our Father*, and *our GOD?* let it *ſuffice us.* Let it diffuſe a ſacred and laſting Pleaſure over our Souls, tho' other deſirable Objects may be vailed or removed: And let it be our Care to maintain a continual *Fellowſhip with the Father, and with his Son Jeſus Chriſt.* (1 *John* i. 3.)

To

(*p*) With what a holy Familiarity *our Lord* ſpeaks of the Regions of Glory, &c.] This is the Remark of the pious *Archbiſhop of Cambray*, in his incomparable *Dialogues on Eloquence*; (which may GOD put it into the Hearts of our *Preachers* often and attentively to read!) and is much illuſtrated by obſerving, how the *Apoſtles*, when deſcribing the Heavenly State, employ the moſt pompous and energetic Language, and ſeem indeed to labour for Words, and to be almoſt dazzled with the Luſtre, and oppreſſed with the Weight of the Subject: (Compare *Rom.* viii. 18, 19. 1 *Cor.* ii. 9. xv. 50, *&c ſeq.* 2 *Cor.* iv. 17, 18. v. 1,—9. xii. 2,—4. and 1 *John* iii. 2.) But *Chriſt* ſpeaks of it with a familiar Eaſe and Freedom; juſt as *a Prince*, who had been educated in a ſplendid Court, would ſpeak with Eaſe of many magnificent Things, at the ſudden View of which *a Peaſant* would be ſwallowed up in Aſtoniſhment, and would find himſelf greatly embarraſſed in an Attempt to explain them to his Equals at Home.

To this we are invited by every Declaration of his Readineſs to hear, and anſwer our *Prayers:* And tho' thoſe *miraculous Powers* of the *Spirit* are ceaſed, whereby the *Apoſtles* were enabled to equal, or even to *exceed* the *Works* of their Maſter; yet as we have ſo many important Errands to *the Throne of Grace*, in which the Glory of GOD, and the Salvation of our Souls is concerned, let us come with a *holy Boldneſs* to it, in Dependance on *Jeſus*, that great *High-Prieſt over the Houſe of GOD*, who is *paſſed into the Heavens*, and amidſt all the Grandeur of that exalted State, regards his humble Followers on Earth, and ever appears under the Character of their *Advocate* and their *Friend*. Sect. 173. Ver. 13, 14. Ver. 12.

SECT. CLXXIV.

CHRIST *proceeds in his Diſcourſe with his Diſciples, recommending a Regard to his Commandments as the beſt Proof of their Love to him, promiſing his Spirit, and declaring his Readineſs to meet his approaching Sufferings.* John XIV. 15, *to the End.*

JOHN XIV. 15.

IF ye love me, keep my Commandments.

JOHN XIV. 15.

OUR Lord went on with his Diſcourſe to his Apoſtles on this ſolemn Occaſion, and obſerving the lively Flow of their Affection to him in this tender Conjuncture of Circumſtances, he added, *If you* do indeed *love me*, expreſs that Love by a conſtant Care to *keep my Commandments*; for that will be a ſurer Teſt, and more acceptable Expreſſion of your Regard to me, than all your Trouble and Concern at parting with me. Sect. 174. John XIV. 15.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever;

And thus you may depend on the correſpondent Expreſſions of my Friendſhip to you (*a*); and particularly, that *I will aſk the Father, and he will give you another Comforter* (*b*), *that he may* more 16.

(*a*) Thus you may depend on the correſpondent Expreſſions of my Friendſhip to you.] The Connection may poſſibly intimate, that they might hope for an abundant Degree of the *Spirit's* Communication, in Proportion to the Prevalency of their *Love* to *Chriſt*.

(*b*) *He will give you another Comforter.*] It is well known, that the Word παράκλητος may ſignify a *Comforter*, an *Advocate*, or a *Monitor*; and it is evident, the Bleſſed *Spirit* ſuſtained each of theſe Characters; But this being a *conſolatory Diſcourſe*, I choſe to uſe the former, as *our Tranſlators* have done.——*Toland* ſays, It is by no contemptible *Criticiſm*, that the *Mabo-*

Sect. 174. John XIV. 17.

more than ſupply the Want of my bodily Preſence, and *abide with you*, not for a Seaſon only, as I have done, but *for ever:* [*Even*] *the* Bleſſed *Spirit of Truth* and Grace, *whom the World cannot* poſſibly *receive* as a Comforter, *becauſe it neither ſees him, nor knows him*, being altogether deſtitute of his ſanctifying Influences, and refuſing to admit his Teſtimony to me; *but you know him* in ſome meaſure, even now, by his powerful Operations in you, and by you; *for he* already *dwells with you* in part, *and ſhall* quickly *be* more abundantly *in you*, by a much ampler Communication both of his Gifts and Graces.

17 *Even* the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.

18 Encourage yourſelves therefore with the pleaſing Expectation, and be aſſured, that *I will not leave you* neglected, like a Family of helpleſs *Orphans*, who have no Friend or Guardian ſurviving (*c*); but *I will come to you* by my Spiritual Preſence, and viſit you by the moſt valuable Tokens of my conſtant Care. For it is but *yet a little while, and the World ſeeth me no more*, as it has done for ſome Time paſt, tho' it knows me not; *but* after I have done converſing with the World, I will appear again to you, and *you* ſhall *ſee me* in ſuch a Manner as to feel the bleſſed Effects of my diſtinguiſhing Regard to you; for *becauſe I live, you alſo ſhall live*, by Means of thoſe Divine Influences you ſhall derive from me, to cheriſh the Workings of Grace in your Hearts, and to train you up to a growing Meetneſs for ſharing with me in Eternal Life. (Compare 2 Cor. iv. 10, 11.) And *in that Day* when I fulfil this Promiſe to you, *you ſhall* experimentally *know* by the moſt evident and reviving Tokens, *that I* [*am*] indeed *in my Father, and* that *you* alſo are *in me, and I in you*, by a moſt

18 I will not leave you comfortleſs; I will come to you.

19 Yet a little while, and the World ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that Day ye ſhall know, that I *am* in my Father, and you in me, and I in you.

Mahometans (inſtead of παρακλητον,) read περικλυτον, *i. e. the Illuſtrious*, which anſwers to *Mahommed* in the *Arabic* Language; and ſo urge this as a *Prophecy* of *him*. (*Tol. Nazaren. pag.* 13.) Yet he would probably have thought this *Criticiſm* contemptible in any, but the Enemies of *Chriſtianity*.

(*c*) *I will not leave you Orphans.*] *Elſner* juſtly obſerves, that the Caſe of thoſe, who have loſt the Preſence and Patronage of ſome dear Friend, tho' not in ſtrict Propriety *a Father*, is elegantly and tenderly expreſſed by this Word ορφανος. (Compare 1 *Theſſ.* ii. 17. *Gr.*) See *Elſn. Obſerv. Vol.* i. *pag.* 341.

(*d*) Was

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21 He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

moſt intimate and inſeparable Union. But this will only be the Privilege of ſuch as evidence their Love to me by an Obedience to my Word; for *he that has my Commandments* diſcovered to him, *and* diligently *keeps them, he it is that loveth me*; but none beſides have any Title to this Character, whatever ſpecious Pretences they may make to it: *And he that* thus ſhews that he *loveth me, ſhall be loved by my Father, and I will* alſo *love him, and* in a moſt condeſcending and indearing Manner *will manifeſt myſelf to him.*

22 Judas ſaith unto him, (not Iſcariot,) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the World?

Judas was very much ſurprized at this; *not* Judas *Iſcariot*; for he, as it was ſaid before, was gone out, before our Lord began this Diſcourſe; (chap. xiii. 31. pag. 438.) and had he been there, he was always too much on his Guard to have dropped any Hint of his View to Chriſt's Temporal Kingdom *(d)*; but another Apoſtle of that Name, who was alſo called Thaddeus and Lebbeus, the Son of Alpheus, and the Brother of James, (ſee Note *(f)* on Mark iii. 18. Vol. i. pag. 322.) a near Relation to our Lord himſelf *(e)*: This Judas upon hearing Chriſt expreſs himſelf in ſuch a Way, *ſays to him, Lord, how is it that thou wilt manifeſt thyſelf to us, and not to the World?* Doſt thou not then intend to make a publick Appearance, which will be obvious to the Eyes of all? 22

Jeſus

(d) Was always too much on his Guard, &c.] It is obſervable, that *Judas Iſcariot* was ſo finiſhed a Hypocrite, that we never find him ſaying one Word of *Chriſt's Temporal Kingdom*, tho' probably the Hope of Preferment and Gain in it was the chief Conſideration which engaged him to follow *our Lord.*——Let the Reader indulge me while I tell him, that he owes this Remark to that incomparable Perſon, the late Reverend *Mr. David Some* of *Harborough*; and let him join with me in lamenting the fatal Modeſty, which engaged him with his dying Breath to conſign to the Flames thoſe Writings, which (unfiniſhed as ſome of them might have appeared,) would probably have been the Means of ſpreading among Thouſands that Spirit of Wiſdom, Piety, and Love, into which the whole Soul of the Author ſeemed to be transformed.

(e) A near Relation to our Lord himſelf.] His Father *Alpheus* ſeems to have been the ſame with *Cleopas*; for as *Judas* and *James* were the Sons of *Alpheus*, (*Luke* vi. 15, 16.) ſo *James* is elſewhere ſaid to be the Son of *Mary*, (*Mat.* xxvii. 56. and *Mark* xv. 40.) who was *the Wife of Cleopas*, and *Siſter to the Mother of our Lord.* (*John* xix. 25.) *Judas* is therefore numbered with *James, and Joſes, and Simon*, among the *Brethren* or near Kinſmen of *our Lord:* (*Mat.* xiii. 55. and *Mark* vi. 3.) And being ſo nearly *related to Chriſt*, he might think himſelf peculiarly concerned to enquire into the Meaning of an Aſſertion, which ſeemed inconſiſtent with the Proſpect of a *Temporal Kingdom*, in which, perhaps, he expected ſome eminent Office.

Sect. 174. John XIV. 23.

Jeſus anſwered and ſaid to him, As to that, it may be ſufficient to tell you, that, as I ſaid before, (ver. 21.) *if any Man* ſincerely *love me, he will* in an humble and obedient Manner keep and *obſerve my Word*; *and* if he ſhall be found to do ſo, *my Father*, who at all Times has a tender Regard to my Honour and Intereſt, *will* undoubtedly *love him*; *and we will* both of us *come to him*, by the favourable Tokens of our Preſence, *and will make* [*our*] conſtant *Abode with him*: You are therefore to underſtand what I ſaid of manifeſting myſelf to him that loves me, not of any Corporeal and ſenſible Appearance, but of ſuch a Spiritual and intimate Correſpondence, as the inviſible Father of Glory and Grace maintains with his People thro' me. But on the contrary, *he that does not* really *love me, does not obſerve* and keep *my Words* with any Conſtancy and Reſolution; and therefore muſt expect no ſuch Spiritual and Eternal Benefits, whatever outward Privileges he may enjoy: See to it therefore, that you diligently hearken *and* attend to what I ſay; for *the Word which you hear* me ſpeak, *is not* originally or merely *mine, but* it is [*the Word*] *of my Father that ſent me*, who has particularly given it in Charge to me, that I ſhould thus inſiſt upon practical and univerſal Holineſs, as one great End of my Appearance.

And accordingly you know, that I have ſtrongly inſiſted upon it as ſuch; and *theſe Things I have ſpoken to you* again and again, *while I continued* perſonally preſent *with you*. *But* when *the Comforter*, that I have promiſed you, is come; [*even*] *the Holy Spirit, whom the Father* after my Departure *will ſend in my Name*, to act as the great Agent in my Cauſe, and to negotiate the Affairs of my Kingdom; *he ſhall teach you all Things* which it is neceſſary for you to know, *and remind you of all Things which I have ſaid to you*, that you may not only recollect them in the fulleſt Manner for your own Inſtruction, but record them for the Edification of my Church in ſucceeding Ages. In the mean Time, as I am now departing from you, *Peace I leave with*

23 Jeſus anſwered and ſaid unto him, If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him.

24 He that loveth me not, keepeth not my Sayings: and the Word which you hear, is not mine, but the Father's which ſent me.

25 Theſe Things have I ſpoken unto you, being yet preſent with you:

26 But the Comforter, *which is* the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all Things, and bring all Things to your Remembrance, whatſoever I have ſaid unto you.

27 Peace I leave with you,

you, my Peace I give unto you: not as the World giveth, give I unto you. Let not your Heart be troubled, neither let it be afraid.

with you as my Legacy; and as a Bleſſing of the greateſt Moment and Importance to you, *my Peace I give unto you*; ſuch a Peace as none but I can impart, a Peace with GOD, and yourſelves, as well as with your Fellow-Creatures, which will be the Spring of ſolid and laſting Happineſs: And it is *not as the World* often *gives* and wiſhes Peace, in an empty Form of ineffectual, and often, perhaps, unmeaning Compliment, that *I give* it *unto you*; but as I moſt ſincerely wiſh it, I will moſt certainly ſecure it to you: *Let not your Heart* therefore *be troubled* at the Thoughts of my Departure, *neither let it be afraid* of what may befal you when I am gone; for I will help you to poſſeſs your Souls in Quietneſs and Peace, and will eſtabliſh it upon the firmeſt Baſis. Sect. 174. John XIV. 27.

28 Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I.

You need not then to be diſcouraged at the Separation that will now be made between us; for as *you have heard how I ſaid to you*, that *I go away*, ſo alſo you have been informed of my Intention in it, *and* know that I have added, I will *come* [*again*] *to you*: And ſurely *if you loved me* with a wiſe and rational Affection, it would allay your Sorrows in the mean Time, and howſoever you might have a mournful Senſe of your own Loſs, *you would rejoice* on my Account, *becauſe I ſaid, I go to the Father*; *for my Father*, whoſe Servant I am as Mediator, *is* in this Reſpect *greater than me*, and conſequently it muſt be my Honour and Happineſs to be in a State of greater Nearneſs to him, than the preſent World will admit. 28

29 And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

And now I have told you this, that I have been diſcourſing to you, concerning my own Removal, my Return to the Father, and the Deſcent of the Spirit upon you, *before it comes to paſs*; *that when it does come to paſs*, *you may* more firmly *believe*, not only on Account of the extraordinary Nature of the Events themſelves, but alſo on Account of their evident Correſpondence with theſe Predictions of mine *(f)*. 29

It

(f) You may more firmly *believe*, not only on Account &c.] It is very judiciouſly obſerved by *Dr. Jenkin*, (in his excellent *Defence of Chriſtianity*,) that when *Miraculous Events* are alſo the Accompliſhment of *Prophecies*, the Degree of Evidence ariſing from them is the greateſt that can poſſibly be conceived.

Sect. 174. John XIV. 30. It will be your Wiſdom the rather to obſerve and review theſe Things, as *I ſhall not hereafter* have Time to *diſcourſe much* more *with you* about them; *for* Satan, *the Prince of this* Apoſtate *World, is coming* to encounter me, and is raiſing a Storm againſt me which will quickly ſeparate us: *Nevertheleſs* I have this Comfort, that *he has nothing in me*, no Guilt of mine to give him Power over me, nor any inward Corruption to take Part with his Temptation. *But* he is permitted thus to attack me, and I contentedly ſubmit to my approaching Sufferings, *that the World may* ſee and *know* on the moſt ſubſtantial Evidence, *that I love the Father* ſo well, as to refuſe nothing whereby his Glory may be advanced; *and* that *as the Father has commanded me*, even *ſo I do*, how painful or expenſive ſoever that Obedience may be. And therefore, that we may be prepared for this Hour of Temptation that is coming upon us, *ariſe, let us go* from *hence (g)*, and retire to a Place where we may more conveniently attend our Devotions; and where I may be ready, when my cruel Enemies ſhall come to apprehend me, to yeild myſelf into their Hands, and to ſubmit to what my Father has appointed for me.

30 Hereafter I will not talk much with you: for the Prince of this World cometh, and hath nothing in me.

31 But that the World may know that I love the Father; and as the Father gave me Commandment, even ſo I do. Ariſe, let us go hence.

John XIV. p. 462

IMPROVEMENT.

John xiv. 15, 21. SURELY, if we are not entirely Strangers to the Divine Life, we cannot read ſuch Diſcourſes as theſe, without feeling ſome warm Emotions of *Love to Chriſt*: And if indeed we feel them, let us conſider how they are to be expreſſed. *Our Lord* directs us to do it, in the moſt ſolid, and the moſt acceptable Manner, by a conſtant Care to *keep his Commandments*; and ſure, ſuch *Commandments* as *his* cannot be *grievous* to a Soul that truly loves him. (1 *John* v. 3.) The more we live in the Ver. 16, 17. Practice of them, the more chearfully may we expect the abundant *Communications of his Spirit*, to animate and ſtrengthen us.

Ver. 18. If we are *Chriſtians* indeed, let us not, in any Circumſtance of Life, look on ourſelves as helpleſs and abandoned *Orphans*. Human Friends may

(g) *Ariſe, let us go hence.*] See *Note* (*a*) in the next *Section*.——That *και* ſometimes ſignifies *Tho'*, or *nevertheleſs*, as I have rendered it *ver.* 30. ſee *Note* (*e*) on *John* xvii. 25. *Sect.* 180.

may forſake us; but *Chriſt will come to us:* He will *manifeſt himſelf* to the Eye of Faith, tho' to the Eye of Senſe he is inviſible; and his Heavenly *Father will love us*, and watch over us for Good: Yea, he *will come and dwell* in the obedient Soul by the gracious Tokens of his intimate and inſeparable Preſence. And do we any of us experience this? We have ſurely Reaſon to ſay that, by Way of Admiration, which the *Apoſtle* ſaid by Way of Enquiry, *Lord, how* and whence *is it, that thou wilt manifeſt thyſelf to us, and not to the World?* What have we done to deſerve theſe diſtinguiſhing Manifeſtations? Nay, how much have we done to forfeit them? even more than many, from whom they are withheld! Sect. 174. Ver. 21, 23. Ver. 22.

With unutterable Joy let us review this rich Legacy of our dying Lord: *Peace I leave with you; my Peace I give unto you.* Lord, evermore give us *this Peace* with GOD, and with our own Conſciences! for if *thou* wilt *give Quietneſs, who can make Trouble?* (*Job* xxxiv. 29.) How ſerenely may we then paſs thro' the moſt turbulent Scenes of Life, when all is quiet and harmonious within? Thou haſt *made Peace thro' the Blood of thy Croſs*; (*Col.* i. 20.) may we preſerve the precious Purchaſe and ineſtimable Gift inviolate, till it iſſue in everlaſting Peace! In this let our *Hearts* be encouraged; in this let them *rejoice*; and not in our own Happineſs alone, but alſo in that of our now glorified and exalted *Redeemer*. As the Members of his Body, we ought certainly to maintain a pleaſing Sympathy with *our Head*, and to triumph in his Honour and Felicity, as our own. *If* we *love Chriſt*, we ſhould *rejoice, becauſe he is gone to the Father*. And the ſame Conſideration may in its Degree comfort us, when our pious Friends are removed: If we *love them* with a rational and generous Friendſhip, and are not too much influenced by ſelfiſh Affections under that ſpecious Name, *our Joy* for their Exaltation will greatly temper the *Sorrow*, which our own Loſs muſt give us. Ver. 27. Ver. 28.

Our Lord uttered theſe Words in the near Views of a grievous Aſſault from *the Prince of this World*, who is the Prince of Darkneſs; but there was *no Corruption in him*, to take Part with the Enemy. Too much, alas, does he find *in us* to abet his Temptations: Let us earneſtly pray, that the *Grace of Chriſt* may be *ſufficient for us*; and that as *his Love to the Father* engaged him to go thro' this painful Conflict with the Tempter, *his Love to us* may make us Partakers of his Victory. *In his Name* let us *ſet up our Banners*; and the *Powers of Hell* ſhall flee before us. Ver. 30. Ver. 31.

SECT.

SECT. CLXXV.

CHRIST *repreſents himſelf under the Emblem of a* Vine, *and exhorts his Diſciples to Faith and perſevering Obedience.* John XV. 1,——11.

JOHN XV. 1.

Sect. 175. John XV. 1.

SOME Accident occaſioning a little Delay, before they left the Gueſt-Chamber, in which they had eaten the Paſſover, our Lord improved the precious Moments, in addreſſing his Diſciples to the following Purpoſe (*a*): *I am*, ſaid he, *the true* and moſt excellent *Vine (b)*, by its Union with whom my Church is nouriſhed; *and my Father is the Huſbandman*, who has planted this Vine, and by whom it is cultivated, that it may
2 produce delightful Cluſters for his Service. And *every Branch* that is *in me* by an external Profeſſion, *which* yet is found to be a barren Branch, and *bears no Fruit*, *he taketh* quite *away*; that is, he cuts it off in his righteous Judgment, *and* entirely ſeparates it from me: But *every* [*Branch*] *which brings forth Fruit*, *he purgeth*; that is, he prunes and dreſſes it, and on the whole, exer-

JOHN XV. 1.

I AM the true Vine, and my Father is the Huſbandman.

2 Every Branch in me that beareth not Fruit, he taketh away: and every *Branch* that beareth Fruit, he

(*a*) Some Accident occaſioning a little Delay, &c.] This may be gathered from the Concluſion of the foregoing *Chapter*, where *our Lord* had ſaid, *Ariſe*, *let us go hence*: For it ſeems very unreaſonable to imagine, that *our Lord* would addreſs ſo important a Diſcourſe as this, to *Eleven* Perſons, as they were walking, eſpecially in the Streets of *Jeruſalem*, at this publick Time; much leſs would he pour out ſo ſolemn a *Prayer*, as that in *Chap.* xvii. in ſuch a Circumſtance: Yet *John* xviii. 1. (*Sect.* 181.) ſtrongly implies, that all that follows between this and that, happened *before he went forth* from *Jeruſalem*. I conclude therefore, that all this paſſed, *before* they quitted the Houſe where the *Paſſover* was eaten, tho' they probably roſe from the Table, as ſoon as thoſe Words, *Ariſe*, *let us go hence*, were ſpoken. A ſhort Delay might leave Room for this; for any one who will make the Trial will find, that theſe *Three Chapters* may be deliberately read over in a Quarter of an Hour, and therefore might be ſpoken in that ſmall Interval of Time.

(*b*) *The true* and moſt excellent *Vine.*] So *the true Light*, (*John* i. 9.) and *the true Bread*, (*chap.* vi. 32.) evidently ſignifies. (See *Raphel. Annot. ex Xen. pag.* 141.)—His having lately drank with his Diſciples of the *Fruit of the Vine*, and having afterwards declared, that he would *drink no more of it*, *till he drank it new in the Kingdom of GOD*, (*Mark* xiv. 25. *pag.* 446.) might poſſibly occaſion *Chriſt*'s alluding to it: (See *Grotius*, *in loc.*) Or perhaps they might now be ſtanding near a Window, or in ſome Court by the Side of the Houſe, where the Sight of *a Vine* might ſuggeſt this beautiful *Simile*. (Compare *Pſal.* cxxviii. 3.) That Circumſtance was, no doubt, common in *Judea*, which abounded with the fineſt Grapes. See *Gen.* xlix. 11, 12. *Numb.* xiii. 23. and *Deut.* viii. 8.

(*c*) That

he purgeth it, that it may bring forth more Fruit.

exerciſes ſuch wiſe and kind Diſcipline towards it, (tho' that Diſcipline may ſometimes ſeem ſevere,) as may beſt anſwer the great End of its Production, *that it may bring forth* yet *more Fruit*, than which there can be nothing more deſirable (*c*).

3 Now ye are clean, thro' the Word which I have ſpoken unto you.

3 And thus it is with you; for *now* the Traitor is gone out, I may affirm without the Exception that I made before, (compare John xiii. 10, 11. pag. 426.) that *you are* all thus purged, in ſuch a Manner as to be *clean, by Means of the Word which I have ſpoken to you*, whoſe ſanctifying Influence has operated on your Hearts.

4 Abide in me, and I in you. As the Branch cannot bear Fruit of itſelf, except it abide in the Vine; no more can ye, except ye abide in me.

4 *Continue* therefore *in me*, by the renewed Exerciſe of humble Faith and Love: *and* let it be your conſtant Care ſo to conduct yourſelves, that *I* may be engaged to remain *in you:* For *as*, in the natural World, *the Branch cannot bear Fruit of itſelf*, but muſt preſently wither, *unleſs it continue in* a State of Union with *the Vine*, and be nouriſhed by Sap from thence; *ſo neither can you* be able to produce the Fruits of genuine and acceptable Obedience, *unleſs you continue in me*, and have the Life of Grace maintained within you by a vital Union with me.

5 I am the Vine, ye *are* the Branches: He that abideth in me, and I in him, the ſame bringeth forth much Fruit: for without me ye can do nothing.

5 I repeat it again, as a Matter of the utmoſt Moment, that *I am the Vine*, and *ye* [*are*] *the Branches*, in the Senſe I have already explained. *He* therefore *that abides in me* by ſuch an intimate and vital Union, *and* in whom alſo *I* abide by the Operations of my Holy Spirit *in him*, *he*, and he only, *bringeth forth much Fruit*, to the Honour of his Profeſſion, and the Comfort of his own Soul: But the Glory of it is ſtill to be referred to me; *for ſeparate from me you can do nothing*, tho' you ſtand in the foremoſt Rank of my Followers, and have already made ſome conſiderable Attainments.

6 If a Man abide not in me,

6 And *if any one*, that calls himſelf my Diſciple, *does not* maintain ſuch a Regard

(*c*) *That it may bring forth more Fruit.*] This ſtrongly ſuggeſts a very ſublime and important Thought, *viz.* that one of the nobleſt Rewards GOD can beſtow on former Acts of Obedience, is to make the Soul yet more holy, and fit for farther and more eminent Service, tho' it ſhould be by ſuch painful Afflictions, as reſemble the *pruning of a Vine.*

(*d*) *If*

Sect. 175. John XV. 6.

gard to to me, as that he may be ſaid to *abide in me (d)*, *he is* rejected and *caſt out* with Diſdain and Abhorrence, *as a* fruitleſs *Branch* lopped off from the Vine, *and* by Conſequence *is* preſently *withered*; *and* as [*Men*] *gather* up ſuch dry Sticks, *and throw them into the Fire, and* there *they are burnt*, as a worthleſs Kind of Wood, fit for nothing but Fewel; (ſee Ezek. xv. 2,—4.) ſo in like Manner ſuch will be the End of thoſe unhappy Creatures; they ſhall be gathered as fit Fewel for Divine Wrath, and their external Relation to me will not preſerve them from Everlaſting Burnings.

me, he is caſt forth as a Branch, and is withered; and Men gather them, and caſt *them* into the Fire; and they are burned,

7 But as for you, my faithful Servants, I aſſure you for your Encouragement, that *if you* ſtedfaſtly *abide in me, and* take Care that in Conſequence of it *my Words abide in you*, ſo that you maintain a ſuitable Regard to all my Inſtructions, Promiſes, and Commands, this bleſſed Union will entitle you to ſuch ſignal Degrees of the Divine Favour, that *you ſhall aſk* in Prayer *whatſoever you will, and* if it be, upon the whole, ſubſervient to your own Happineſs, and that of the Publick, *it ſhall be done for you.* And let it therefore be your Care, to make the ſuitable Returns of Gratitude and Obedience; for *in this is my Father* moſt eminently *glorified, that you*, my Apoſtles, *bring forth much Fruit*, by exerting yourſelves to the utmoſt for the Propagation of my Goſpel in the World, and endeavouring to inforce your Inſtructions by the Holineſs of your Lives: *And* in this likewiſe *you ſhall* appear to all, to *be my* true *Diſciples*, and to act worthy of your Character and Relation to me.

7 If ye abide in me, and my Words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

8 Herein is my Father glorified, that ye bear much Fruit, ſo ſhall ye be my Diſciples.

9 And it is ſurely with the higheſt Reaſon I would engage you to make this your Aim; becauſe *as the Father has loved me, ſo have I* alſo *loved you*, with the moſt conſtant and invariable Affection: *Continue* therefore *in my Love*, and always be ſolicitous to behave in ſuch a Manner, as may, on

9 As the Father hath loved me, ſo have I loved you: continue ye in my Love.

(d) If any one does not abide in me.] It is ſtrange, that any ſhould think this Text a concluſive Argument againſt the Doctrine of *Perſeverance*; when *to be in Chriſt*, (*ver.* 2.) ſo plainly ſignifies *making an external Profeſſion of Chriſtianity*, whether vain, or ſincere.

on your Part, maintain the Friendſhip inviolate. Sect. 175.
And *if you* diligently and conſtantly *keep my* John XV.
Commandments, then *you will* aſſuredly *continue in* 10.
my Love; *even as I have* always *kept my Father's Commandments, and* ſo *continue in his Love*; for this is the moſt ſolid Evidence of it, which I give to my Father, and require from you.

10 If ye keep my Commandments, ye ſhall abide in my Love: even as I have kept my Father's Commandments, and abide in his Love.

Theſe Things I have ſpoken to you, not to 11
grieve you by any Intimation that I ſuſpect the Sincerity of your Regards to me; but that you may be ſo fortified and animated againſt the Temptations of Life, *that my Joy* and Complacency *in you*, as my faithful Friends, *might* ſtill *continue*; *and* [*that*] *your Joy* in me *may be* maintained in its *full* Height, and may greatly increaſe; as it certainly will, in Proportion to the Advancement of your Reſolution and Zeal in my Service.

11 Theſe Things have I ſpoken unto you, that my Joy might remain in you, and *that* your Joy might be full.

12. 6. 266

IMPROVEMENT.

HOW deſirable is it, that we may learn from this Diſcourſe to regard *John* xv. 1.
Chriſt, at all Times, as the Spiritual *Head*, from whom Life and Vigour are to be derived to all his People! Let us by the Exerciſe of an unfeigned Faith *abide in him, as the true Vine*; as being always ſenſible, Ver. 4, 5.
that *without him we can do nothing*; and that, if we are *in him* only by an external Profeſſion, we are not only in Danger of being *cut off*, Ver. 6.
and *taken away*, but ſhall in the End *be caſt into the Fire*. May we rather *be purged* and pruned, tho' it ſhould be with the moſt painful Diſ- Ver. 2.
penſations of Providence; if by this Means our *Fruitfulneſs* may be pro- Ver. 8.
moted, *to the Glory of* GOD, and to the Benefit of the World! May *his Word* operate daily upon us, to *cleanſe* us from remaining Pollutions! Ver. 3.
and if we thus deſire to be *clean*, let us *take heed to our Way, according to* the Tenour of that *Word*. (*Pſal.* cxix. 9.)

We ſee our Encouragement to *pray*; let us take it from *Chriſt*, and Ver. 7.
not be diſmayed, nor yield to unbelieving Suſpicions. *As the Father has* Ver. 9.
loved Chriſt, ſo does he alſo love his People. Let us preſerve and cultivate this ſacred Friendſhip; and, whatever it may coſt us, let us endeavour to *continue in his Love*, and to avoid whatever would forfeit it; making it above all Things our Care to *keep his Commandments*. *Chriſt* always ob- Ver. 10.
ſerving thoſe of his Heavenly *Father*, cannot but always and invariably *continue* the Object of *his Love* and Delight: May our Conduct be ſuch, Ver. 11.
as that *he* may ſee Reaſon to *rejoice in us*; and then, *we* ſhall alſo have the ſureſt Foundation for a ſublime and ſolid *Joy!*

SECT. CLXXVI.

CHRIST *renews his Exhortation to mutual Love, and declares the* Jews *inexcuſable in their Unbelief.* John XV. 12, *to the End.*

JOHN XV. 12.

Sect. 176. John XV. 12. OUR Lord, in order to impreſs the Principles of mutual Friendſhip and Benevolence on the Minds of his Diſciples in the moſt powerful Manner, recommended it to them at large on this tender Occaſion, and proceeded in his Diſcourſe to the following Purpoſe: *This is* in a peculiar Manner *my Command* to you, which by all the Obligations you are under to me, I charge and conjure you to obſerve, *that ye* all do moſt cordially and conſtantly *love one another*; *even* if it be poſſible, with as great an Ardor, *as* that with which *I have loved you*; ſo as to be ready to ſacrifice your Lives for each other, as I expoſe and reſign mine for you. (Compare John xiii. 34. and 1 John iii. 16.) 13 And ſurely I can give no more ſolid and important Evidence of my Affection to you; for *no Man has* ever manifeſted, or can imagine *greater* and more diſintereſted *Love than this, that a Man ſhould* be willing, not only on ſome ſudden Alarm to hazard, but on the cooleſt Deliberation to ſubmit to *lay down his Life for* the Preſervation and Happineſs of *his Friends.* 14 Now as I am about to give you this grand Demonſtration of my Love, ſo I aſſure you, that *you are*, and ſhall be acknowledged as *my Friends*, and ſhall ſhare in the Bleſſings of my Death and Life, *if you* practically acknowledge my Authority, and are ſo influenced by my Love, as to *do whatſoever I command you.* 15 *I do not any longer call you Servants*, tho' I have ſometimes uſed the Phraſe, and formerly have ſeen it neceſſary in ſome Points to treat you with

JOHN XV. 12.

THIS is my Commandment, that ye love one another, as I have loved you.

13 Greater Love hath no Man than this, that a Man lay down his Life for his Friends.

14 Ye are my Friends, if ye do whatſoever I command you.

15 Henceforth I call you not Servants; for the Servant

vant knoweth not what his Lord doth: but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you.

with Reſerve; *for the Servant* is not let into the Secrets of his Maſter, and *knoweth not* particularly *what his Lord doth* (*a*): *But I have* not only in Words *called you* my *Friends*, (Luke xii. 4. Sect. 111.) but on the whole have treated you as ſuch; *for all Things that I have heard*, and received in Charge *from my Father*, *I have*, ſo far as was convenient, *declared to you* (*b*) in the moſt condeſcending and indearing Manner, as you very well know. Sect. 176. John XV. 15.

16 Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth Fruit, and *that* your Fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Remember that *you have not* firſt *choſen me*, *but I* by my ſovereign and effectual Grace *have choſen you*, to the honourable Office of my Apoſtles and Embaſſadors; *and have* appointed and *ordained you, that you ſhould go* and publiſh what you have heard from me to all the World, *and* be ſo qualified and aſſiſted, that you may *bear* abundant *Fruit* in the moſt diſtant Countries, *and* [*that*] the bleſſed Effect of *your Fruit ſhould continue* even to the remoteſt Generations (*c*): Yea, I have alſo raiſed you to ſuch a happy Circumſtance, and made you ſo eminently the Favourites of Heaven, *that*, as I lately told you, (ver. 7.) *whatever you ſhall aſk the Father in my Name, he may* perform it for you; and you may certainly depend upon it, that he will *give it you.* 16

17 Theſe Things I command

But then again I would remind you, that if you would continue thus the Objects of theſe his 17

(*a*) *I do not any longer call you Servants; for the Servant knoweth not &c.*] *Mr. Locke* (in his *Reaſonableneſs of Chriſtianity, pag.* 105.) refers this to the *Caution*, with which *our Lord* had ſpoke of his being the *Meſſiah*; ſome Inſtances of which have been already pointed out. See *Note* (*q*) on *John* iv. 26. *Vol.* I. *pag.* 177.

(*b*) *All Things that I have heard from my Father, I have declared to you.*] *Our Lord* had, no doubt, the fulleſt View of the Scheme of Redemption undertaken by him; but *the Apoſtles not being yet able to bear many Things*, (compare *Chap.* xvi. 12. *Sect.* 177.) eſpecially relating to the *Calling of the Gentiles*, and the *Abolition of the Moſaic Law*, he wiſely deferred the Diſcovery of them: So that theſe Words muſt be taken with the *Limitation* mentioned in the *Paraphaſe*, and ſignify that he had done it *ſo far as was convenient.*

(*c*) *That you ſhould go, and bear Fruit, &c.*] This was a Security to them, that they ſhould be preſerved from immediate Dangers, and that their Life ſhould be guarded by Providence, till ſome conſiderable Services had been accompliſhed by their Means.——When *our Lord* adds, *that your Fruit ſhould continue*, he may allude to the Cuſtom of keeping rich and generous *Wines* a great many Years, ſo that in ſome Caſes, (which was eſpecially applicable to the ſweet *Eaſtern Wines*,) they might prove a Cordial to thoſe, who were unborn when the Grapes were produced. In this View there is a beautiful Propriety in the Repreſentation, which I hope will be particularly felt, when theſe reviving *Chapters* are read.

Sect. 176. John XV. 17. his gracious Regards, you must carefully practise your Duty to each other, as well as to him; for *these Things I command you, that ye love one another*; and this you should the rather do, as you will be the Mark of common Hatred and Persecution.

mand you, that ye love one another.

18 Yet *if* you find *the World hate* and injure *you*, you have no Reason to be offended or surprized at this; for *you know, that* mild and benevolent as my Conduct has always been, yet *it has hated me your Chief* and Lord *(d)*, before it discharged its Venom and Malignity on you.

18 If the World hate you, ye know that it hated me before *it hated* you.

19 Indeed *if you were* like the rest *of the World*, and your Doctrines and Practice were conformable to its Customs and Maxims, *the World* is so generally under the Power of selfish Prejudices, that it undoubtedly *would love its own*, and you might expect much better Treatment from it *(e)*: *But because* this is not your Character, and *you are not* thus *of the World, but I have chosen you out of the World*, not only to separate from, but to oppose its Vices and Enormities, and even to be Leaders in that holy and necessary Opposition, it is no Wonder that *upon this Account the World hateth you*, tho' the Cause in which you are engaged be indeed so honourable, and your Lives so useful and beneficent.

19 If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

20 *Remember*, and recollect upon this Occasion, *the Word which I spake to you* some Time ago,

20 Remember the Word that I said unto you, The Ser-

(d) It has hated me your Chief.] The Words in the *Original*, (εμε πρωτον μεμισηκεν,) which we render, *It hated me before* it hated *you*, may (as *Mr. Lardner* has well observed,) be more literally rendered, *It hated me your Chief*; which makes the Expression more lively, and exactly parallel to *Mat.* x. 24, 25. *Sect.* 75. (See *Lardner's Credibility, Vol.* i. *pag.* 404.) Thus ων πρωτος εγω ειμι, (1 *Tim.* i. 15.) is well translated, *of whom I am chief.*

(e) If you were of the World, the World would love its own.] This seems to me a strong Intimation, that even in Nations which profess *Christianity*, if true Religion fall, as it very possibly may, to a very low Ebb, they that exert themselves remarkably for the Revival of it, must, on the very Principle here laid down, expect Hatred and Opposition; and that the Passages in *Scripture* relating to *Persecution* are not so peculiar to the *first Ages*, or to *Christians* living in *Idolatrous* Countries, as some have supposed. Would to GOD, the Malignity to be found in some of us against our Brethren, did not too plainly illustrate this Remark! Men will probably experience the Truth of it, in Proportion to the Degeneracy of those around them, and to the Vigour and Resolution with which they bear their Testimony against prevailing Errors and Vices. Yet it is certain, that the Imprudence and Bigotry of some very good Men has sometimes made Matters worse, than they would otherwise have been, and perhaps has irritated the Vices of their Enemies, so as in Part to have been accessary to their own Damage, and the much greater Mischief of those that have injured them.

(f) If

Servant is not greater than the Lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my Saying, they will keep yours alſo.

ago, and have lately repeated, (ſee Mat. x. 24. Luke vi. 40. and John xiii. 16.) *The Servant is not greater than his Lord*; nor the Meſſenger greater than him that ſent him: *If* therefore *they have perſecuted me*, and Providence has permitted them to do it, you may reaſonably conclude, *they will alſo perſecute you*, and cannot juſtly complain, if you have your Share of Sufferings; and *if* you have ſeen, that *they have* generally *kept my Saying*, I will give you Leave to ſuppoſe, *they will alſo keep yours (f)*. Sect. 176. John XV. 20.

21 But all theſe Things will they do unto you for my Name's ſake, becauſe they know not him that ſent me.

But when you ſee, as you very quickly will, not only my Doctrine rejected, but my Perſon aſſaulted, abuſed, and murthered, it muſt be a ſenſible Warning to you to prepare for the like Uſage; and *all theſe Things they will* in Fact *do to you for my Name's ſake, becauſe they do not know him that ſent me*; for their Ignorance of that GOD, to whom they boaſt ſo near a Relation, does indeed lie at the Bottom of all their Oppoſition to me. 21

22 If I had not come, and ſpoken unto them, they had not had Sin: but now they have no Cloak for their Sin.

And a dreadful Account they will have to give for it; for *if I had not come and ſpoken* thus plainly *to them, they would* comparatively *have had no Sin (g)*; *but now they have no Excuſe* or Pretence *for their Sin*, but being committed againſt ſo clear and ſtrong a Light, it ſtands expoſed in its moſt odious Colours: 22

23 He that hateth me, hateth my Father alſo.

Yea, it appears Rebellion againſt GOD, as well as Ingratitude to me; for *he that hateth* and oppoſeth *me, hateth* and oppoſeth *my Father alſo*, whoſe Commiſſion I bear *(h)*: And this 23

(f) If they have kept my Saying, &c.] I am ſurprized, that ſuch a Multitude of learned *Commentators*, and among the reſt *Gataker* and *Knatchbull*, ſhould contend that τηρειν λογον ſhould here be underſtood of *obſerving a Perſon's Diſcourſe with a malignant Deſign to carp at it.* (See *Wolfius, in loc.*) Παρατηρειν has indeed that Senſe, *Mark* iii. 2. *Luke* vi. 7. xiv. 1. xx. 20. But no certain Argument can be drawn from hence, eſpecially conſidering how conſtantly the *Phraſe* before us is taken in a good Senſe, for *an obedient Regard*, in this very Diſcourſe, in which it often occurs. See *John* xiv. 15, 21, 23. xv. 10. xvii. 6.

(g) They would have had no Sin.] It is ſo evident from the *Word of GOD*, (ſee *Rom.* i. 20, 21. and ii. 12,—15.) as well as from the *Reaſon of Things*, that *Sin* may be imputed to thoſe that have *no Revelation*, that it is moſt evident, this is only *a Hebraiſm*; as when, according to the pathetic Manner of ſpeaking, eſpecially in Uſe among the *Eaſtern* Nations, that is ſaid to be *nothing at all*, which when compared with ſomething elſe, is *inconſiderably ſmall*. See *Pſal.* xxxix. 5. *Iſa.* xl. 17. 1 *Cor.* i. 28. iii. 7. and compare *John* ix. 41.

(h) Hateth my Father alſo.] How much is it to be wiſhed, that thoſe who make light of *Chriſt*, while they pretend a great Veneration for *the Father*, would ſeriouſly attend to this weighty Admonition, *leſt haply* they *be found even to fight againſt GOD!* (*Acts* v. 39.)

(*i*) *They*

Sect. 176. this is what they have done, after all reaſonable Methods have been taken for their Conviction.

John XV. 24. If I had wrought no Miracle at all, nay, *if I had not done among them ſuch* extraordinary *Works as no other Man* ever *did*, not even their Prophets, or Moſes himſelf, *they had not had* any Degree of *Sin*, comparable to that which they are now under; *but now*, as they have rejected my ſuperior Miracles, which they have ſeen with their own Eyes, at the ſame Time that they own the Evidence of thoſe which Moſes wrought, of which they have heard only by diſtant Report, they manifeſt ſuch an obſtinate Perverſeneſs of Temper, that I may truly ſay, *they have both ſeen, and hated, both me and my Father*; and GOD himſelf will juſtly reſent and puniſh it, as an Indignity that ſhews their Enmity to him.

24 If I had not done among them the Works which none other Man did, they had not had Sin: but now they have both ſeen, and hated both me and my Father.

25 *But* [*this is all permitted,*] *that the Word which is written in their Law*, or in their Sacred Volume, concerning David, (Pſal. xxxv. 19.) *might* eminently *be fulfilled* in me, as many antient Prophecies fore told that it ſhould, "*Surely they* "*have hated me without a Cauſe*"(*i*).

25 But *this cometh to paſs*, that the Word might be fulfilled that is written in their Law, They hated me without a Cauſe.

26 *But when the Comforter is come, whom*, as I told you before, *I will* ſhortly *ſend to you from the Father*, [*even*] *the Spirit of Truth, who proceeds from the Father*, and is to reſide in my Church, *he ſhall bear* a convincing *Teſtimony to me*, to vindicate my Character from all the Infamy they are maliciouſly attempting to throw upon it.

26 But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me.

27 *And you alſo*, weak as you now appear, *ſhall* by his powerful Aſſiſtance *bear* a couragious and convincing *Teſtimony* to me, *becauſe you have been with me from the Beginning* of my Miniſtry, and therefore are the beſt qualified to

27 And ye alſo ſhall bear Witneſs, becauſe ye have been with me from the Beginning.

John XVI. 1 ;;

(*i*) *They have hated me without a Cauſe.*] It appears to me very evident, that *Pſal.* xxxv. cannnot be ſtrictly ſpeaking *a Prophecy concerning the Meſſiah*, eſpecially from *ver.* 13, 14. which repreſent a Perſon incapable of helping his Enemies, *when ſick*, otherwiſe than *by Faſting and Prayer*; whereas *Chriſt* (and ſo far as we can find, he alone,) had a Power of *working Miracles, whenever he pleaſed*. Nevertheleſs, that the Enemies of the *Meſſiah* ſhould *hate him without a Cauſe*, was expreſsly foretold; (*Iſa.* liii. 3,——9. *Dan.* ix. 26. and *Zech.* xii. 10.) not to mention the Argument ariſing, from comparing all the Places, in which his *Innocence* and *Holineſs* are deſcribed, with thoſe which refer to his *Sufferings*. So that I apprehend the Turn given in the *Paraphraſe* ſufficiently juſtified.

to give an Account of my whole Conduct; which the better it is known, the more it will juſtify my Cauſe, and expoſe the Wickedneſs of thoſe that riſe up againſt me. Sect. 176. John XV. 27.

IMPROVEMENT.

THE Son of GOD condeſcends to ſpeak under the Character of a *Friend*; and with what humble Gratitude ſhould we atttend to his Words! He lays aſide the Majeſty of a Soyereign, to aſſume this more tender Relation; and ſurely our overflowing Hearts muſt enquire, Bleſſed *Jeſus*, what ſhall we do to expreſs the Friendſhip on our Side? Let us obſerve what he has here declared, *Ye are my Friends* indeed, *if ye do whatever I command you.* Lord, we *will run the Way of* theſe *thy Commandments*, *when* on this nobleſt Principle *thou ſhalt enlarge our Hearts!* (*Pſal.* cxix. 32.) *John* xv. 15. Ver. 14.

He has *loved us* with an unexampled Affection, which has approved itſelf *ſtronger than Death*; and in Return he requires us, to *love one another.* How gracious a *Command!* How merciful to our Fellow-Creatures, and to ourſelves, who ſhould infallibly feel the Benefit of the Practice of it, both in the Delight inſeparable from benevolent Affections, and in the Circulation of kind and friendly Offices, which, degenerate as Human Nature is, few are ſo abandoned as not to endeavour to repay! Who would not imagine, that the whole *World* ſhould feel and obey the Charm? And yet, inſtead of this, behold, they *hate Chriſt*, and his Servants *for his ſake*, tho' *without a Cauſe*, and againſt the ſtrongeſt Engagements. Miſerable Creatures! who by a neceſſary Conſequence, whatever they may fondly imagine, *hate the Father alſo*, and ſtand daily and hourly expoſed to all the dreadful Terrors of an Almighty Enemy. Ver. 12, 13. Ver. 18, 25. Ver. 23, 24.

Let us not wonder, *if the World hate us*; nor greatly regard, if it injure us. *We are not of the World*, nor *is the Servant greater than his Lord:* But ſurely the Oppoſition, which the Goſpel brings along with it, is nothing, when compared with thoſe Bleſſings which it entails on all who faithfully embrace it. Were the Sufferings and Difficulties a thouſand times greater than they are, we ought to eſteem *the Pearl of Price*, the moſt happy Purchaſe at any Rate; and to be daily returning our moſt thankful Acknowledgements, that *Chriſt* ſent forth *his Apoſtles*, qualified with ſuch a Knowledge of himſelf, and aſſiſted by ſuch Power from his Spirit, *appointing them to go, and bring forth Fruit*, even *Fruit* which *ſhould remain* to the remoteſt Ages. Thro' his guardian Care it ſtill remains in the World: Oh may it flouriſh more abundantly among us! and may its Efficacy on our Hearts and Lives Ver. 19, 20. Ver. 16.

be

Sect. 176. be more apparent! And may Divine Grace convince thoſe, who now reject and oppoſe it, that in the midſt of ſuch various Evidence of his
Ver. 22. having *come and ſpoken to them, they have no Cloak for their Sin!* but with whatever fond Excuſes they may amuſe themſelves and others, it will quickly appear, that *the Bed is too ſhort to ſtretch themſelves on it, and the Covering too narrow to wrap themſelves in.* (*Iſa.* xxviii. 20.)

SECT. CLXXVII.

CHRIST *warns his Diſciples of the Sufferings they muſt expect, and labours to reconcile them to the Thoughts of his Remove, as what would on the whole be advantagious to them, as the Occaſion of ſending the* Spirit, *which would be ſo great a Support to them and their Cauſe.* John XVI. 1,----15.

JOHN XVI. 1.

Sect. 177. CHRIST farther added in his Diſcourſe to his Diſciples, *Theſe Things I have ſpoken to*
John XVI. 1. *you*, concerning the Oppoſition which you are to expect from the World, and the proportionable Supports you will receive from the Spirit, *that* when the Storm ariſes, *you may not be offended* and diſcouraged, and much leſs be drawn to renounce your Profeſſion, in order to avoid the
2 Danger. *They ſhall* indeed excommunicate, or *caſt you out of the Synagogues*; *yea*, that is not all, for *the Hour is* ſhortly *coming, that whoſoever killeth you, ſhall think that he offers* [*an acceptable*] *Service to GOD (a):* To ſo mad a Rage ſhall their

JOHN XVI. 1.

THESE Things have I ſpoken unto you, that ye ſhould not be offended.

2 They ſhall put you out of the Synagogues: yea, the Time cometh, that whoſoever killeth you, will think that he doth GOD Service.

(a) *Whoſoever killeth you, &c.*] As the *lower Kinds of Excommunication* among the *Jews* were attended only with *Separation from Synagogue-Worſhip*, and from familiar Converſe; (*Luke* vi. 22.) or in Caſes of greater Guilt, with Confiſcation of Goods, and *Forfeiture of all their Subſtance*: (*Ezra* x. 8.) The *higheſt Kind* of it was *a Capital Sentence*; (*Lev.* xxvii. 29.) the Execution of which, when regularly pronounced, was indeed an Act of Duty and Obedience to GOD, while they had the *Power of Life and Death* in their Hands: But after it was wreſted from them, ſome might, perhaps, think it an Act of very acceptable Piety and Zeal, to attempt ſuch *Executions*, tho' at the Hazard of their own Lives; (of which the *Forty Conſpirators* againſt *Paul* do therefore ſo boldly avow a Deſign, even to the *High-Prieſt*, as if it were meritorious, rather than criminal: *Acts* xxiii. 14, 15.) And to ſuch

Sect. 177. John XVI. 3.

their Zeal arise, and so thick is the Darkness with which their Minds are vailed. *And* all *these* cruel *Things they will do unto you, because they have not known, either the Father, or me*;

3 And these Things will they do unto you, because they have not known the Father, nor me.

which if they had done, instead of injuring me, and exercising such Inhumanities towards you, my Apostles, they would have received us with the greatest Pleasure and Thankfulness. *But*, as I said before, *I have* now *spoken these Things to you, that when the Season comes* in which they shall happen, *you may remember that I told you of them*; and so may turn what has so discouraging an Aspect into a further Confirmation of your Faith. *And I did not* indeed *say these Things to you from the Beginning* of my Ministry, *because I was* then *with you*, and could easily suggest proper Instructions and Consolations, as new Circumstances of Difficulty arose: *But now* I speak them, because *I am* departing from you for a while, and am *going away to him that sent me* into the World; *and* yet *none of you asketh me, Whither dost thou go?* nor is concerned to make those Enquiries, about that better World where we are to dwell together, which surely might well become you in such a Circumstance. *But because I have spoken these Things unto you*, and talked of leaving you for a Time, your natural Affections have been greatly moved, and *Sorrow has filled* and pierced *your* very *Hearts*, so that you seem almost stupefied with it.

4 But these Things have I told you, that when the Time shall come, ye may remember that I told you of them. And these Things I said not unto you at the Beginning, because I was with you.

5 But now I go my Way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these Things unto you, Sorrow hath filled your Heart.

But I tell you the exact *Truth* of the Case, when I say, that *it is* on the whole *advantagious to you*, as well as proper for me, *that I should go away*, considering the Agreement made between the

7 Nevertheless, I tell you the Truth; It is expedient for you that I go away: for if

such sort of Facts these Words of *our Lord* may peculiarly relate.——Permit me to digress so far as to add, that I apprehend, in other Cases, after they were thus disarmed of the *Power of Life and Death*, they had (as I may elsewhere prove,) a Dependance upon the *Interposition of Providence*, to add that Efficacy to their Censures, which their Power, infringed as it was, could not give: In Reference to which, this *highest Sentence of Excommunication* was in the Decline of their State called *Anathema Maran-atha*, or a Sentence which *the Lord would* remarkably *come* to execute, tho' they themselves could not carry it into Effect. *St. Paul* therefore, with a peculiar Beauty and Propriety, (but never, so far as I can find, fully explained,) applies it to *a Crime* not capable of Conviction before any Human Judges; even the *Want of* a sincere *Love to Christ*, tho' under a *Christian* Profession. See 1 *Cor.* xvi. 22.

Sect. 177. John XVI. 7. the Father and me in the Counſel of Peace between us; *for if I do not go away*, and appear in Heaven under the Character of the great High-Prieſt, *the Comforter will not come to you*, ſince the Gift of the Spirit is the Fruit of my Purchaſe, and is appointed to be conſequent upon my being glorified; (John vii. 39. Sect. 101.) *but when I am gone*

if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 *away, I will* not fail to *ſend him to you. And when he comes, he will* abundantly diſplay the Efficacy of his Grace, not only in the Comforts he will give you under all your Troubles, but in the wonderful Succeſs with which he will enable you to carry on my Cauſe; and will effectually *convince the World* by your Miniſtry, *of Sin, and of*

9 *Righteouſneſs, and of Judgment (b).* He will convince the World *of* that aggravated *Sin* which they are guilty of, *becauſe they do not believe in me*; to the Truth of whoſe Miſſion he will bear an unanſwerable Teſtimony by his enlightening

10 Influences and miraculous Operations. He will convince them *of* my *Righteouſneſs* and Innocence; *becauſe* it will evidently appear, that *I go to my Father*, and am accepted of him, when I ſend the Spirit from him in ſo glorious a Manner; (compare Acts ii. 33. and Rom. i. 4.) *and* that my Righteouſneſs may therefore be relied on for the Juſtification and Acceptance of my People, ſince *you ſee me no more* appearing among you in the Form of a Servant; but are aſſured, that having finiſhed what I was to do on Earth, I am taken up to Heaven, and received into

11 Glory. *And* he will convince them *of* my being inveſted with the Power of executing *Judgment*; *becauſe the Prince of this World*, the great Head of the Apoſtacy, *is* now as it were already *judged* and condemned, and ſhall then be triumphed over in a very remarkable Manner, when his Oracles are ſilenced, and he is caſt out from many Perſons, and Countries too; which he before poſſeſſed: (Compare John xii. 31. Sect. 148.) And Satan

8 And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment:

9 Of Sin, becauſe they believe not on me;

10 Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more;

11 Of Judgment, becauſe the Prince of this World is judged.

(b) *He will convince the World, &c.*] So the Word ελεγξει properly ſignifies. Compare *John* viii. 9, 46. 1 *Cor.* xiv. 24. *Tit.* i. 9. and *Jam.* ii. 9.——For the Illuſtration of this, and the following *Verſes*, ſee *Archbiſhop Tillotſon's Works, Vol.* iii. *pag.* 287,—289.

(c) *But*

Satan being thus diveſted of his Power, my Goſpel ſhall be propagated thro' the World, and a full Proof at length be given of my Sovereign Authority, in my coming to execute Judgment upon all ungodly Sinners. Sect. 177. John XVI. 11.

12 I have yet many Things to ſay unto you, but ye cannot bear them now.

I have yet many other *Things to ſay to you,* with Relation to Matters of conſiderable Moment in the Settlement of my Church; *but* I wave them at preſent, becauſe I know, that *you are not able to bear* [*them*] *now,* and are not yet prepared to receive them *(c)*. 12

13 Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you Things to come.

But when he, [*even*] *the Spirit of Truth, is come,* according to the Promiſe I have given you, *he,* as a faithful Guide, *will lead you into all* neceſſary *Truth: For he will not* exceed his Commiſſion, and like a careleſs or unfaithful Meſſenger *ſpeak* merely *of himſelf*; *but* like a wiſe and good Embaſſador, *whatſoever he ſhall hear* and receive in Charge, [*that*] *will he ſpeak*; *and he will ſhew you Things to come,* as far as may be neceſſary to prepare and qualify you for the great Work you ſhall be called to; and will acquaint you with future Events, the Prediction of which, as delivered by you, may be a laſting Teſtimony to the Truth of my Goſpel. 13

14 He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

And *he ſhall* indeed *glorify me* in the moſt ſignal Manner; *for he will take of mine,* or of thoſe Doctrines which relate to me, and thoſe Benefits which I procure and beſtow, *and will* reveal and *ſhew* [*it*] *to you* in the moſt clear and attractive Light. 14

15 All Things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16. p. 477

And indeed *all Things whatſoever the Father hath, are mine*; and *therefore,* to expreſs the whole Syſtem of Evangelical Truth, *I ſaid* unto you, *that he will take of mine, and will ſhew* [*it*] *to you*; ſince whatſoever he reveals to you in the Name of GOD, may be called mine, as all Truth proceeds from me, and all real Goodneſs is my Cauſe and Intereſt in the World. 15

(*c*) *But you are not able to bear them now.*] Thoſe *other Things* to which *our Lord* refers, might probably relate to the Abrogation of the *Ceremonial Law,* to the Doctrine of *Juſtification by Faith,* the Rejection of the *Jews,* the Calling of the *Gentiles,* and the like; which might have given ſome *Offence* to the Diſciples, till their remaining Prejudices were removed. However, the *Prudence of Chriſt* in this Reſpect is an excellent Pattern for *Miniſters*; and we had need to pray earneſtly for the Inſtructions and Aſſiſtances of the *Spirit* of GOD, that we may neither forget, not abuſe it.

IMPROVEMENT.

Sect. 177. HOW great is the Ignorance and Folly of them, that *persecute* their Brethren *in the Name of the Lord*, and *kill* his dear Children
John xvi. 2. under the *Pretence of offering him* an acceptable *Sacrifice!* Thus were
Ver. 3. the *Apostles* treated by those, that *knew not* the *GOD*, for whom they professed all this burning Zeal. Let us bless GOD, that we are providentially sheltered from those Effects of it, which might otherwise bear so hard upon us: And let us diligently watch over our Hearts, that no irregular Affections may work there, and no uncharitable Sentiments be
Ver. 5, 6. harboured. When, like the *Apostles*, our *Hearts* are *filled with Sorrow*, let us be cautious, that they may not be *stupefied* by it, so that any Call of Duty should pass unheard, or any Opportunity of religious Advancement unimproved: And let us not be indolent in our *Enquiries* into the Meaning of those Dispensations, that we do not understand; but seriously consider, whether we are not *sorrowful* for that, which is indeed designed for our *Advantage*, and in the Issue will be Matter of *rejoicing* to us.

Ver. 7. We hear to what Purposes *the Comforter* was *sent*. His *Coming* was designed in a peculiar Manner for the *Advantage* of the *Apostles*, and was of greater Service to them, than the Continuance of *Christ*'s Presence with them in the Body would have been, not only to support and *comfort* them under all their *Trials*, but to acquaint them with *all* necessary *Truth*, and fully to instruct them in the Mysteries of God-
Ver. 8. liness. And he *came* also for the *Conviction* of an *Apostate* World; for the important Errand he was sent upon, was to awaken Men's Minds,
V. 9, 10, 11. and to *convince* them of their own *Guilt*, and of *Christ's Righteousness*, and of that awful *Judgment* which should be executed on the most inveterate of his Enemies. Let us often think of the Force of the *Spirit's Testimony* to the Truth of *Christianity*, and endeavour to understand it in all its Extent. Let us bless GOD, that the Gospel, and the Character of his Son, were thus vindicated; and rejoice in the Views of that compleat Conquest, to which *Satan* is already adjudged. In the mean Time, let us earnestly pray, that the Influences of the
Ver. 13. *Holy Spirit* may be communicated to us in such a Manner, that *Christ*
Ver. 14, 15. may be *glorified* in us, and we in him; and that the *Things of Christ* may be *taken, and shewn to us* by that *Spirit*, which can only be done by Means of *his* Influence and Operations.

SECT.

SECT. CLXXVIII.

Our LORD *concludes his Diſcourſe, with aſſuring his Diſciples, that his Separation from them would not be final, but that he would ſtill act in their Favour as their Guardian, and make them finally victorious.* John XVI. 16, *to the End.*

JOHN XVI. 16.

A Little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, becauſe I go to the Father.

JOHN XVI. 16.

OUR Lord continued and concluded this excellent Diſcourſe to his Apoſtles, in Words to the following Purpoſe: It is yet but *a little while, and you ſhall not ſee me* any more converſing with you upon Earth, as I have hitherto done: *And* yet *again*, for your Encouragement and Comfort I aſſure you, that it is but *a little while* longer, *and you ſhall ſee me* again, on Terms of much greater Advantage, *becauſe I go to the Father*; plainly intimating thereby, that he would be ſo mindful of their Intereſt with the Father, as e'er long to bring them to an Eternal Abode with him (*a*). Sect. 178. John XVI. 16.

17 Then ſaid *ſome* of his Diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me: and, Becauſe I go to the Father?

But their Thoughts were ſo taken up about other Things, that, tho' this Expreſſion was far from being obſcure, they did not at firſt penetrate into the Meaning of it: [*Some*] *of his Diſciples therefore ſaid one to another, What is this that he ſays to us? A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? and* why does he add, *Becauſe I go to the Father (b)? They ſaid therefore, What is this* 17

18 They ſaid therefore, What

(*a*) Intimating, that he would bring them to an Eternal Abode, &c.] As this Senſe is evidently much more important, ſo it appears to me more natural and eaſy, than that of *Monſ. Le Clerc*, who underſtands it, as if *Chriſt* had ſaid, "Tho' I am quickly to diſappear "from you, and be lodged in the Grave, I ſhall ſoon come again, and make you another "Viſit of ſome length, before I return to Heaven by my Aſcenſion." His *going to the Father* was no Proof of *this*, tho' it ſtrongly proved his Ability to introduce them to the Heavenly World. I apprehend, that the whole *Joy* which *Chriſt's Reſurrection* and *Aſcenſion*, as connected with each other, gave them, is referred to in the following Diſcourſe, which therefore is ſo *paraphraſed*, as to include all that is pertinent and material in the Explication above.

(*b*) *What is this that he ſays, &c.*] There are ſo many Paſſages in the preceding Parts of this Diſcourſe, which relate to *Chriſt's going to his Father*, (*Chap.* xiv. 2, 12, 28. xv. 26. xvi. 10.) that it is a ſtrange Inſtance of the Dulneſs of the *Apoſtles*, that they did not under-

Sect. 178. John XVI. 18. *this little while of which he ſpeaks? We know not what he ſays*, and cannot apprehend what he means by it.

What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 *Now Jeſus knew that they were deſirous to aſk him* for ſome farther Explication of it, and yet that they were afraid of being upbraided for the Slowneſs of their Apprehenſions; and therefore kindly prevented their Confuſion, *and ſaid to them, Do you enquire of one another concerning this which I ſaid, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me?* Surely if you reflect a little, it cannot be very difficult to underſtand the Meaning of that. 20 *Verily, verily I ſay unto you, that ye ſhall* ſhortly *weep and lament* for a while, on Account of my being taken away from you (*c*), *and* in the mean Time *the World ſhall rejoice; and you ſhall be ſorrowful, but* then you have this to comfort you in that Interval of Diſtreſs, that *your Sorrow ſhall* quickly *be turned into Joy.* 21 Juſt as *a Woman, when ſhe is in Labour, has Sorrow, becauſe her Hour* of Diſtreſs and Agony *is come; but when ſhe has brought forth a Child, ſhe* rejoices, and *remembereth* [*her*] *Tribulation no more, for Joy that a Man is born into the World*, and added to her

19 Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do you enquire among yourſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me?

20 Verily, verily I ſay unto you, that ye ſhall weep and lament, but the World ſhall rejoice: and ye ſhall be ſorrowful, but your Sorrow ſhall be turned into Joy.

21 A Woman, when ſhe is in Travail, hath Sorrow, becauſe her Hour is come: but as ſoon as ſhe is delivered of the Child, ſhe remembreth no more the Anguiſh, for Joy that a Man is born into the World.

underſtand him here. Perhaps it is recorded on Purpoſe, to ſhew what an Alteration the *Spirit* afterwards made in them.——It is indeed difficult to imagine what could perplex them, unleſs it were that they ſuſpected, the Words *A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, &c.* might intimate, that after he had *gone to the Father*, and made a ſhort Stay there, he would *come again*, and ſettle an *Earthly Kingdom*: and they might deſire an Explication in this View. Accordingly, after having told them, that tho' they were *ſorrowful*, he would come and *ſee them again* after his Reſurrection, (*ver.* 20, 22.) and would introduce them to a State of comfortable Converſe with GOD by *Prayer*, and a *Joy of which none ſhould deprive them*; (*ver.* 23,——27.) he adds, (*ver.* 28.) that he was quickly *leaving the World*, to *go* and reſide with *the Father, from whom he came*; thereby gently intimating, that no *Temporal Reign* was to be expected. And if we ſuppoſe him thus to have glanced obliquely at the moſt ſecret Sentiments of their Hearts, it will account for that Confeſſion of his *Omniſcience*, which immediately follows this 28th *Verſe*; (*ver.* 29, 30.) the Reaſon of which would not appear merely from his Diſcovery, that they *doubted* about ſomething, which their Countenances and Whiſpers might ſhew.

(*c*) *Ye ſhall weep and lament*, &c.] Whatever immediate Reference this may have to the *Sorrows* of the *Apoſtles*, immediately on the *Death of Chriſt*, before his *Reſurrection*, I queſtion not but it includes all their ſubſequent Afflictions *in the Days of Faſting, when the Bridegroom* was *taken away from them*, as it is elſewhere expreſſed in a parallel Phraſe; (*Mat.* ix. 15.) which muſt expreſs much more, than the *Abſtinence* of the *one Day* he lay in the Grave, ſuppoſing (which is very poſſible,) they had then but little Reliſh to their Food. See *Vol.* i. *pag.* 436.

her Family for its future Honour and Support. Sect. 178.
And ſo it is, that *you indeed have Sorrow now,* John XVI. 22.
in Expectation of the melancholy Scene which is approaching; and it will very much increaſe your Trouble, to ſee me in a few Hours more torn away from you with inhumane Violence, and hung upon the Croſs, and laid in the Tomb: *But* when your Hopes are at the loweſt Ebb, *I will* quickly *ſee you again,* after my Reſurrection, *and your Hearts ſhall rejoice*; *and* afterwards, tho' I am abſent from you in the Body, yet I will fill you with ſuch Conſolation by my Spirit, that *no one ſhall,* by any Means whatever, *deprive you of your Joy,* which ſhall ſweetly mingle itſelf even with your heavieſt Afflictions *(d).*

22 And ye now therefore have Sorrow: but I will ſee you again, and your Heart ſhall rejoice; and your Joy no Man taketh from you.

23 And in that Day ye ſhall aſk me nothing: Verily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give *it* you.

And in that Day, when I have ſent the Comforter, *you ſhall not enquire any Thing of me (e),* nor be puzzled with much greater Difficulties than thoſe, which I have now been explaining; but Divine Illumination ſhall be poured in upon you in the richeſt Abundance, and with it the Spirit of earneſt and ſucceſsful Prayer; for *verily, verily I ſay unto you,* and repeat the important Aſſurance which I before gave you, (chap. xiv. 13, 14. and xv. 16.) *that whatſoever you ſhall aſk the Father in my Name, he will give* [*it*] *you.* 23

24 Hitherto have ye aſked nothing in my Name: aſk, and

Hitherto ye have not been uſed to regard me under the Character of a Mediator between God and Man, and therefore have *aſked nothing in my Name*; but then, having received a fuller Revelation of the Doctrine of my Interceſſion, you may come with a chear- 24

(*d*) *No one ſhall deprive you of your Joy.*] As this Promiſe will be for ever accompliſhed to all *Chriſt*'s faithful Servants, ſo it is obſervable how the Apoſtle *Paul* in his more abundant Afflictions atteſts his Experience of its Truth, when he ſays, *as ſorrowful, yet always rejoicing*; (2 *Cor.* vi. 10.) and mentions his Share in the *Joy of Chriſtians,* as a moſt important and ſacred *Oath.* (1 *Cor.* xv. 31.)

(*e*) *You ſhall not enquire any Thing of me.*] We render it *aſk*; but I thought it proper to make ſome Diſtinction between ἐρωτάω, which properly ſignifies to *make an Enquiry,* and αἰτέω, which is to *preſent a Requeſt.* (See *Dr. Calamy on the Trinity, pag.* 154.) Yet I confeſs the former is ſometimes uſed almoſt in the ſame Senſe with the latter; (ſee *Mat.* xvi. 1.) and the Word ſeems to have the ſame Ambiguity with *Demand* in *Engliſh.*——The Argument ſome have drawn from hence againſt *praying to Chriſt,* on the preceding Criticiſm, has no Appearance of Weight; and did ἐρωτάω ſignify *to pray,* would prove (if it proved any thing,) that *Paul* lived, and *Stephen* died, in a very unwarrantable, and perhaps an idolatrous Practice.

Sect. 178. John XVI. 24.

a chearful Boldneſs to the Throne of Grace, and freely *aſk* what ſhall be neceſſary for you; *and* depend upon it *you ſhall receive* ſuch a liberal Supply, *that*, in the midſt of all your temporal Diſcouragements, *your Joy* in GOD *may* ſtill *be* maintained in its *full* Height.

and ye ſhall receive, that your Joy may be full.

25 *Theſe Things I have* often *ſpoken to you in* the Obſcurity of *Parables*; *but the Hour* or Time *is coming, when I will ſpeak no more to you in Parables, but I will tell you what relates to the Father with* all Openneſs and *Plainneſs* of Speech.

25 Theſe Things have I ſpoken unto you in Proverbs: the Time cometh when I ſhall no more ſpeak unto you in Proverbs, but I ſhall ſhew you plainly of the Father.

26 *In that Day you ſhall aſk in my Name*, and ſhall preſent your Supplications to the Father with an expreſs Acknowledgment of your Dependance upon me for the Succeſs of your Petitions; *and I do not* merely *ſay to you, that I will aſk the Father on your Account*, and plead with him for the Acceptance of your Prayers, tho' you may aſſure yourſelves that I ſhall always be ready to do it.

26 At that Day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you:

27 But I repreſent it not in ſuch a View, as if every Favour were obtained, and as it were extorted, merely by my Importunity, from one who has himſelf no Regard for your Happineſs; *for*, on the contrary, I aſſure you, that *the Father himſelf* moſt tenderly *loves you*, and therefore will be ready to grant your Requeſts, and to watch over you with Paternal Affection and Care; *becauſe you have loved me, and have believed that I came out from GOD*, as the Meſſenger of his Grace to Men; and have accordingly relied upon me with ſuch Stedfaſtneſs, that you have ventured your All upon that Belief.

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from GOD.

28 And you have therein acted a very prudent and happy Part; for *I* indeed *came out from the Father, and am come into the World* to ſcatter a Divine Light upon it, and to conduct Men into the Paths of Life and Peace: And now *again*, having diſpatched my Errand, *I am leaving the World, and am going* back *to the Father*; where I ſhall keep my ſtated Abode, and whither I will ſhortly conduct you to a more glorious Kingdom, than you ever expected here. This is the Sum of what I have been telling you, and was particularly my Meaning in what I ſaid before,

28 I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father.

fore, (ver. 16.) Yet a little while, and you shall see me again, because I go to the Father. Sect. 178. John XVI. 29.

29 His Disciples said unto him, Lo, now speakest thou plainly, and speakest no Proverb.

And *his Disciples*, struck with the Correspondence of what he said to what was secretly passing in their own Minds, *said to him*, Lord, *Behold, now thou speakest* very *plainly* to us, *and usest no Parable*, or obscure Form of Expression; so that we clearly understand thy Meaning, and rejoice in it.

30 Now are we sure that thou knowest all Things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God.

And *now we know* by this farther Token, even thy discerning our inmost Doubts on this Head, *that thou knowest all Things, and hast no need that any one should ask thee* any particular Questions, to inform thee of those Scruples, which thou seest when first rising in their Minds: *On this Account* therefore *we* firmly *believe, that thou camest out from GOD.* 30

31 Jesus answered them, Do ye now believe?

Jesus answered them, Do you now at length *believe?* and do you apprehend your Faith to be so firm, that nothing shall be able any more to shake it? Let me advise you not to be too confident; for I assure you, that in a very little Time you will be found to act, as if you had not any Faith in me: Pray therefore, that God would fortify you against those Trials, of which I have warned you once and again. 31

32 Behold, the Hour cometh, yea, is now come, that ye shall be scattered, every Man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

For *behold, the Hour is coming, yea*, is so near at hand, that I may even say, it *is now come, that you shall* all *be scattered* and dispersed, and *every one* of you return *to your own* Habitations and Employments, or otherwise shift for yourselves as well as you can; *and* to consult your own Security, you *shall* flee away and *leave me alone*; but *yet I am not* properly speaking *alone, for the Father is with me*, and he will comfort and support me, in the Absence of all Human Friends. 32

33 These Things I have spoken unto you, that in me ye might have Peace. In the World ye shall have Tribulation: but be of good Chear, I have overcome the World.

John XVII. 1. p. 483.

These Things have I spoken thus largely *to you, that* whatever Difficulties may arise in Life, having been thus warned, and furnished with such Consolations as these, *you might have* lasting *Peace* and Serenity of Soul by the Exercise of your Faith *in me. In the World* indeed *you shall have*, and must expect *Affliction*; *but be courageous* and chearful in your Combat, for *I have* myself *overcome the World*; and being possessed 33

Sect. 178. of a Power infinitely ſuperior to it, I will make you Partakers in my Victory over all its Terrors, and its Snares.

John XVI. 33.

IMPROVEMENT.

John xvi. 16. WE are, perhaps, often regretting the *Abſence* of *Chriſt*, and looking back with Emulation on the happier Lot of thoſe, who converſed with him on Earth in the Days of his Fleſh: But if we are true *Believers* in an *unſeen Jeſus*, it is but *a little while and we ſhall* alſo *ſee him*; for he *is gone to the Father*, and will ſo ſucceſsfully negotiate our Affairs there, that whatever our preſent Difficulties and Sorrows are,

Ver. 21. they ſhall end more happily, than thoſe of a *Woman*, who after all the Pangs and Throws of her *Labour*, thro' the merciful Interpoſition of Divine Providence, is made the *joyful Mother of a living Child.*

In the mean Time, we have ſurely no Reaſon to envy *the World* its

Ver. 20. *Joys* and Triumphs: Alas, its Seaſon of *weeping* will quickly come! But *our Lamentations* are ſoon to be *turned into Songs of Praiſe*, and *our Hearts* to be filled with that ſolid, ſacred, and peculiar *Joy*, which,

Ver. 22. being the Gift of *Chriſt*, can *never be taken away.*

While we are in this State of Diſtance and Darkneſs, let us rejoice

Ver. 23. that we have *Acceſs* to the *Throne of Grace* thro' the prevailing *Name of Chriſt.* Let us come thither with holy Courage and Confidence, and

Ver. 24. *aſk* that we may *receive*; and ſo our *Joy may be full.* With what Pleaſure may we daily renew our Viſits to *that Throne*, before which *Jeſus*

V. 26, 27.— ſtands as an Interceſſor; to *that Throne*, which is poſſeſſed by *the Father*, who *himſelf loveth us*, and anſwers with Readineſs and Delight thoſe *Petitions*, which are thus recommended? May our *Faith in Chriſt*,

Ver.—27. and our *Love to him*, be ſtill on the increaſing Hand; and our *Supplications* will be more and more acceptable to him, whoſe *Loving-kindneſs is better than Life! (Pſal.* lxiii. 3.)

Surely we ſhall be frequently reviewing theſe gracious *Diſcourſes*,

Ver. 33.— which *Chriſt* has bequeathed us as an invaluable Legacy. May they dwell with us in all our Solitude, and comfort us in every Diſtreſs! We ſhall have no Reaſon to wonder, if Human Friendſhip be ſometimes falſe,

Ver. 32. and always precarious: The *Diſciples of Chriſt* were *ſcattered* in the Day of his Extremity, and *left him alone*, when they were under the higheſt Obligations to have adhered to him with the moſt inviolable Fidelity. May we but be able like him to ſay, that our *Father is with us*; and that delightful Converſe with GOD, which we may enjoy in our moſt ſolitary Moments, will be a thouſand times more than an Equivalent

Ver.—33. for whatſoever we loſe in the Creatures. *In the World* we muſt indeed *have Tribulation*; and he that has appointed it for us, knows that it is fit we ſhould: But ſince *Jeſus, the Captain of our Salvation*, who was

made

made perfect thro' Sufferings, has *overcome the World,* and diſarmed it; let us ſeek that *Peace* which he has eſtabliſhed, and preſs on with a *chearful Aſſurance,* that the leaſt of his Followers ſhall ſhare in the Honours and Benefits of *his Victory.* Sect. 178.

SECT. CLXXIX.

CHRIST *offers up a ſolemn* Prayer *to the Father, that he himſelf might be glorified; and that thoſe who were given him, might be kept thro' his Name.* John XVII. 1,——12.

JOHN XVII. 1.

THESE Words ſpake Jeſus; and lift up his Eyes to Heaven, and ſaid, Father, the Hour is come; glorify thy Son, that thy Son alſo may glorify thee.

JOHN XVII. 1.

OUR Lord *Jeſus ſpake theſe Words* which are recorded in the preceding Chapters, *and* then *lifted up his Eyes to Heaven,* and poured out a moſt affectionate and important Prayer to his Father; an excellent Model of his Interceſſion in Heaven, and a moſt comfortable and edifying Repreſentation of his Temper both towards GOD and his People. And that it might more effectually anſwer theſe great Ends, he uttered it with an audible Voice, *and ſaid,* Oh my Heavenly *Father, the* appointed and expected *Hour is come,* in which I am to enter on my Sufferings, and to compleat the Work for which I came into the World; and therefore I pray, that thou wouldſt *glorify* me, *thy Son,* in thoſe ſignal Appearances for my Honour and Support in Death, in my Recovery from the Grave, and mine Aſcenſion into Heaven, which thou haſt promiſed to me, and which I know that thou wilt punctually fulfil (*a*); *that thy Son alſo,* in the Sect. 179. John XVII. 1.

(*a*) *Glorify thy Son.*] All the Circumſtances of *Glory* attending the Sufferings of *Chriſt*; as, the Appearance of the *Angel* to him in the Garden, his ſtriking down to the Ground thoſe that came to apprehend him, his curing the Ear of *Malchus,* his good Confeſſion before *Pilate,* his extorting from that unjuſt Judge a Teſtimony of his Innocence, the Dream of *Pilate's Wife,* the Converſion of the *penitent Robber,* the aſtoniſhing Conſtellation of Virtues and Graces which ſhone ſo bright in *Chriſt's* dying Behaviour, the ſupernatural *Darkneſs,* and all the other *Prodigies* that attended his *Death*; as well as his *Reſurrection,*

Sect. 179. John XVII.

the whole Series of his Conduct, both in this World, and in that to which he is now returning, *may* ſucceſsfully *glorify thee*, and accompliſh the
2 Purpoſes of thy ſaving Love; *According as thou haſt*, by the Engagements of thy Covenant, *given him* that *Power over all Fleſh*, that abſolute Dominion over all the Human Race, which he will e'er long receive and exert; *that he may give Eternal Life, to all that thou haſt given him* by
3 that Covenant to be redeemed and ſaved. *And this is* the ſure Way to that *Eternal Life* (*b*), even *that they may know thee*, who art *the only* living and *true GOD*, in Oppoſition to the Idols they have ignorantly worſhipped; *and* may know alſo and believe in *Jeſus Chriſt, whom thou haſt ſent* into the World as the only Saviour: And to this therefore thou wilt bring them, and wilt make uſe of what I have already done, and ſhall yet farther do, as the Means of effecting it.

4 It is with unutterable Pleaſure that I now reflect upon it, oh my Father and my GOD, that *I have* eminently *glorified thee on Earth* during the whole of my Abode here; that I have been faithful to the Truſt that was repoſed in me, in all that I have ſaid and done thro' the Courſe of my Miniſtry: And greatly do I rejoice, that *I have* now gone ſo far, as to be juſt upon the Point of having *finiſhed*, by my Sufferings and Death, *the* important *Work which thou gaveſt me to do.*

5 *And now* therefore, *oh* my Heavenly *Father, do thou glorify me with thine own ſelf, with the* original *Glory which I had with thee before the World was* created (*c*), and which for the Salvation of thy People I have for a while laid aſide, that I might clothe myſelf in this humble Form.

2 As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him.

3 And this is Life eternal, that they might know thee the only true GOD, and Jeſus Chriſt, whom thou haſt ſent.

4 I have glorified thee on the Earth: I have finiſhed the Work which thou gaveſt me to do.

5 And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was.

I have

reſtion, and *Aſcenſion*, and *Exaltation* at GOD's Right Hand, and the Miſſion of the *Holy Spirit*, and the conſequent *Succeſs* of the Goſpel; are all to be looked upon as an *Anſwer* to *this Prayer*.

(*b*) *This is Eternal Life.*] *Chriſt* might inſert this Clauſe, (tho' neither a Petition, Plea, nor any other Part of *Prayer*,) on Purpoſe to remind his *Apoſtles* of the Importance of their Office; as they were ſent to ſpread that *Knowledge*, which he here calls *Eternal Life*, becauſe the Eternal Happineſs of Men depends upon it.

(*c*) *The Glory, which I had with thee before the World was.*] To ſuppoſe with the *Socinians*, that this refers only to *that Glory*, which GOD intended for him in his *Decrees*; or with *Mr. Fleming*, that it refers only, or chiefly, to his being *clothed with the Shekinah*, ſeems

Sect. 179. John XVII. 6.

6 I have manifeſted thy Name unto the Men which thou gaveſt me out of the World: thine they were, and thou gaveſt them me; and they have kept thy Word.

I have manifeſted thy Name, and revealed the Glory of thy Power and Grace, *to the Men whom thou gaveſt me out of the World: They were* originally *thine*, the Creatures of thine Hand, and the happy Objects of thy ſovereign Choice *(d)*; *and* in Conſequence of thy gracious Purpoſes *thou gaveſt them to me*, that they might be inſtructed, and ſanctified, and formed for the Kingdom prepared for them before the Foundation of the World: *And* ſuch accordingly has been the Influence of my Doctrine on their Hearts, that *they have* readily embraced it, and hitherto have reſolutely *kept* and retained *thy Word* and Goſpel.

7 Now they have known that all Things whatſoever thou haſt given me, are of thee.

7 And notwithſtanding the mean Appearance I have made to an Eye of Senſe, their Faith has owned me thro' this dark Cloud; and even *now* in this my humble State *they have* perceived and *known, that all Things whatſoever* which I have ſaid and done, and all the Credentials which *thou haſt* in Fact *given me*, and which ſo many overlook, *are* indeed *of thee*; and that I am truly what I profeſs myſelf to be, a Divine Meſſenger to the Children of Men, and the Saviour that was promiſed to come into the World.

8 For I have given unto them the Words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

8 This plainly appears to be their firm Perſuaſion; *for the Words which thou gaveſt to me, I have given to them*, I have revealed already much of my Goſpel to them, and begun to depoſite it in their Hands; *and* in the midſt of great Diſcouragement and Oppoſition, *they have received* with Pleaſure and Thankfulneſs what I delivered to them; *and* ſo have made it manifeſt by their embracing and adhering to my Doctrine, that they have *known in Truth* the Divinity of my Miſſion, ſo as to be fully ſatisfied in their own Minds, *that I came out from thee*, deſcending from Heaven with a Commiſſion to reveal thy Will; (compare John xvi. 27, 30.) *and*

ſeems to ſink, and contract the Senſe, far ſhort of its genuine Purpoſe. See *Fleming's Chriſtology, Vol.* ii. *pag.* 247. and *Whitby in loc.*

(d) They were originally *thine.*] There can ſurely be no Reaſon to imagine from the Sacred Story, that the *Apoſtles* were *choſen* to their great Office, on Account of any extraordinary Degrees of Piety and Virtue, previous to their being called to follow *Chriſt*. So that I can ſee no natural Senſe of theſe Words, but what I have expreſſed in the *Paraphraſe.*

(e) And.

Sect. 179. John XVII. 9.

and have made it to appear, that they *have* firmly *believed that thou didſt* indeed *ſend me* on the great Errand of their Salvation. *I* therefore *pray for them*, who have attended me as my Apoſtles, and for all thoſe who are, or ſhall be brought to the ſame Faith, and the ſame Temper, that thou wouldſt ſupport them under every Trial, and wouldſt regard them in a peculiar Manner as the Objects of thy Care: *I pray not* thus *for the* unbelieving *World, but for thoſe whom thou haſt* graciouſly *given me*; and I am confident that my Prayer for them ſhall not be in vain; *for they are* not only mine, but *thine* too, choſen by thy Grace, and devoted to thy Service. *And* indeed *all mine* Intereſts, and my People *are thine, and thine are* alſo *mine*; *and* while thy Glory is advanced by their Eſtabliſhment, *I* likewiſe *am*, and finally ſhall be, *glorified in them*: So near and intimate is our Relation to each other; ſo ſincere and active thy paternal Affection to me, oh my Heavenly Father, and my filial Duty to thee.

9 I pray for them: I pray not for the World, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

And now I am to continue *no longer in the World; but theſe* my faithful Servants *are* yet *in the World, and* ſome of them are to remain a conſiderable Time in it, expoſed to various Hardſhips and Dangers: Whereas *I*, (delightful Thought!) ſhall ſoon have done with this weary Wilderneſs, and *am coming to thee*, who art the Center of my Soul, and the ſupream Object of my Complacency and Deſire (*e*). But while I am ſeparated from theſe my Servants, ſo dear to thee and to me, vouchſafe, oh *holy Father*, to *keep theſe whom thou haſt* thyſelf *given me*, and let them be preſerved *by thy Name*; let them be kept in Safety by thy mighty Power, and be eſtabliſhed in the Faith by a conſtant Regard to thee, and a Senſe of thy Preſence impreſſed on their Hearts; *that they* may ſtill continue united to us, and to each

11 And now I am no more in the World, but theſe are in the World, and I come to thee. Holy Father, keep thro' thine own Name thoſe whom thou haſt given me, that they may be one, as we *are*.

(*e*) *And I am coming to thee.*] It is very plain, that *this Clauſe* could not be intended as an additional Argument to introduce the following Petition; for *Chriſt's coming to the Father* was the great Security of his People: But it ſeems rather to be a ſhort Reflection on that dear Subject, ſo familiar to his Mind, with which he for a Moment refreſhed himſelf in the Courſe of this humble and pathetic Addreſs. This I have endeavoured to repreſent in the *Paraphraſe*.

(*f*) *Unleſs*

12 While I was with them in the World, I kept them in thy Name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the Son of Perdition: that the Scripture might be fulfilled.

each other, in cordial Affection, and *may be one,* Sect. 179.
even as we [*are*] one. Do not, oh gracious
Father, forget theſe my Friends, in whoſe Cauſe John XVII. 12.
I have ſo affectionately engaged; for thou art Witneſs, that *while I was with them in the World, I kept them in thy Name,* and thro' the Influences of thy Grace; [*yea,*] *I guarded them whom thou gaveſt me* with a moſt conſtant Care, *and none of them is loſt, unleſs it be* counted as a Kind of Exception, that *the Son of Perdition* periſhes by his Iniquity; that wretched Creature, who in a lower Senſe was indeed given to me, but never, like the reſt, was taken under my ſpecial Care *(f)*; but is left to fall into deſerved Ruin *(g)*, *that the Scripture might be fulfilled,* which foretold it as the dreadful Conſequence of his Treachery. (See Pſal. cix. 8, & ſeq. compared with Acts i. 20.)

(f) Unleſs it be the Son of Perdition.] I am ſurprized that ſo many very learned *Divines*, and amongſt the reſt even *Biſhop Burnet* himſelf, (whom I cannot mention but with the greateſt Honour,) ſhould ſo roundly infer from theſe Words, that the *giving to Chriſt* in the preceding Clauſes, cannot imply *an Election to Glory*, ſince it is here intimated, that *Judas* who periſhed, was *given* as well as the reſt. (See *Burnet on the Articles, pag.* 160.) The Objection to a mere *Engliſh Reader* might appear unanſwerable; but thoſe ſo converſant in the *Original* might eaſily have obſerved, that if this Text will prove, that *Judas* was in the Number of thoſe *given to Chriſt*, in the ſame Manner *Luke* iv. 26, 27. will prove, directly contrary to plain Fact and the whole Tenor of the Argument, that the *Woman of Sarepta* was a *Widow in Iſrael*, and *Naaman the Syrian* a *Leper in Iſrael* too; *John* iii. 13. that *Chriſt aſcended into Heaven* before he began his Miniſtry; *Rev.* ix. 4. that the *Men who had not the Seal of GOD in their Foreheads* were either *Graſs*, or *Trees*; and *Rev.* xxi. 27. that there are ſome of the moſt *abominable* of Mankind, whoſe Names *are written in the Book of Life*. See alſo *Mat.* v. 13. xii. 4. 1 *Cor.* vii. 5. 2 *Cor.* xii. 13. In all which Places, as well as the preceding, it is plain, that εἰ μη is not uſed ſtrictly as an *Exceptive Particle*; and that, if it has any thing like that Force, it is only to intimate, that what it introduces may, in a leſs proper Senſe, be reduced to the Number of Things mentioned before it. And this I take to be its preciſe Senſe in this Text; for which Reaſon I render it [*unleſs it be,*] tho' in ſome of the former Inſtances it has not ſo much Signification as that; but is uſed with as great a Liberty, as *except* by *Milton*, when he ſays of *Satan*,

—— ——God and his Son *except*,
Created Thing nought valued he nor ſhunn'd.

Thus likewiſe ταυτα μη is uſed, *Gal.* ii. 16. *John* v. 19. xv. 4. —— The Words before us might indeed refer to the *Apoſtles*, (compare *John* xviii. 8, 9. *Sect.* 183.) but I do not ſee any Neceſſity of confining them to *Chriſt*'s Care for their Preſervation, for the Reaſon given above.

(g) Is left to fall into deſerved Ruin.] The *Son of Perdition* ſignifies one who *deſervedly periſhes*; as *a Son of Death*, 2 *Sam.* xii. 5. *Children of Hell*, *Mat.* xxiii. 15. and *Children of Wrath*, *Eph.* ii. 3. ſignify Perſons *juſtly obnoxious to Death*, *Hell*, and *Wrath*.

IMPROVE-

IMPROVEMENT.

Sect. 179. *John* xvii. 1. WITH Pleaſure let us behold our gracious *Redeemer* in this Poſture of humble Adoration; *lifting up his Eyes* to GOD with ſolemn Devotion, and pouring out his pious and benevolent Spirit in thoſe Divine Breathings which are here recorded. From his Example let us learn to *pray*; and from his Interceſſion to *hope*. We know *that the Father heareth him always*; (*John* xi. 42.) and ſingularly did he manifeſt, that he heard him now, by all that bright Aſſemblage of *Glories*, which ſhone around him in the concluding Scenes of his Abode on Earth, and in thoſe that attended his Removal from it: And in all this too did the Bleſſed *Jeſus* manifeſt his Zeal for the *Glory of the Father*. May we emulate that holy Temper! and when we *pray* even for *our own* conſummate *Happineſs* in the Heavenly World, may we conſider it as ultimately centering in the Honour and Service of GOD!

Ver. 2. Well may we be encouraged to hope for that *Happineſs*, ſince *Chriſt* has an univerſal *Power over all Fleſh*, and over *Spirits* ſuperior to thoſe that dwell in Fleſh; with which he is inveſted on Purpoſe, that he may accompliſh the *Salvation of thoſe whom the Father has given him*, even of

Ver. 3. every true Believer. We ſee the certain *Way to this Life*, even the *Knowledge of GOD in Chriſt*: Let us bleſs GOD, that we enjoy ſo many Opportunities of obtaining it; and earneſtly pray, that *he who commanded the Light to ſhine out of Darkneſs*, would by his Divine Rays *ſhine* forth on our benighted Souls; and ſo animate us in his Service from the nobleſt Principles of Gratitude and Love, that we may be able to ſay, even in our dying Moments, with ſomewhat of the ſame Spirit as *our Lord* ex-

Ver. 4. preſſed, *Father*, we *have glorified thee on Earth, and finiſhed the Work which thou gaveſt* us *to do*; and therefore, being *no more in the World*,

Ver. 11. we *come unto thee*. Then may we hope, in our humble Degree, to partake of that *Glory* to which he is returned, and to *ſit down with him on his* victorious *Throne*.

In the mean Time, may our *Faith* ſee, and our *Zeal* confeſs *Chriſt*!

Ver. 7, 8. May we *acknowledge* his *Divine Authority*, as having *come out from the Father*! May we be *united* in Love to him, and to each other; and be *kept* by that *Divine Word*, which is the Security of his People, that *none*

Ver. 12. *of them* ſhall be *loſt*! Let *the Son of Perdition*, who periſhed even from amongſt the *Apoſtles*, teach us an humble Jealouſy over our own Hearts, whatever external Privileges we enjoy; and engage us to maintain a continual Regard to *him, who is able to keep* us *from falling, and to preſent us faultleſs before the Preſence of his Glory with exceeding Joy*! (*Jude, ver.* 24.)

SECT.

SECT. CLXXX.

Our LORD *concludes his* Prayer, *recommending his* Apoſtles, *and ſucceeding* Chriſtians *in every future Age, to the favourable Regards of his Father, and praying for their Union on Earth, and Glory in Heaven.* John XVII. 13, *to the End.*

JOHN XVII. 13.

AND now come I to thee, and theſe Things I ſpeak in the World, that they might have my Joy fulfilled in themſelves.

14 I have given them thy Word; and the World hath hated them, becauſe they are not of the World, even as I am not of the World.

15 I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the Evil.

JOHN XVII. 13.

Sect. 180. John XVII. 13.

OUR Lord proceeded in that excellent Addreſs to GOD, which he had begun in the former Section, in ſuch Words as theſe: *And now,* oh my Heavenly Father, *I come unto thee* with unutterable Pleaſure; *and theſe* [*Words*] of this Prayer *I ſpeak* thus openly in the Hearing of my Diſciples; while I as yet am with them *in the World, that they* who now hear me, and thoſe too for whoſe Benefit it may be afterwards recorded, *may have my Joy,* even that holy Conſolation of which I am the Author and Support, abundantly *fulfilled in them.* And it indeed becomes me to be thus 14 ſolicitous for their Comfort and Happineſs; for *I have given them thy Word,* which they have faithfully received; *And* in Conſequence of this, tho' they are indeed the greateſt Friends and Benefactors of Mankind, yet *the World has* ungratefully *hated them,* and will be ſure to perſecute them with the utmoſt Violence, *becauſe they are not of* the ſame Spirit with *the World, even as I* myſelf, in whoſe Cauſe they are engaged, *am not of the World,* ſo as to conform to it in my Temper and Conduct. Since therefore for my ſake they 15 ſtand thus expoſed to Hatred, Injury, and Oppreſſion, I moſt affectionately bear them on my Heart before thee, oh my Heavenly Father: Yet *I do not pray, that thou ſhouldſt take them* immediately *out of the World,* bad as it is; ſince I know, the Purpoſes of thy Glory, and their own Improvement and Uſefulneſs, will require their longer Continuance in it; *but* I pray, *that thou wouldſt preſerve them from* being either cor-

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rupted or overwhelmed by *the Evil* which perpetually ſurrounds them, and that the Subtilty and Malice of the Evil One may never over-

16 power them. For I well know, that they will meet with many Trials which will bear hard upon them; becauſe (as I have ſaid,) *they are not* of a Temper ſuited to the common Sentiments and Practice *of the World, even as I* their Lord and Maſter *am not of the World.*

16 They are not of the World, even as I am not of the World.

17 To arm them therefore againſt ſo formidable an Attack, and to maintain and cultivate this holy Temper in them, I would intreat thee to compleat the Work that is ſo happily begun, and to *ſanctify them* more and more *thro' thy Truth (a):* And as *thy Word* and Goſpel which they are to preach, *is* the great Syſtem of ſanctifying *Truth*, whereby real Holineſs is to be for ever promoted; may theſe thy Servants therefore feel more and more of its vital Energy on their own Souls, to qualify them for the important Office of diſpenſing it to others.

17 Sanctify them thro' thy Truth: thy Word is Truth.

18 For *as thou haſt ſent me into the World* to be the Meſſenger of this Grace, *I alſo have ſent them into the World* on the ſame Errand, to publiſh and

18 As thou haſt ſent me into the World, even ſo have I alſo ſent them into the World.

19 proclaim what they have learnt of me. *And* it is in ſome meaſure *for their ſakes*, as well as for the Salvation of all my People, that *I* now *ſanctify myſelf*, or ſet myſelf apart as an Offering holy to thee, *that they alſo*, taught by my Example, and animated by my dying Love, *may be* truly *ſanctified thro' the Truth*, and be compleatly fitted for that important Office.

19 And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified thro' the Truth.

20 And when I lay ſuch a Streſs on this, and offer theſe Petitions for them, I am not chiefly influenced by the perſonal Attachment of private Friendſhip, but I conſider them under their publick Character; *nor do I pray for theſe* my Apoſtles *alone*, or offer myſelf merely for them; *but for*

20 Neither pray I for theſe alone, but for them alſo

(a) Sanctify them thro' thy Truth.] I ſee no Reaſon to conclude, with *Mr. Mede*, that εν τη αληθεια muſt be put for εις την αληθειαν, *i. e. for the Service of the Goſpel.* That was indeed the remote End which *our Lord* had in View; but the more immediate was, that their own Souls might be transformed and purified by it.——*To ſanctify* ſignifies in general, *to ſet apart* to any appropriate Uſe; and is uſed with peculiar Propriety, with Reference to a *Sacrifice*; which ſeems to be the Senſe, in which *our Lord* applies it to himſelf, in *ver.* 19. Compare *Exod.* xiii. 2. xxix. 1. and *Lev.* xxii. 2.

(b) That

also which shall believe on me thro' their Word:

for them also who shall hereafter *believe on me thro' their Word*, whether it be preached or written; even for those, who are yet unborn, and on whom the Ends of the World shall come:

21 That they all may be one, as thou, Father, *art* in me, and I in thee; that they also may be one in us: that the World may believe that thou hast sent me.

That being animated by the same Spirit, and inspired with the same Love, *they all may be* truly and intimately *one, as thou, Father, [art] in me, and I in thee; that they also may* in Friendship and Happiness *be one in us*, united to us and to each other, and deriving from us the richest Supplies of Divine Consolation; *that* so *the World*, seeing their Benevolence, and Charity, and holy Joy, *may believe that thou hast sent me*, and that a Religion productive of such amiable Fruits is indeed of Divine Original *(b)*. 21

22 And the Glory which thou gavest me, I have given them: that they may be one, even as we are one:

And the Glory, which by the Covenant of Redemption *thou gavest* unto *me, I have*, as authorized by thee, *given* unto *them*, by my faithful and invariable Promise, as the great Encouragement of their Faith and Hope *(c)*; *that they may* all *be one, even as we are one*, and in Consequence of such a blessed Union may dwell together with us, and with each other, in eternal Felicity: 22

23 I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast

Thus therefore may it ever be, *I* dwelling *in them, and thou in me*; *that they*, who now enjoy the first Beginnings of this happy State, *may* at length *be made* compleatly *perfect in one*, and be united in the most cordial Love, without any jarring Affection, or the least Mixture of Sorrow and Complaint; that so the clearest Demonstration may be given of the Efficacy of thy Grace, *and that the World may know, that thou hast sent me*, while they perceive them under my forming Care to become visibly and justly the Favourites of Heaven; *and* may 23

(b) That the World may believe that thou hast sent me.] This plainly intimates, that *Dissentions* among *Christians* would not only be uncomfortable to themselves, but would be a Means of bringing the Truth and Excellence of the *Christian Religion* into question: And he must be a Stranger to what hath passed, and is daily passing in the World, who does not see what fatal Advantage they have given to *Infidels*, to misrepresent it as a Calamity, rather than to regard it as a Blessing to Mankind. May we be so wise as to take the Warning, before we are quite *destroyed one of another!* (*Gal.* v. 15.)

(c) The Glory which thou gavest me, I have given them, &c.] As it was plainly in his *Father's* Name, and by the Authority of his Commission, that *Christ* had given them this Promise, which with a lively Faith they had affectionately embraced; so this was one of the strongest Arguments that could be urged, for the compleat Accomplishment of it.

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may be ſenſible that thou *haſt loved them, as thou haſt loved me*, and haſt extended this Mercy to them for my ſake.

haſt loved them, as thou haſt loved me.

24 But no Improvements either in Holineſs or Comfort in this World can compleatly anſwer the Purpoſes of my Love, and the Promiſes of my Grace to them; and therefore, oh *Father*, permit me to ſay, that *I will*, that is, I importunately aſk it, and in Conſequence of the mutual Tranſactions between us, I am bold to claim it as Matter of Right, *that they alſo whom thou haſt* graciouſly *given me*, even all thy choſen and ſanctified People, *may* at length *be with me where I am*, in that Heavenly World to which I am now removing; *that they may* there *behold* and contemplate, with everlaſting delightful Admiration, *my Glory which thou haſt* by thy ſure Appointment *given me (d)*, and art juſt ready to beſtow; *for thou haſt loved me before the Foundation of the World*, and didſt then decree for me that Mediatorial Kingdom, with which thou art now about to inveſt me.

24 Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my Glory which thou haſt given me: for thou lovedſt me before the Foundation of the World.

25 And herein thou wilt not only be merciful, but faithful and juſt too, as it is congruous to thoſe eſſential Perfections of thy Nature, *oh* moſt *righteous Father*, thus to diſtinguiſh me and my Followers with a peculiar Glory: For *tho' the World has not known* or acknowledged *thee* (*e*), yet *I have known thee*, and have accordingly directed the whole of my Miniſtrations to thy Glory; *and theſe* my Servants too *have known that thou haſt ſent me*, and will couragiouſly aſſert it, even at the Expence of their very Lives.

25 O righteous Father, the World hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me.

26 *And I have declared thy Name to them, and will* as I have Opportunity farther go on to *declare* [*it*,] both by my Word, and by my Spirit, that their

26 And I have declared unto them thy Name, and will declare *it*: that the Love

(*d*) *My Glory which thou haſt given me.*] This may expreſs the Luſtre and Beauty of *Chriſt*'s perſonal Appearance, the Adoration paid him by the Inhabitants of the upper World, and the Adminiſtration of the Affairs of that Providential Kingdom, which it is his high Office to preſide over.

(*e*) *Tho' the World has not known thee.*] That καὶ here ſignifies *Tho'*, the Connection plainly demonſtrates; and *Elſner* produces many Inſtances of it: (*Obſerv. Vol.* i. *pag.* 334.) To which the following Inſtances from the *Sacred Writers* may be added, among many others, *Luke* xviii. 7. *John* xiv. 30. *Acts* vii. 5. and *Heb.* iii. 9.

Love wherewith thou haſt loved me, may be in them, and I in them.

their Graces and Services may be more eminent; *that the Love with which thou haſt loved me, may be* dwelling *in them, and* that *I* alſo may take up my conſtant Reſidence *in them* by my Spiritual Preſence, when my Bodily Preſence is removed, as it will quickly be. Sect. 180. John XVII. 26.

IMPROVEMENT.

WE have indeed perpetual Reaſon of Thankfulneſs, that our gracious Redeemer *ſpake theſe Words in the World*, and recalled them thus exactly to the Memory of his *beloved Diſciple* ſo many Years after, that we, in the moſt diſtant Ages of his Church, might by reviewing them, have *his Joy fulfilled in us.* Let us with Pleaſure recollect, that thoſe *Petitions* which *Chriſt* offered for his *Apoſtles*, were expreſsly declared, *not* to be intended *for them alone*; but, ſo far as Circumſtances ſhould agree, *for all that ſhould believe on him thro' their Word*, and therefore *for us*, if we are real, and not merely nominal *Believers.* For us doth he ſtill *pray*, *not that GOD would* immediately *take us out of the World*, tho' for his ſake we may be continually *hated* and injured in it; *but that* he would *keep us from the Evil* to which we are here expoſed. *For our ſakes* did he alſo *ſanctify himſelf* as a Propitiation for our Sins, *that we alſo might be ſanctified thro' the Truth*; for he *gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.* (*Tit.* ii. 14.) John xvii. 13. Ver. 20. Ver. 15. Ver. 14. Ver. 19.

May theſe wiſe and gracious Purpoſes of his Love be fulfilled in us! *May* we *be one* with each other, and with him! May that Piety and Charity appear in the whole Series of our Temper and Behaviour, which may evidently ſhew the Force of our Religion, and reflect a conſpicuous Honour upon the great Founder of it! And may all concur to train us up for that compleat Felicity Above, in which all the Purpoſes of his Love center! It is the declared *Will* of *Chriſt*, and let us never forget it, *that* his People ſhould *be with him where he is, that they may behold his Glory which the Father has given him.* And there is apparent Congruity, as well as Mercy, in the Appointment; that *where he is, there alſo ſhould his Servants* and Members *be.* The bleſſed *Angels* do undoubtedly *behold the Glory* of *Chriſt* with perpetual Congratulation and Delight: But how much more Reaſon ſhall *we* have to rejoice and triumph in it, when we conſider it as *the Glory* of One in our own Nature, the *Glory* of our Redeemer and our Friend, and the Pledge and Security of our own everlaſting Happineſs! Let us often be lifting up the Eyes of our Faith towards it, and let us breathe after Heaven in this View; in the mean Time, with all due Zeal, and Love, and Duty *acknowledging the* Ver. 21. Ver. 24. Ver. 25.

Father

Sect. 180. *Father and the Son*, that the *Joys of Heaven* may be anticipated in our Souls, while *the Love of GOD is shed abroad* there *by his Spirit, which* Ver. 26. *is given unto us*; even something of that *Love, wherewith he has loved Jesus* our incarnate Head.

SECT. CLXXXI.

JESUS *retires from the Guest-Chamber to the Garden of* Gethsemane, *and in his Way thither renews the Caution which he had given to* Peter *and the rest of the Apostles.* Mat. XXVI. 31,---35. Mark XIV. 27,---31. Luke XXII. 39. John XVIII. 1.

JOHN XVIII. 1.

Sect. 181. *AND when Jesus had spoken these Words* that are mentioned above, and had concluded his John XVIII. 1. Discourse with this excellent Prayer to his Heavenly Father, *he came out* from the Guest-Chamber where he had celebrated the Passover, *and according to* his usual *Custom* every Night, *went forth with his Disciples* out of the City; and crossing *over the Brook Kedron*, which lay on the East Side of Jerusalem, he came *to* the Foot of *the Mount of Olives*; *where there was a Garden* belonging to one of his Friends, *into which* he had often been used to retire; and tho' he knew, his Enemies would come this very Night to seize him there, yet *he entered* into it (*a*); *and his Disciples also followed him.*

Mat. XXVI. 31. *Then*, as they were on the Way thither, *Jesus says to them*, Notwithstanding all the Faith you have professed in me, and all the Affection which I know you bear to me, yet not only one or another,

JOHN XVIII. 1.

[AND] when Jesus had spoken these Words, he [came out, and] went forth [as he was wont,] with his Disciples, over the Brook Cedron, [to the Mount of Olives,] where was a Garden, into the which he entred, and his Disciples [also followed him.] [LUKE XXII. 39.]

MAT. XXVI. 31. Then saith Jesus unto them, All ye

(*a*) *A Garden, into which he entered.*] *Christ* probably retired into such a private Place, not only for the Advantage of secret Devotion, which perhaps he might not so well have enjoyed in the City at so publick a Time; but also that the People might not be alarmed at his being apprehended, nor in the first Sallies of their Zeal and Rage attempt to rescue him in a tumultuous Manner.—— *Kedron* was, as its Name signifies, *a dark shady Vale* between *Jerusalem* and the *Mount of Olives*, thro' which a little *Brook* ran, which took its Name from the Place. (Compare 2 *Sam.* xv. 23.)

(*b*) He

ye ſhall be offended becauſe of me this Night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad. [MARK XIV. 27.]

ther, but *all* of *you ſhall be offended becauſe of me this* very *Night*; and the Hour is juſt at hand, when ſomething will happen, which ſhall prove the ſad Occaſion of your falling into Sin, by forſaking your Maſter and Friend, and leaving me in the Hands of the Enemy: *For it is written*, (Zech. xiii. 7.) "*I will ſmite the Shepherd, and* "*the Sheep of the Flock ſhall be ſcattered:*" I am that Shepherd, and you the timorous Sheep, to be diſperſed by the Aſſault made on your Keeper. Sect. 181. Mat. XXVI. 31.

32 But after [that] I am riſen again, I will go before you into Galilee. [MARK XIV. 28.]

But, as it is afterwards added there by Way of Encouragement, "I will turn my Hand upon "the Little ones," to reduce and recover them from this diſſipated State; ſo likewiſe, *after I am riſen* from the Dead, as I ſhall ſoon be, *I will go before you into Galilee*, and there give, not only you, my Apoſtles, but all my Diſciples, the ampleſt Demonſtration both of my Reſurrection and my Love; whereby your Hearts ſhall be eſtabliſhed in the firmeſt Adherence to me: And upon this, he named the particular Place, where he would meet them (*b*). 32

33 [But] Peter anſwered and ſaid unto him, Tho' all Men ſhall be offended becauſe of thee, [yet] will I never be offended. [MARK XIV. 29.]

But Peter was ſo grieved to hear him ſay, that they ſhould all be offended, and be ſcattered from him, that with a confident Aſſurance of his own Stedfaſtneſs, he *anſwered and ſaid to him*, My deareſt Lord, there is no Trial can ſurmount the Love I bear thee; and whatſoever Danger or Diſtreſs may be at hand, I am abſolutely reſolved and determined upon it, that *tho'* every one beſides, and even *all* the reſt of theſe my Brethren, *ſhould be offended becauſe of* the Calamities that are coming on *thee*, and upon this Account ſhould be induced to forſake thee, *yet will I never be offended*, but will follow thee even to the laſt. 33

Jeſus

(*b*) He named the particular Place, &c.] An Appointment to meet in ſo large a Region as *Galilee*, would without this have been of very little Uſe; and *Mat.* xxviii. 16. (*Sect.* 202.) expreſsly declares ſuch an *Appointment*. We do not know the exact Place, but *Matthew* ſays, it was a certain *Mountain*: Probably it might be near the *Sea of Tiberias*; not only becauſe we find *Chriſt* on the Borders of *that Sea* after his *Reſurrection*; (*John* xxi. 1. *Sect.* 200.) but alſo, becauſe as he had reſided there longer than any where elſe, he had, no doubt, the greateſt Number of his *Diſciples* thereabouts; and it lay pretty near the Center of his chief Circuits, and therefore muſt be moſt convenient, eſpecially for thoſe *beyond Jordan*, where *many* had of late *believed in him*. See *John* x. 40,—42. *Sect.* 134.

(*c*) After

Sect. 181. Mat. XXVI. 34.

Jeſus ſaid to him, Peter, this Confidence does not at all become thee, eſpecially after the Warning I gave thee at Supper (*c*); but I repeat it again, and *verily I ſay unto thee, that To-day*, yea, [*even*] *this* very *Night* that is now begun, *before the Cock crow twice, thou ſhalt* repeatedly *deny me* in the moſt ſhameful Manner; for after thou haſt heard it once, thou ſhalt not be admoniſhed; but before it crow a ſecond Time, thou ſhalt repeat the Fault; nay, thou ſhalt do it *thrice*, and every Time with new Aggravations.

34 Jeſus ſaid unto him, Verily I ſay unto thee, that this [Day, *even* in this] Night, before the Cock crow [twice,] thou ſhalt deny me thrice. [MARK XIV. 30.]

35 *But Peter* upon this, inſtead of being awakened to a humble Senſe of his own Weakneſs, *ſpake the more eagerly*, [*and*] with a Mixture of Grief and Indignation at the Thought, *ſaid to him*, Lord, no Danger can induce me to be guilty of ſuch Baſeneſs; for ſuch is the Sincerity and Strength of my Affection to thee, that *tho' I ſhould die with thee* on the Place, *yet I will not deny thee in any Manner* or Degree (*d*), but would a thouſand Times rather fall by thy Side in a brave and reſolute Defence, than ſo much as ſeem to neglect thee, or in any Reſpect to fail of the ſtricteſt and moſt affectionate Fidelity. *And ſo all the Diſciples ſaid in like Manner*, with equal Sincerity of preſent Intention, tho' neither he, nor they, had Courage enough to abide by that Reſolution. Jeſus therefore inſiſted no farther on the Matter, but left them to be taught by the Event.

35 [But] Peter [ſpake the more vehemently, *and*] ſaid unto him, Tho' I ſhould die with thee, yet will I not deny thee [in any wiſe.] Likewiſe alſo ſaid all the Diſciples. MARK XIV. 31.]

(*c*) After the Warning I gave thee at Supper.] See *Luke* xxii. 34. and *John* xiii. 38. *pag.* 442. I perſuade myſelf, that an attentive Compariſon of *thoſe Texts* with theſe before us in *Matthew* and *Mark* will convince the Reader, that theſe Admonitions were firſt given *at the Table*, and now repeated as *they went out*: Nor can I find any Way of forming them all harmoniouſly into one *compound Text* without ſuch a Suppoſition.

(*d*) *Spake the more eagerly*, —— *I will not deny thee in any Manner* or Degree.] Εκ περισσου ελεγε μαλλον, —— ου μη σε απαρνησομαι. I think the Energy of theſe *original* Expreſſions cannot be reached in a *Verſion*: I have therefore attempted it in the *Paraphraſe*; and muſt obſerve, that if, as the *Antients* ſay, (and particularly *Clemens Alexandrinus*, as quoted by *Euſebius*, *Eccleſ. Hiſt. lib.* ii. *cap.* 15. ſee *Mr. Lardner's Credibility*, *Book* v. *ch.* 22. §. 5.) *Peter* reviewed *Mark's Goſpel*, it is peculiarly worth our Notice, that the Aggravations attending his *Denial of our Lord* ſhould be more ſtrongly repreſented by *Mark*, than by any other *Evangeliſt*; which, in that Caſe, probably was done by his own particular Direction; and may be regarded as a genuine Proof of his deep Humiliation and Penitence. Compare *Mark* xiv. 66, —— 72. with *Mat.* xxvi. 69, —— 75. *Luke* xxii. 54, —— 62. and *John* xviii. 25, —— 27. *Sect.* 184.

IMPROVE-

IMPROVEMENT.

SO feeble is the Heart of Man, and yet so ready to trust to its own Strength! So gracious is the *Lord Jesus Christ*, that great *Shepherd and Bishop of Souls*, who gave himself to be *smitten for his Flock*, when they had forsaken him; and then returning, sought them out again, and fed them in richer Pastures than before! Sect. 181. *Mat.* xxvi. 31.

How reasonable is it, that our Hearts should be fixed in the most inflexible Resolution for his Service! How fit, that we should every one of us say with the utmost Determination of Soul, *Lord, tho' I should die with thee, yet will I not deny thee!* For how could Death wear a more graceful, or a more pleasing Form, than when it met us close by *our Saviour*'s Side, and came as the Seal of our Fidelity to him? Ver. 35.

Surely this is the Language of many of our Hearts before him, especially when warmed and animated by a Sense of his dying Love to us. Yet *let us not be high-minded*; for *Peter* after this Declaration *denied his Master*; and *all the Disciples forsook him.* Nor, on the other hand, let the View of that Frailty discourage, tho' it ought to caution us; for the Time came, when each of them acted as they here spoke; and they who in his very Presence acted so weak a Part, thro' the Influences of his strengthening Spirit *resisted unto Blood*, and *loved not their Lives unto the Death for the Testimony of Jesus. (Rev.* xii. 11.) Ver. 34, 35.

SECT. CLXXXII.

CHRIST *enters the Garden of* Gethsemane, *and falls into his* Agony *there; during which his Disciples fall asleep, for which he gently reproves them, and warns them of the Enemies Approach.* Mat. XXVI. 36,—46. Mark XIV. 32,—42. Luke XXII. 40,—46.

MAT. XXVI. 36.

THEN cometh Jesus with them unto a Place called Gethsemane; and [LUK.

MAT. XXVI. 36.

THEN, after this Discourse with his Disciples, *Jesus comes with them to the Place* we mentioned above, which was *called Gethsemane*, as being a very pleasant and fertile Garden *(a)*: Sect. 182. Mat. XXVI. 36.

And

(a) Called Gethsemane, as being a very pleasant and fertile Garden.] It is well known, that גיא שמנים signifies *the Valley of Fatness*. The *Garden* probably had its Name from its

Sect. 182. *And when he was* arrived juſt *at* the Entrance into *the Place* whither he was uſed to retire, *he ſays to* Eight of *his Diſciples, Sit ye* down *here* a while, and obſerve what paſſes abroad, *while I go and pray* in *yonder* Retirement.

Mat. XXVI. 36.

[LUK. when he was at the Place, he] ſaith unto [his] Diſciples, Sit ye here, while I go and pray yonder. [MARK XIV. 32. LUKE XXII. 40.—]

37 *And* as this was a very extraordinary Paſſage of his Life, *he took* along *with him Peter, and the two Sons of Zebedee, James and John,* who had been Witneſſes of his Transfiguration, and were now choſen by him to be Witneſſes of his Agony: *And* as he went on with them towards a more retired Part of the Garden, *he began to be in* a very *great* and viſible *Dejection, Amazement, and Anguiſh of Mind (b),* on Account of ſome painful and dreadful Senſations which were then impreſſed upon his Soul by the immediate Hand of

37 And he took with him Peter, and the two Sons of Zebedee, [James and John,] and began to be ſorrowful, [ſore amazed,] and very heavy. [MARK XIV. 33.]

38 GOD. *Then* turning to his Three Diſciples, *he ſays to them,* My Friends, you never ſaw me in greater Diſtreſs than now; for *my Soul is ſurrounded* on all Sides *with* an Extremity of Anguiſh and

38 Then ſaith he unto them, My Soul is exceeding ſorrowful, even unto Death: tarry

its Soil and Situation, and lay in ſome little *Valley* between Two of thoſe many Hills, the Range of which conſtitutes the *Mount of Olives*; and it is with ſome peculiar Reference to this Situation, that ſome have rendered it *Torcular Olei*, or *a Fat of Oil.*

(*b*) *He began to be in great Dejection, Amazement, and Anguiſh of Mind.*] The Words which *our Tranſlators* uſe here, are very flat, and fall vaſtly ſhort of the *Emphaſis* of thoſe Terms, in which the *Evangeliſts* deſcribe this awful Scene: For λυπεισθαι ſignifies *to be penetrated with* the moſt lively and piercing *Sorrow*; and αδημονειν to be quite *depreſſed* and almoſt overwhelmed with the Load: *Mark* expreſſes it, if poſſible, in a more forcible and ſtronger Manner; for εκθαμβεισθαι imports the moſt ſhocking Mixture of *Terror* and *Amazement*; and περιλυπος in the *next Verſe* intimates, that he was *ſurrounded* with it on every Side, ſo that it broke in upon him with ſuch Violence, that, humanly ſpeaking, there was no Way of Eſcape. I have endeavoured, as well as I could, to expreſs each of theſe Ideas in the *Paraphraſe.* —— *Dr. More* truly obſerves, that *Chriſt*'s continued *Reſolution*, in the midſt of theſe *Agonies* and ſupernatural *Horrors*, was the moſt heroic that can be imagined, and far ſuperior to Valour in Single Combat, or in Battle; where, in one Caſe, the Spirit is raiſed by natural Indignation; and in the other, by the Pomp of War, the Sound of martial Muſick, the Example of Fellow-Soldiers, &c. (See *More's Theolog. Works*, p. 38.) ——*Dr. Whitby* will not allow, that *theſe Agonies*, aroſe from the *immediate Hand of GOD upon him*; which he thinks not to be the Caſe, even of the Damned in Hell. But it ſeems impoſſible to prove that it is not. He rather thinks, it might ariſe from a deep Apprehenſion of the Malignity of Sin, and the Miſery brought upon the World by it. But conſidering how much the Mind of *Chriſt* was wounded and broken with what he now endured, ſo as to give ſome greater external Signs of Diſtreſs, than in any other Circumſtance of his Sufferings, there is Reaſon to conclude, there was ſomething *extraordinary* in the Degree of the Impreſſion: And it ſurely comes much to the ſame, whether we ſay, that *GOD* by *his own immediate Agency* impreſſed ſome uncommon *Horrors* on his Mind; or that the Strength of his Spirits, and perhaps the Tone of his Nerves, were ſo impaired, that the View he had of theſe Things ſhould affect him to a Degree of exquiſite and uncommon Senſibility.

(*c*) *Watch*

tarry ye here, and watch with me: [LUK. *and* pray, that ye enter not into Temptation.] [MARK XIV. 34. LUKE XXII.—40.]

and *Sorrow*, which tortures me *even* almoſt *unto* *Death*; and I know that the Infirmity of Human Nature muſt quickly ſink under it without ſome extraordinary Relief from GOD; to him therefore I will apply with the greateſt Earneſtneſs: And do you in the mean Time *continue here, and watch with me* (*c*), conſidering how liable we are to be ſurprized; [*and*] let me remind you alſo to *pray* for yourſelves, *that you may not enter into* that dangerous *Temptation*, of which I have juſt been giving you Notice, or may be kept from falling by it. See Mat. xxvi. 31. Sect. 181. Sect. 182. Mat. XXVI. 38.

MARK XIV. 35. And he went forward a little, [LUK. and was withdrawn from them about a Stone's Caſt, and kneeled down,] and fell [on his Face] on the Ground, and prayed, that if it were poſſible the Hour might paſs from him. [MAT. XXVI. 39.—LUKE XXII. 41.]

And going on a little Way from thence into a more retired Part of the Garden, *when he was* now *withdrawn about a Stone's Throw from* the Place where he left *them*, *he* firſt humbly *knelt down, and* then, as the Ardor of his Devotion increaſed, he *proſtrated himſelf on his Face to the Ground, and prayed, that if it were poſſible, that* dreadful *Seaſon* of Sorrow, with which he was then almoſt overwhelmed, *might* be ſhortened, and *paſs from him.* Mark XIV. 35.

36 And he ſaid, Abba, Father, all Things *are* poſſible unto thee; [O my Father, if it be poſſible,] take away this Cup, [*and* let *it* paſs] from me; nevertheleſs, not what I will, but what thou wilt. [MAT. XXVI.—39.]

And he ſaid, Abba, Father, I know that *all Things* proper to be done *are poſſible to thee*; and *oh my Father, if it be* ſo far *poſſible*, as to conſiſt with what thy Wiſdom has appointed for the Advancement of thy Glory, and the Salvation of thy People, I earneſtly beſeech thee, that thou immediately wouldſt *take away this Cup* of Bitterneſs and Terror (*d*); [*yea,*] *let* [*it*] now *paſs from me*, and let Comfort and Peace return to my Soul: *Nevertheleſs*, if thou ſeeſt it neceſſary to continue it, or to add yet more grievous Ingredients to it, I am here ready to receive it, in Submiſſion to thy Will, and on the whole reſolve 36

(*c*) *Watch with me.*] Had they done this carefully, they would ſoon have found a rich Equivalent for their watchful Care, in the eminent Improvement of their Graces by this wonderful and edifying Sight.

(*d*) *Take away this Cup.*] Nothing is more common, than to expreſs *a Portion* of *Comfort* or *Diſtreſs* by *a Cup*, alluding to the Cuſtom of the Father of a Family, or Maſter of a Feaſt, to ſend to his Children or Gueſts *a Cup* of ſuch Liquor as he deſigned for them. See *Note* (*c*) on *Mat.* xx. 22. *pag.* 266. and compare with the *Texts* which are there referred to, *Pſal.* xvi. 5. xxiii. 5. lxxv. 8. *Jer.* xvi. 7. xlix. 12. *Lam.* iv. 21. *Ezek.* xxiii. 32, 33. *Hab.* ii. 16. and *Rev.* xiv. 10. xvi. 19. In ſome of which *Texts* there may, perhaps, be a Reference to the Way of *executing* ſome Criminals by ſending them *a Cup of Poiſon*; which is well known to have been an *Eaſtern*, tho' not (ſo far as I can learn) a *Jewiſh* Cuſtom.

Sect. 182. Mark XIV. 36. reſolve to ſay, *Not as I will, but as thou wilt*; for tho' Nature cannot but ſhrink back from theſe Sufferings, it is the determinate Purpoſe of my Soul to bear whatſoever thine infinite Wiſdom ſhall ſee fit to appoint.

37 *And* upon this, riſing up from the Ground on which he had lain proſtrate, *he comes* again *to the* Three *Diſciples, and* notwithſtanding the Diſtreſs that he was in, and the Command that he had given them to watch, he *finds them* all *aſleep: And he* particularly *ſays to Peter*, (who had but lately made ſuch ſolemn Proteſtations of his peculiar Zeal and Fidelity,) What, *Simon, doſt thou ſleep* at ſuch a Time as this? and after thou hadſt juſt declared thy Reſolution to die with me, *couldſt thou* ſo ſoon forget thy Promiſe to ſtand by me, and *not* ſo much as *watch* or keep awake but for *one Hour*, when I was in ſuch an Agony? And you that were ſo ready to join with him in the ſame Profeſſion, could neither of you be mindful of me, and in this Time of my extream Diſtreſs *were ye* all *ſo unable to watch one* ſingle *Hour with me?*

37 And he cometh [unto the Diſciples,] and findeth them ſleeping; and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one Hour? [What, could ye not watch with me one Hour?] [MAT. XXVI. 40.]

38 I muſt again exhort you, to *watch and pray* with the greateſt Earneſtneſs, *that ye may not enter into* and fall by that *Temptation*, which is now approaching (*e*): *The Spirit indeed is forward* and ready to expreſs the dutiful Regard that you have for me, and I know, your Reſolutions of adhering to me are very ſincere; *but* yet, as your own preſent Experience may convince you, *the Fleſh is weak (f)*, and as you have been ſo far prevailed upon by its Infirmities, as to fall aſleep at this very unſeaſonable Time, ſo if you are not more

38 Watch ye, and pray, leſt ye enter into Temptation: the *Spirit* truly *is* [willing,] but the Fleſh *is* weak. [MAT. XXVI. 41.]

(*e*) *Watch and pray, &c.*] How poorly is this Exhortation anſwered by thoſe *Vigils* and *Nocturnal Offices* of the *Romiſh Church*, which are ſaid to have had their Original from hence? *Rhemiſh Teſtam. pag.* 79. —— I think it more proper on a Review, to render ὅτι τε ἐχοσθε in the preceding *Verſe*, with *Dr. Hammond, Were ye ſo unable &c.* than to retain our Verſion of ὅτι, *what*, which ſeems a leſs common and leſs forcible Senſe.

(*f*) *The Spirit indeed is forward* and ready, *but the Fleſh is weak.*] So gentle a Rebuke, and ſo kind an Apology, (as *Archbiſhop Tillotſon* very juſtly and beautifully obſerves,) were the more remarkable, as *our Lord*'s Mind was now diſcompoſed with Sorrow, ſo that he muſt have the deeper and tenderer Senſe of the Unkindneſs of his Friends. (See *Tillotſ. Works, Vol.* ii. *pag.* 435.) —— How apt are we to think *Affliction* an Excuſe for *Peeviſhneſs?* But how unlike are we to *Chriſt* in that Thought, and how unkind to ourſelves, as well as our Friends, to whom in ſuch Circumſtances, with our beſt Temper, we muſt be more troubleſome than we could wiſh!

(*g*) *Speak-*

more upon your Guard, and more importunate in ſeeking for Aſſiſtance from Above, it will ſoon gain a much greater Victory over you. Sect. 182. Mark XIV.

39 And again he went away [the ſecond Time,] and prayed, and ſpake the ſame Words, [ſaying, O my Father, if this Cup may not paſs away from me, except I drink it, thy Will be done.] [MAT. XXVI. 42.]

And when he had thus gently admoniſhed them, *he went away again the ſecond Time*, to a little Diſtance from them, *and prayed* as he had done before, *ſpeaking* much *the ſame Words*, or expreſſing himſelf to the like Effect, with the ſame Ardor and Submiſſion, *ſaying*, *Oh my Father, if* it be neceſſary, in purſuance of the great End for which I came into the World, that I ſhould endure theſe grievous Sufferings, and *this Cup cannot paſs from me without my drinking it*, and wringing out, as it were, the very Dregs of it, I will ſtill humbly acquieſce, and ſay, *thy Will be done*, how painful ſoever it may be to Fleſh and Blood. 39

40 And when he returned, he found them aſleep again, (for their Eyes were heavy,) neither wiſt they what to anſwer him. [MAT. XXVI. 43.]

And returning back to his Three Diſciples, *he found them aſleep again*; *for* the Fatigue and Trouble they had lately undergone had exhauſted their Spirits, and *their Eyes were* quite *weighed down* with Wearineſs and Sorrow: *And* he admoniſhed them again as before; and they were ſo thoroughly confounded, that *they knew not what to anſwer him*; and yet immediately after, they were ſo weak and ſenſeleſs as to relapſe into the ſame Fault again. 40

MAT. XXVI. 44. And he left them, and went away again, and prayed the third Time, ſaying the ſame Words;

LUKE XXII. 42: Saying, Father, if thou be willing, remove this Cup from me;

And having rouſed them for the preſent from their Sleep, *he left them, and went away again, and prayed the third Time, ſpeaking* much *the ſame Words* as before, or offering Petitions to the ſame Effect (*g*); *Saying, Father, if thou pleaſeſt to take away this Cup from me*, and to excuſe me from the Continuance of this bitter Anguiſh and Diſtreſs (*b*), it is what would greatly rejoice me, and Mat. XXVI. 44. Luke XXII. 42.

(*g*) *Speaking* much *the ſame Words.*] It is plain, by comparing *ver.* 39. and 42. that *the Words* were not *entirely the ſame*; and it is certain, that λογος often ſignifies *Matter*: So that no more appears to be intended, than that he *prayed to the ſame Purpoſe* as before.

(*b*) *Take away this Cup from me.*] The obſerving Reader will eaſily perceive by the *Paraphraſe*, that I do not ſuppoſe *our Lord* here prayed to be excuſed *entirely* from Sufferings and Death. Such a Petition appears to me ſo inconſiſtent with that ſteady Conſtancy he always ſhewed, and with that lively Turn, (*John* xii. 27, 28. *pag.* 306.) in which he ſeems to diſown ſuch a Prayer, that I think even *Hooker*'s Solution, tho' the beſt I have met with, is not ſatisfactory. (*Hooker's Eccleſ. Polity, lib.* v. §. 48.) It appears to me much ſafer to expound it, as *Sir Matthew Hale* does, (in his *Contemplations, Vol.* i. *pag.* 59.) as relating to

Sect. 182. and with due Submiſſion I would humbly aſk it; *nevertheleſs*, as I ſaid before, *not my Will, but thine be done.* *And* in this laſt Addreſs his Combat was ſo violent and ſevere, that he was almoſt overwhelmed; and therefore for his Aſſiſtance againſt the Powers of Darkneſs, which united their Force againſt him in the moſt terrible Manner, *there appeared to him an Angel from Heaven*, ſtanding near him in a viſible Form, and *ſtrengthening him* by that ſenſible Token of the Father's Protection and Favour, and ſuggeſting ſuch holy Conſolations as were moſt proper to animate his Soul in ſuch a Struggle (*i*). Yet with all theſe Aſſurances that he was ſtill the Charge of Heaven, and quickly ſhould be made victorious over all, his Terror and Diſtreſs continued; *and being in an* unſpeakable *Agony, he prayed* yet *more intenſely* than before, inſomuch that tho' he was now in the open Air, *and* in the Cool of the Night, *his Sweat* ran off with uncommon Violence; yea, ſo ſtrong was the Commotion of animal Nature, that Blood was alſo forced thro' the Pores together with the Sweat; which *was as it were great Drops of Blood falling down* from his Face, and dropping in Clots *on the Ground*, as he bowed himſelf to the Earth (*k*).

Luke XXII. 43.

me; nevertheleſs, not my Will, but thine be done.

43 And there appeared an Angel unto him from Heaven, ſtrengthning him.

44 And being in an Agony, he prayed more earneſtly: and his Sweat was as it were great Drops of Blood falling down to the Ground.

And

to the Terror and Severity of the Combat in which he was now actually engaged: (See *Limborch's Theol. lib.* iii. *cap.* 13. §. 17.) This throws great Light on *Heb.* v. 7. *He was heard in that he feared.*

(*i*) *An Angel from Heaven ſtrengthening him.*] Some of the *antient Chriſtians* thought it ſo diſhonourable to *Chriſt*, that he ſhould receive ſuch *Aſſiſtance* from an *Angel*, that they omitted *this Verſe* in their *Copies*; as *Jerom* and *Hilary* inform us. It is indeed wanting in ſome *Mannſcripts:* But far the greateſt Number of *Copies* have it; and could *Hilary* have proved it a ſpurious Addition, he would, no doubt, have done it, ſince it ſo directly contradicts the wild Notion he ſeems to maintain, that *Chriſt* was incapable of any painful Senſations. (See *Dr. Mill, in loc.*)

(*k*) *His Sweat was as it were great Drops of Blood.*] A great many *Expoſitors* have thought, as *Mr. Le Clerc* did, that the Expreſſion [ὁ ἱδρὼς αὐτοῦ ἦν θρόμβοι αἵματος] only implies, that his *Drops of Sweat were large and clammy like Clots of Gore*: But *Dr. Whitby* obſerves, that *Ariſtotle* and *Diodorus Siculus* both mention *bloody Sweats*, as attending ſome extraordinary *Agony* of Mind; and I find *Leti* in his *Life of Pope Sixtus* V. *pag.* 200. and *Sir John Chardin* in his *Hiſtory of Perſia, Vol.* i. *pag.* 126. mentioning a like Phœnomenon.—— *Dr. Scot* and *Mr. Fleming* both imagine, that *Chriſt* now ſtruggled with the *Spirits of Darkneſs:* The former ſays, he was now ſurrounded with a mighty *Hoſt of Devils*, who exerciſed all their Force and Malice, to perſecute and diſtract his innocent Soul; and the latter ſuppoſes, that *Satan* hoped, by overpowering him here, to have prevented the Accompliſhment of the Prophecies relating to the Manner and Circumſtances of his Death. (See *Scot's Chriſtian Life,*

Vol.

45 And when he rose up from Prayer, and was come to his Disciples, [MAR. the third Time,] he found them sleeping for Sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation. [MAT. XXVI. 45.—MARK XIV. 41.—]

MAT. XXVI.—45. And he saith unto them, Sleep on now, and take your Rest: [it is enough;] behold, the Hour is at hand, and the Son of Man is betrayed into the Hands of Sinners. [MARK XIV.—41.]

46 Rise, let us be going: behold, he is at hand that doth betray me. [MARK XIV. 42.]

And rising up from Prayer, he came back *to his* Sect. 182.
Disciples the third Time, and notwithstanding the repeated Admonitions he had given them, he again *found them sleeping*; *for* their Senses were quite stupified with *Sorrow*. *And he said to them,* 46
Why do you still allow yourselves to *sleep* at such a Season as this? This drowsy Disposition makes it necessary to renew my Exhortation, and to call upon you yet once more, to *arise and pray, that you may not enter into* a Circumstance of very dangerous *Temptation*. But as all this did not sufficiently rouse them, *and* he knew those that came to apprehend him were just now entering the Garden, *he* altered his Voice, and *said to them* in an Ironical Manner, You may *now sleep on* if you can, *and take your Rest* as long as you please. I have been calling you to watch; but *it is* now *enough*; for this Season of watching is over, and I have no further Need to press you to it: You will now be roused by another Kind of Alarm, than my Words can give you; for *behold, the* long expected *Hour is* at length *come, and the Son of Man is* even now *betrayed into the Hands of* the most inhuman *Sinners*: *Arise* therefore, and 46
let us go along with them whithersoever they shall lead us; for *behold, he that betrayeth me is just at hand*. Accordingly Judas and his Retinue immediately appeared, and seized him in the Manner which will afterwards be related.

Luke XXII. 45. Mat. XXVI. 45.

IMPROVEMENT.

ON the most transient Survey of this amazing Story, we cannot but fall into deep Admiration. What *a Sight* is here! Let our Souls *turn aside* to behold it with a becoming Temper: And surely we must wonder, how the *Disciples* could *sleep* in the midst of a Scene, which might almost have awakened Rocks and Trees to Compassion. Behold *the Prince of Life*, GOD'S Incarnate and Only-begotten Son, *drinking of the Brook in the Way, (Psal. cx. 7.)* and not only tasting, but drawing in full Draughts of that bitter *Cup*, which his *Heavenly Father* put into his

Mat. xxvi. 40, 43. *Luke* xxii. 41, 42.

Vol. iii. *pag.* 149. and *Fleming's Christology, Vol.* ii. *pag.* 130.) But however this be, I can hardly think, as *Dr. Scot* suggests, that there was some supernatural Agency of those *Evil Spirits* in the *Drowsiness* of the *Disciples*, since the *Sacred Historian* is silent on this Head, and refers it to another Cause.

Sect. 182. his Hands on this awful Occaſion. Let us behold him *kneeling*, and even *proſtrate on the Ground*, and there pouring out his *ſtrong Cries and Tears, to him that was able to ſave him from Death.* (*Heb.* v. 7.) Let us view him in this *bloody Agony*, and ſay, *If theſe Things be done in the green Tree, what ſhall be done in the dry?* (*Luke* xxii. 31.) If even *Chriſt* himſelf was ſo depreſſed with *Sorrow* and *Amazement*, and the Diſtreſs and Anguiſh of his *Soul* were ſuch, that in his *Agony* the *Sweat* ran from him *like great Drops of Blood*, when *our Iniquities were laid upon him*, and *it pleaſed the Father to bruiſe him, and to put him to Grief*; (*Iſa.* liii. 6, 10.) how muſt the Sinner then be filled with Horror, and with what dreadful *Agonies* of Anguiſh and Deſpair will he be overwhelmed, when he ſhall bear the Burden of *his own Iniquities*, and GOD ſhall *pour out all his Wrath* upon him? Behold, how *fearful a Thing it is, to fall into the Hands of the living GOD!* (*Heb.* x. 31.)

Mark xiv. 35. *Luke* xxii. 44.

Here was no Human Enemy near our Bleſſed *Redeemer*; yet ſuch inviſible *Terrors ſet themſelves in Array againſt* him, that his very *Soul* was *poured out like Water*; nor was there any Circumſtance of his Sufferings, in which he diſcovered a greater Commotion of Spirit. Nevertheleſs, his pure and holy Soul bare all this, without any irregular Perturbation. *In all this* he *ſinned not* by a murmuring Word, or an impatient Thought: He ſhone the brighter for the *Furnace of Affliction*, and gave us at once the moſt wonderful, and the moſt amiable Pattern of *Reſignation* to the Divine Diſpoſal, when he ſaid, *Father, not as I will, but as thou wilt.* May this be our Language under every Trial! *Lord*, we could wiſh it was; and we would maintain a holy Watchfulneſs over our own Souls, that it may be ſo: But in this Reſpect, as well as in every other, we find that even when *the Spirit is willing, the Fleſh is weak.* How happy is it for us, that the Bleſſed *Jeſus knows our Frame*, and has *learnt* by what *he himſelf ſuffered* in our frail Nature, to make the moſt compaſſionate Allowance for its various Infirmities! Let us learn to imitate this his gentle and gracious Conduct, even *in an Hour* of ſo much *Diſtreſs.* Let us bear with, and let us pity each other, not aggravating every Neglect of our Friends into a Crime; but rather ſpeaking of their Faults in the mildeſt Terms, and making the moſt candid Excuſes for what we cannot defend. Let us exerciſe ſuch a Temper, even in the moſt gloomy and dejected Moments of Life; which ſurely may well be expected of us, who ourſelves need ſo much Compaſſion and Indulgence almoſt from every one with whom we converſe; and which is infinitely more, who owe our *All* to the Forbearance of that GOD, *of whoſe Mercy it is, that we are not* utterly *conſumed.*

Mat. xxvi. 38.

Ver. 39, 42.

Ver. 41.

SECT.

SECT. CLXXXIII.

CHRIST *is betrayed by* Judas, *and ſeized by the Guard, to whom he voluntarily ſurrenders himſelf, and is then forſaken by all his Diſciples.* Mat. XXVI. 47,—56. Mark XIV. 43,—52. Luke XXII. 47,—53. John XVIII. 2,—12.

JOHN XVIII. 2.

AND Judas alſo which betrayed him, knew the Place: for Jeſus oft-times reſorted thither with his Diſciples.

JOHN XVIII. 2.

NOW when our Lord was thus retired to the Garden, *Judas alſo that betrayed him knew the Place; for Jeſus often reſorted thither* in Company *with his Diſciples* (*a*), and had particularly done it again and again, ſince his coming up to ſpend this Paſſover at Jeruſalem. (Compare Luke xxi. 37. pag. 414.) *Judas therefore taking* with him a Cohort, or *a Company* [*of*] Roman [*Soldiers,*] with their Captain, (ſee ver. 12.) *and* ſome Jewiſh *Officers* with them, who were ſent for that Purpoſe *from the Chief Prieſts and* other *Phariſees* belonging to the Sanhedrim, *comes thither with Torches, and Lamps, and* hoſtile *Weapons*; which they brought with them, tho' it was now Full Moon, to uſe their Arms, if they ſhould meet with any Oppoſition, or to diſcover him by their Lights, if he ſhould go about to hide himſelf, as they fooliſhly imagined he might, among the private Walks or other Receſſes of the Garden.

Sect. 183. John XVIII. 2.

3 Judas then having received a Band *of Men*, and Officers from the Chief Prieſts and Phariſees, cometh thither with Lanterns, and Torches, and Weapons.

3

MARK XIV. 43. And immediately, while he yet ſpake, [lo, Judas, one of the Twelve,

And immediately, while he was yet ſpeaking to his Diſciples, and giving them the Alarm mentioned in the Cloſe of the laſt Section, *behold,* this very

Mark XIV. 43.

(*a*) *Jeſus often reſorted thither with his Diſciples.*] It was probably *a Garden*, which belonged to one of *Chriſt*'s Friends, and to which he had a Liberty of retiring whenever he pleaſed. And here accordingly he often uſed to ſpend ſome conſiderable Time in Prayer and pious Converſe, in the Evenings, or Nights, after his indefatigable Labours in the City and Temple by Day. It is indeed amazing, how *Fleſh and Blood* could go thro' ſuch inceſſant Fatigues; but it is very probable, *Chriſt* might exert ſome miraculous Power over his own Animal Nature, to ſtrengthen it for ſuch difficult Services, and to preſerve it in Health and Vigour; otherwiſe the copious Dews, which fall by Night in thoſe Parts, muſt have been very dangerous, (as I have elſewhere hinted, *Sect.* 86. *Note* (*c*),) eſpecially when the Body was heated by preaching in the Day, and often by travelling ſeveral Miles on Foot.

Sect. 183. Mark XIV. 43. very *Judas*, *one of the Twelve* Apoſtles, *came* into the Garden, *and with him a great Multitude* of Perſons of very different Stations and Offices in Life, who were ſent with Authority *from the Chief Prieſts, and Scribes, and Elders of the People*; and more effectually to execute their Orders, they were armed *with Swords and Staves*, to ſeize him by Violence, if any Reſiſtance ſhould be made to the Attempt: And there were alſo with them ſome Perſons of ſuperior Rank and Quality, who, full of impatient and malicious Zeal, could not forbear mingling themſelves with the Dregs of the People, upon this infamous Occaſion. (See Luke xxii. 52. pag. 511.)

Twelve, came,] and with him a great Multitude with Swords and Staves, from the Chief Prieſts, and the Scribes, and the Elders [of the People.] [MAT. XXVI. 47. LUKE XXII. 47.—]

44 *Now he that betrayed him went* a little *before* the reſt of *them*; [*and*] that they might not be miſtaken in the Perſon, he *had given them a Signal*, by which they might diſtinguiſh Jeſus from any others who might chance to be with him *(b)*, *ſaying*, *He whom I ſhall kiſs* at my firſt entering into the Garden, *is the Perſon* you are commiſſioned to take *(c)*: Be ſure therefore to *lay hold of him* immediately, *and lead him away ſafely*; for he has ſometimes made ſtrange Eſcapes from thoſe that have attempted to take him, and if he get away from you after this Signal, it will be your Fault, and not mine *(d)*.

44 And he that betrayed him [LUK. went before them, *and*] had given them a Token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, [hold him faſt,] and lead *him* away ſafely. [MAT. XXVI. 48. LUKE XXII. —47.—]

45 *And* accordingly *being come* into the Garden, *he drew near to Jeſus to kiſs him*, as a Signal to the Company to ſeize him; [*and*] *going directly to him*, with an Air of the greateſt Reſpect, as if he had been impatient of his Abſence during thoſe few Hours which had paſſed ſince he ſaw him laſt, and was quite tranſported with Joy to meet him again, *he ſaid*, with the faireſt

45 And as ſoon as he was come, he [LUK. drew near unto Jeſus to kiſs him; *and*] goeth ſtraightway to him, and

(*b*) *Had given them a Signal.*] As thoſe that came to apprehend him were Strangers to *Jeſus*, and it was now *Night*, and there were *Twelve* Perſons together, probably dreſſed much alike, ſuch a *Signal* might be thought more neceſſary.

(*c*) *He whom I ſhall kiſs is the Perſon.*] It is indeed probable, as *Dr. Guyſe*, and others, obſerve, that *our Lord* in great Condeſcenſion had uſed (according to the *Jewiſh* Cuſtom,) to permit his Diſciples thus to *ſalute him*, when they returned to him after having been any Time abſent.

(*d*) *Lay hold of him, and lead him away ſafely.*] Compare *Luke* iv. 30. *John* viii. 59. x. 39. —— I am ready to imagine from this Precaution, that *Judas* might ſuſpect, that *Chriſt* would on this Occaſion renew the *Miracles* he had formerly wrought for his own Deliverance; tho' he had ſo expreſsly declared the contrary. See *Mat.* xxvi. 24. *p.* 434.

(*e*) *Doſt*

and ſaith, [Hail] Maſter, Maſter; and kiſſed him. [MAT. XXVI. 49. LUKE XXII. —47.]

MAT. XXVI. 50.—[But] Jeſus ſaid unto him, Friend, wherefore art thou come? [Judas, betrayeſt thou the Son of Man with a Kiſs?] [LUKE XXII. 48.]

fairеſt Appearances of Duty and Friendſhip, *Hail* to thee, *Rabbi, Rabbi!* May the greateſt Pleaſure and Happineſs continually attend thee! *And* upon this he *kiſſed him.* *But Jeſus*, well underſtanding the perfidious Purpoſes concealed under this fond Addreſs, anſwered with great Mildneſs, yet with becoming Spirit, and *ſaid to him, Friend, wherefore art thou come?* and whence is all this Ceremony and Tranſport? Think of it, *Judas!* Is this the Friendſhip thou haſt ſo often boaſted? Alas, *doſt thou betray* him, whom thou canſt not but know to be *the Son of Man, with* ſuch *a* treacherous *Kiſs* (*e*)? And doſt thou think, that he can be impoſed upon by this poor Artifice? or that GOD, who has promiſed him ſo glorious and triumphant a Kingdom, will not puniſh ſuch Baſeneſs and Cruelty to him?

Sect. 183. Mark XIV. 45. Mat. XXVI. 50.

JOHN XVIII. 4. Jeſus therefore knowing all Things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

Then Jeſus, tho' he fully underſtood what was to follow this perfidious Salutation, as *knowing all* the dreadful *Things that were coming upon him* (*f*), yet did not attempt to eſcape, or to withdraw himſelf out of the Power of his Enemies: Nevertheleſs, he determined to ſhew them, that he could eaſily have done it; and therefore, as they now, upon the Signal that was given them, were drawing near to ſeize him, he *went forth* towards his Enemies, *and ſaid to them*, with the greateſt Compoſure of Mind, *Whom*

John XVIII. 4.

(*e*) *Doſt thou betray the Son of Man with a Kiſs?*] There is great Reaſon to believe, that *our Lord* uſes this Phraſe of *the Son of Man* to *Judas* on this Occaſion, (as he had done the ſame Evening at Supper twice in a Breath,) in the Senſe here given; (compare *Note* (*b*) on *Mat.* xxvi. 24. *pag.* 434.) and it adds a Spirit to theſe Words that has not often been obſerved, which the attentive Reader will diſcern to be attended with much greater Strength and Beauty, than if *our Lord* had only ſaid, *Doſt thou betray* me *with a Kiſs?*

(*f*) *Knowing all Things that were coming upon him.*] *Our Lord* not only knew in general, that he ſhould ſuffer ſome great Evil, or even *Death* itſelf; but was acquainted alſo with all the particular *Circumſtances* of Ignominy and Horror, that ſhould attend his *Sufferings*, which accordingly he largely foretold, (ſee *Mat.* xx. 18, 19. and the *parallel* Places, *pag.* 264.) tho' many of theſe Circumſtances were as *contingent*, as can well be imagined.—— It is impoſſible to enter aright into the heroic Behaviour of *our Lord Jeſus Chriſt*, without carrying this Circumſtance along with us. The *Criticks* are in Raptures at the Gallantry of *Achilles*, in going to the *Trojan War*, when he knew, (according to *Homer*,) that he ſhould fall there: But he muſt have a very low Way of thinking, who does not ſee infinitely more Fortitude in *our Lord's* Conduct on this great Occaſion, when this Circumſtance, ſo judiciouſly, tho' ſo modeſtly ſuggeſted by *St. John*, is duly attended to.

Sect. 183. John XVIII. 5.

Whom do you come to *ſeek* here? And *they* were ſo confounded at the Air of Majeſty and Intrepidity with which he appeared, that without ſaying, they were come for him, they only *anſwered him*, We are come to ſeek *Jeſus the Nazarene. Jeſus ſays to them*, You have the Perſon then before you; *I am* [*he.*] *And Judas alſo who betrayed him*, then *ſtood with them*; and he who formerly had followed Chriſt as one of his Diſciples, now ſorted with his open and
6 avowed Enemies. *Then as ſoon as he ſaid to them, I am* [*he,*] there went forth ſuch a ſecret Energy of Divine Power with thoſe Words, that all their united Force was utterly unable to reſiſt it; ſo that *they* preſently *drew back*, as afraid to approach him, tho' unarmed and unguarded; *and fell* at once *to the Ground* (*g*), as if they had been
7 ſtruck with Lightning. Yet a few Moments after, recovering from this Conſternation, they aroſe and rallied again; and *then* as they came up the ſecond Time, *he aſked them again, Whom do you ſeek? And they ſaid* to him as before, *Jeſus*
8 *the Nazarene. Jeſus anſwered* them, *I have* already *told you that I am* [*he:*] *If therefore you ſeek me* alone, you may *let theſe* my Companions and Friends *go their Way* in Safety (*h*); and indeed I ſhall inſiſt upon that, as a Condition of ſurrendering myſelf to you, which you may eaſily perceive.

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them, I am *he*, they went backward, and fell to the Ground.

7 Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am *he*. If therefore ye ſeek me, let theſe go their Way:

(*g*) *They drew back, and fell to the Ground.*] As there were *Scribes* and *Prieſts* among them, they muſt have read of the *Deſtruction* of thoſe *Companies*, which came to ſeize the Prophet *Elijah*; (2 *Kings* i. 10, 12.) a Fact, which bore ſo great a Reſemblance to *this*, that it is an amazing Inſtance of the moſt obdurate Wickedneſs, that they ſhould venture to renew the Aſſault on *Chriſt*, after ſo ſenſible an Experience both of his Power and Mercy. Nothing ſeems more probable, than that theſe Wretches might endeavour to perſuade themſelves and their Attendance, that this ſtrange Repulſe was effected by ſome *Dæmon*, in Confederacy with *Jeſus*, who oppoſed the Execution of Juſtice upon him; and they might, perhaps, aſcribe it to the ſpecial Providence of GOD, rather than to the Indulgence of *Jeſus*, that they had received no farther Damage. The moſt corrupt Heart has its Reaſonings to ſupport it, in its abſurdeſt Notions, and moſt criminal Actions.

(*h*) *Let theſe go their Way.*] What *Tenderneſs* was here towards thoſe, who had ſo lately neglected him, (*ſleeping* while he was in ſuch an extream *Agony*,) that yet he would not ſuffer them to be terrified by ſo much as a ſhort Impriſonment? And the Words alſo intimate, that he intended preſently to *diſmiſs them*, as probably not thinking it convenient to appear before his Judges with ſuch an Attendance. His *Diſciples*, perhaps, might conſider this Speech as an Excuſe for their *forſaking him*; but had they viewed it in a juſt Light, it would rather have appeared a ſtrong Engagement upon them to have waited for that fair *Diſmiſſion*, which *our Lord* ſeemed about to give them.

(*i*) *I*

9 That the Saying might be fulfilled, which he ſpake, Of them which thou gaveſt me, have I loſt none.

ceive I could refuſe, if I thought fit. And this he ſaid, *that the Saying he had uttered* before, *might* farther *be* illuſtrated and *accompliſhed*, "*Of* "*thoſe whom thou*, my Heavenly Father, *haſt* "*given me, I have loſt*, and will loſe, *none (i)*." (See John xvii. 12. pag. 487.) Sect. 183. John XVIII. 9.

MAT. XXVI.—50. Then came they, and laid [their] Hands on Jeſus, and took him. [MARK XIV. 46.]

And *then*, as he was ſpeaking this, *they* that were ſent to apprehend him *came, and laid their Hands upon Jeſus, and took him* Priſoner, without his making any Manner of Reſiſtance. Mat. XXVI. 50.

LUKE XXII. 49. When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the Sword?

Now upon this, *when his Diſciples ſaw* that they had ſeized him, and began to apprehend *what would be the Conſequence* of theſe Things, *they ſaid to him, Lord, ſhall we ſmite* theſe impious Wretches *with the Sword?* for we doubt not, but as few as we are, thou canſt render us victorious over this armed Multitude. Luke XXII. 49.

MAT. XXVI. 51. And behold, one of them which were with Jeſus, [JOH. *i. e.* Simon Peter, having a Sword,] ſtretched out his Hand, and [JOH. drew it, and] ſtruck a Servant of the High Prieſt's, [JOH. and cut off his Right Ear. The Servant's Name was Malchus.] [MARK XIV. 47. LUKE XXII. 50. JOHN XVIII. 10.]

And without ſtaying for his Anſwer, *behold, one of them that were with Jeſus*, [*even*] *Simon Peter (k), having a Sword, ſtretched out his Hand, and drew it* with a raſh inconſiderate Zeal; *and ſmote a Servant of the High-Prieſt, whoſe Name was Malchus*, and who ſeemed peculiarly officious in ſeizing Chriſt *(l)*; *and* he ſtruck full at his Head, intending to cleave him down, but the Stroke glanced a little on one Side, ſo that he only *cut off his Right Ear*. Mat. XXVI. 51.

52 Then ſaid Jeſus unto [Peter,] Put up again thy Sword

Then Jeſus being determined to ſurrender himſelf into the Hands of his Enemies, and ſtill to ſhew that ſuch a Surrender was the Effect, not of Compulſion, but of Choice, *ſaid unto Peter, Return* 52

(*i*) *I have loſt none.*] *Janſenius* juſtly obſerves, that it was a remarkable Inſtance of the Power of *Chriſt* over the Spirits of Men, that they ſo far obeyed this Word, as not to ſeize *Peter*, when he had cut off the Ear of *Malchus*, or *John* while he ſtood by the Croſs, tho' they muſt know them to have been of the Number of his moſt intimate Aſſociates.

(*k*) *Even Simon Peter.*] None of the *Evangeliſts*, but *John*, mentions the *Name* of *Peter* on this Occaſion; which, perhaps, the others omitted, leſt it ſhould expoſe him to any Proſecution; but *John*, writing long after his Death, needed no ſuch Precaution.

(*l*) *Smote a Servant of the High-Prieſt, &c.*] One would have thought, as *Biſhop Hall* obſerves, he ſhould rather have *ſtruck Judas*; but the *Traitor*, perhaps, on giving the Signal had mingled himſelf with the Croud; or *Peter* might not underſtand the treacherous Deſign of his *Kiſs*; or ſeeing *Malchus* more eager than the reſt in his Attack on *Chriſt*, he might poſtpone all other Reſentments, to indulge the preſent Sally of his Indignation.—— Tho' this might ſeem a couragious Action, it was really very *imprudent*; and had not *Chriſt* by ſome ſecret Influence over-awed their Spirits, it is very probable, (as the pious *Sir Matthew Hale* obſerves,) that not only *Peter*, but the reſt of the *Apoſtles*, would have been cut to Pieces. (*Hale's Contemplations, pag.* 254.)

(*m*) *More*

Sect. 183. *Return thy Sword into the Sheath again*; *for* I will not have Recourſe to this, or any other Method of Defence: And indeed, *all that take the Sword, ſhall periſh by the Sword*, and they that are moſt ready to take up Arms, are commonly the firſt that will fall by them; thereby, perhaps, intending farther to intimate, that the Jews, who were now drawing the Sword againſt him, ſhould e'er long periſh by it in a very miſerable Manner, as they quickly after did in the Roman War; and that the Sword of Divine Vengeance, in one Form or another, would quickly find out all his implacable Enemies. And beſides, Peter, *doſt thou think*, that I want the Aid of thy feeble Arm, and *that I cannot now pray to my Father, and* have ſuch Intereſt with him, that *he would preſently furniſh me with* a Celeſtial Army for my Guard, marſhalled in dreadful Array, and conſiſting of *more than Twelve Legions of Angels (m)?* *But how then*, if I ſhould thus ſtand on my Defence, *ſhall the Scriptures be fulfilled*, even the very Prophecies which I came to accompliſh, which have ſo expreſsly foretold, *that thus it muſt be?* Or how ſhould I approve my Submiſſion to him that ſent me? You only look at Second Cauſes, and have but an imperfect View of Things; but I conſider all the Sufferings I am now to meet as under a Divine Direction and Appointment, and regard them as *the Cup which my Father has given me*; and when conſidered in that View, *ſhall I not* willingly ſubmit to *drink it?* Shall I not acquieſce in what I know to be his Will? or would it be the Part of a dutiful and affectionate Son, to diſpute the Determinations of his Paternal Wiſdom and Love?

Mat. XXVI. 52.

53

54

Joh. XVIII. 11.

Sword into [the Sheath;] for all they that take the Sword, ſhall periſh with the Sword. [JOHN XVIII. 11.—]

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels?

54 But how then ſhall the Scriptures be fulfilled, that thus it muſt be?

JOHN XVIII.—11. The Cup which my Father hath given me, ſhall I not drink it?

Then

(m) *More than Twelve Legions of Angels.*] The *Roman Armies* were compoſed of *Legions*, which did not always conſiſt of the ſame Number of Men, but are computed at this Time to have contained above *Six thouſand*; and *Twelve Legions* were more than were commonly intruſted with their greateſt Generals. (See *Note* (*e*) on *Luke* viii. 30. *Vol.* i. *pag.* 426.) How dreadfully irreſiſtible would ſuch an *Army* of *Angels* have been, when *one* of theſe Celeſtial Spirits was able to deſtroy 185,000 *Aſſyrians* at one Stroke? 2 *Kings* xix. 35.

(n) He

12 Then the Band, and the Captain, and Officers of the Jews, took Jeſus, and bound him.

Then without any Oppoſition he ſurrendered himſelf into the Hands of thoſe that came to apprehend him: And all uniting in their Enmity againſt him, *the Band* of Roman Soldiers, *with the Captain* at their Head, *and the Jewiſh Officers* that came with them, *ſeized Jeſus* as a Malefactor, *and bound him* to prevent his Eſcape. Sect. 183. Joh. XVIII. 12.

LUKE XXII. 51. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his Ear, and healed him.

And as they were binding him, *Jeſus anſwered and ſaid, Suffer ye* me at leaſt to have my Hands at Liberty *thus far*, and ſtay but for a Moment, while I add one Act of Power and Compaſſion to thoſe I have already done: *And* calling Malchus to him, *he touched his Ear, and* immediately *healed him (n).* Luke XXII. 51.

52 Then Jeſus ſaid [in that ſame Hour] unto the Chief Prieſts, and Captains of the Temple, and the Elders which were come to him, [*and* to the Multitudes,] Be ye come out as againſt a Thief, with Swords and Staves [for to take me?] [MAT. XXVI. 55. — MARK XIV. 48.]

Then Jeſus ſaid in that ſame Hour, to the Chief Prieſts, and to the Captains of the Temple Guard (*o*), *and to the Elders* of the People, or to thoſe Members of the Sanhedrim, *who* (as was ſaid before, pag. 506.) *were* ſo forgetful of the Dignity of their Character, as to *come to him* themſelves [*with*] *the* Dregs of the *Populace* at this unſeaſonable Time, and on this infamous Occaſion; For what imaginable Reaſon *are you come out* againſt me, *as againſt a Robber* that would make a deſperate Reſiſtance, armed in this Way *with Swords and Staves*, as if you came *to ſeize me* at the Hazard of your Lives? 52.

53 When I was daily with you [*and* ſat teaching] in the Temple, ye [MAR. took me not, *and*] ſtretched forth no Hands againſt me: but this is

When I was with you every Day, as I have been for ſome Time paſt, [*and*] publickly *ſate teaching in the Temple*, you had Opportunities enough to have ſecured me, if there was any Crime with which you could have charged me; yet then *you did not apprehend me*, [*or*] offer to *ſtretch out* [*your*] *Hands againſt me.* 53.

But

(*n*) *He touched his Ear, and healed him.*] As this was an Act of great Compaſſion, ſo likewiſe it was an Inſtance of ſingular Wiſdom; for it would effectually prevent thoſe Reflections and Cenſures on *Jeſus*, which the Raſhneſs of *Peter's* Attack might otherwiſe have occaſioned.

(*o*) *The Captains of the Temple.*] There was indeed a *Roman* Guard, and commanding *Officer*, which attended near the *Temple* during the Time of the great Feaſts, in order to prevent any Sedition of the *Jews*. (See *Acts* xxi. 31, *& ſeq. Joſeph. Antiq. lib.* xviii. *cap.* 4. [al. 6.] §. 3. and *Bell. Jud. lib.* v. *cap.* 5. [al. vi. 6.] §. 8.) But it is to be remembered, that as the *Prieſts* kept Watch in three Parts of the *Temple*, and the *Levites* in twenty-one, ſo their Leaders were called *Captains of the Temple*; and *Joſephus* more than once ſpeaks of one of the *Jewiſh Prieſts* by this Title. (*Antiq. lib.* xx. *cap.* vi. [al. 5.] §. 2. *cap.* 9. [al. 8.] §. 3. and *Bell. Jud. lib.* ii. *cap.* 17. §. 2.) See *Dr. Whitby in loc.* and *Mr. Lardner's Credib. vol.* i. *book* i. *ch.* 2. §. 15.

(*p*) *That*

Sect. 183. Luke XXII. 53. *But* I know the Reaſon, better than you yourſelves do: You have hitherto been kept under a ſecret Reſtraint, which is now removed; and *this is your Hour*, in which GOD has let you looſe againſt me, *and the Power of Darkneſs* is now permitted to rage with peculiar Violence; for it is under the Inſtigation of Satan and his Infernal Powers that you now act, with whatever pious Names you may affect to conſecrate the Deed. Mat. XXVI. 56. *And* in *all this* I know, that both you and they are ſecretly over-ruled by Divine Providence, to accompliſh Events moſt contrary to your own Schemes; and it *is done, that* what is written concerning me in *the Scriptures of the Prophets might be fulfilled (p)*. I therefore reſign myſelf into your Hands, tho' I have given you abundant Evidence that I am not deſtitute of the Means of Deliverance, if I was inclined to uſe them.

is your Hour, and the Power of Darkneſs. [MAT. XXVI. —55. MARK XIV. 49.—]

MAT. XXVI. 56.—But all this was done, that the Scriptures of the Prophets might be fulfilled. [MARK XIV. —49.]

Then all the Diſciples, who but a little while before had ſolemnly proteſted that they would never leave him, when they now ſaw him bound in the Hands of his Enemies, according to his repeated Predictions *forſook him and fled (q)*; each of them ſhifting for his own Safety as well as he could, and ſeeking to ſhelter himſelf either among Friends or Strangers.

—56 Then all the Diſciples forſook him, and fled. [MARK XIV. 50.]

And

(p) *That the Scriptures of the Prophets might be fulfilled.*] This was a Conſideration, which, if duly applied, might have prevented his *Diſciples* from being *offended* at his *Sufferings:* And it ſtrongly intimates, that he ſtill kept up the Claim, which he had formerly made, of being the *Meſſiah*; and that what he was now to go thro', was ſo far from being at all inconſiſtent with that Claim, that, on the whole, it was abſolutely *neceſſary*, in order to make it out to full Satisfaction.

(q) *All the Diſciples forſook him, and fled.*] Perhaps they were afraid, that the Action of *Peter* ſhould be imputed to them all, and might bring their Lives into Danger. But whatever they apprehended, their precipitate *Flight* in theſe Circumſtances was the baſeſt Cowardice and Ingratitude; conſidering, not only how lately they had been warned of their Danger, and what ſolemn Promiſes they had made of a couragious Adherence to *Chriſt*; but alſo, what an *Agony* they had juſt ſeen him in, what a Zeal he had a few Moments before ſhewed in their Defence, and what amazing Power he had exerted to terrify his Enemies into a Compliance with that Part of his Demand, which related to the Safety of his Friends. He had alſo at the ſame Time intimated his Purpoſe of giving them a ſpeedy and kind *Diſmiſſion*; ſo that it was very indecent thus to *run away* without it; eſpecially as *Chriſt*'s Prophecy of their continued Uſefulneſs in his Church, was equivalent to a Promiſe of their Preſervation, whatever Danger they might now meet with. But *our Lord* probably permitted it, that we might learn not to depend too confidently, even on the Friendſhip of the very beſt of Men.

MARK XIV. 51. And there followed him a certain young Man, having a Linnen Cloth caſt about his naked Body; and the young Men laid hold on him.

And a certain Youth, who lodged in a Houſe near the Garden, and was waked by the Noiſe of this Tumult, *having* an Affection for Chriſt, and apprehending him in Danger, aroſe out of Bed with nothing but *a Linnen Cloth* in which he lay, *thrown about his naked Body*; and he *followed him* a little Way, after the reſt of his Diſciples were gone, tranſported into a Forgetfulneſs of his own Dreſs, by his Concern for Jeſus. *And the young Men* that made a Part of the Guard, ſuſpecting he was one that belonged to Jeſus, *laid hold on him.* Sect. 183. Mark XIV. 51.

52 And he left the Linnen Cloth, and fled from them naked.

But he, leaving the Sheet which was wrapped about him in their Hands, *fled away from them naked*, in the utmoſt Conſternation. After which Jeſus was led to the Palace of the High-Prieſt, and condemned there, in the Manner which will preſently be related. 52

IMPROVEMENT.

THE heroic Behaviour of the Bleſſed *Jeſus* in the whole Period of his *Sufferings* will eaſily make itſelf obſerved by every attentive Eye, tho' the *Sacred Hiſtorians*, according to their uſual, but wonderful Simplicity, make no Encomiums upon it. With what Compoſure does he *go forth* to meet the *Traitor*? With what Calmneſs does he receive that malignant *Kiſs*? With what Dignity does he deliver himſelf into the Hands of his *Enemies*, yet plainly ſhewing his Superiority over them, and *leading* as it were even then *Captivity captive*? *John* xviii. 4. *Mat.* xxvi. 50. Ver. 52, 53.

We ſee him generouſly capitulating for the *Safety* of *his Friends*, while he neglected *his own*; and afterwards, not only *forbidding* all the *Defence* they attempted to make, but *curing* that *Wound*, which one of his Enemies had received in this Aſſault on him. With what meek Majeſty did he ſay, *Suffer* at leaſt *thus far*? *And he touched his Ear, and healed him*? We hear his Words, we behold his Actions, with Aſtoniſhment: But ſurely our Indignation muſt riſe within us, when we ſee ſo amiable and excellent a Perſon thus injured, and abuſed; when we ſee *the Son of Man betrayed with a Kiſs*; *betrayed* by his intimate Friend, who had *eaten of his Bread*, and yet *lifted up his Heel againſt him*; (*John* xiii. 18.) and at the ſame Time *forſaken by all his Diſciples*, even by him whom he moſt tenderly *loved*, and who had ſo often *leant on his Boſom*. Let us not wonder, if ſome of our *Friends* prove falſe; and others ſeem to forget us, when we have the greateſt Need of their Aſſiſtance. When we deſerve ſo much leſs *Friendſhip* than *Chriſt* did, *John* xviii. 8, 9. Ver. 11. *Luke* xxii. 51. Ver. 47, 48. *Mat.* xxvi. 56.

Sect. 183. let us not think it ſtrange, if we find but little more. Nor can we reaſonably be ſo much amazed, as we might otherwiſe have been, to ſee Sinners going on under the moſt awful *Rebukes* of Providence; when we conſider, that theſe Wretches, who had been *ſtruck down to the Ground* by one *Word* of *Chriſt*'s Mouth, ſhould immediately *riſe up*, and ſtretch forth their impious Hands againſt him, to *ſeize and bind him*; tho' they might well have known, that they lived only by his Indulgence and Forbearance, and that the ſame *Word* that *ſtruck them down to the Ground*, could have laid them *dead* there. *Touch our Hearts*, oh *Lord*, by thy *Grace*; or it will be in vain, that we are *ſmitten* with thy *Rod!*

John xviii. 6, 12.

In all the Remainder of this Story, let us remember, that *Jeſus* voluntarily *gave himſelf up* to *Sufferings*, which he circumſtantially foreknew; even tho' he could have commanded to his Aſſiſtance whole *Legions of Angels*. *His Father's Will* was an Anſwer to all that Nature could plead in its own Cauſe; and the good Hand from which *this Cup* of his ſevereſt Sufferings came, reconciled him to all the bittereſt Ingredients it contained. How reaſonable then is it, that we, who, having *had Fathers of our Fleſh that corrected us*, ſubmitted to the Rod, and *gave them Reverence*, ſhould *much rather*, after the Example of our innocent and holy Redeemer, *be in Subjection to the Father of* our *Spirits, and live?* (*Heb.* xii. 9.)

Mat. xxvi. 53.

John xviii. 11.

SECT. CLXXXIV.

CHRIST *is conducted to the Palace of* Caiaphas: Peter *follows him thither, and denies him thrice.* Mat. XXVI. 57, 58. 69, *to the End.* Mark XIV. 53, 54. 66, *to the End.* Luke XXII. 54,—62. John XVIII. 13,—18. 24,—27.

JOHN XVIII. 13.

Sect. 184. John XVIII. 13. THE Officers *and* People having thus apprehended Chriſt, in the Manner deſcribed above, *they led him away* from the Garden of Gethſemane to thoſe that had employed them, and brought him *firſt to* the Houſe of *Annas*; *for he was Father-in-Law to Caiaphas, who was High-Prieſt that Year* (*a*), or bore the Office at that

JOHN XVIII. 13.

AND *they* led him away to Annas firſt, (for he was Father-in-Law to Caiaphas, which was the High-Prieſt that ſame Year.)

(*a*) *Led him away firſt to Annas; &c.*] It appears from *Joſephus*, (*Antiq. lib.* xviii. *cap.* 2. [al. 3.] §. 2. *pag.* 873. *Havercamp.*) that *Annas*, whom he calls *Ananus*, had been *High-*

24 Now Annas — ſent him bound unto Caiaphas the High-Prieſt.

14 Now Caiaphas was he which gave Counſel to the Jews, that it was expedient that one Man ſhould die for the People.

that Time: *And Annas ſent him bound to* Sect. 184.
Caiaphas the High-Prieſt, as judging it moſt pro- John XVIII.
per, that the reſt of the Council ſhould be con- 24.
vened at his Palace. *Now* this *Caiaphas was* 14
he, whom we mentioned above, (John xi. 49,—
51. pag. 260.) *who gave* it as his *Advice to the*
Jews, *that it was fit*, *that one Man*, tho' inno-
cent, *ſhould die for* the Preſervation of *the* whole
People: In which Words he uttered a Kind of
Oracle, which (as we there obſerved,) contained
a far nobler and ſublimer Senſe, than he himſelf
intended or underſtood.

MAT. XXVI. 57. And they that had laid hold on Jeſus [LUK. took him, and] led *him* away, [LUK. and brought him into the Houſe of] Caiaphas the High-Prieſt; where [all the Chief Prieſts, and] the Scribes, and the Elders were aſſembled [with him.] [MARK XIV. 53. LUKE XXII. 54.—]

And they who had apprehended Jeſus, took and Mat. XXVI.
led him away from Annas like a Criminal in Bonds, 57.
and according to the Directions which Annas had
given them, *brought him to the Palace of Caiaphas*
the High-Prieſt; *where*, tho' it was now the
dead Time of the Night, *all the Chief Prieſts*,
and the Scribes, *and the Elders*, or the chief Per-
ſons of the Sanhedrim, with their proper Officers,
were met together on a Summons from Caiaphas,
and *were aſſembled with him*, waiting for Jeſus to
be brought before them.

JOHN XVIII. 15. And Simon Peter followed Jeſus [afar off,] and *ſo did* another Diſciple. That Diſciple was known

And tho' *Simon Peter* had at firſt forſaken John XVIII.
Chriſt, and ſhifted for himſelf, as the reſt of his 15.
Companions did, yet afterwards he *and another*
Diſciple, even the Evangeliſt John, bethought
themſelves, and determined to return; and ac-
cordingly they *followed Jeſus afar off* (*b*), deſiring
to

High-Prieſt before his Son-in-Law *Caiaphas*; and it ſeems to have been by his Intereſt, that firſt *Eleazar* his own Son, and then *Caiaphas* who married his Daughter, and probably had been his *Deputy*, obtained that Dignity: So that tho' he had reſigned that Office himſelf, yet the People paid ſo much Regard to his Experience, that they *brought Chriſt firſt* to him; who, no doubt, took all neceſſary Care to prepare *Caiaphas* for receiving him, as he could not but know, that this was a moſt critical Juncture. We do not read of any thing remarkable which paſſed at the Houſe of *Annas*; for which Reaſon his being carried thither is omitted by the other *Evangeliſts*. *Cyril* adds, *και απεστειλαν αυτον δεδεμενον προς Καιαφαν τον Αρχιερεα*, *and they ſent him bound to Caiaphas the High-Prieſt*; which Addition *Eraſmus*, *Beza*, and many others have thought it neceſſary to admit; both to account for the Word *πρωτον*, *firſt*, in the preceding Clauſe; and to reconcile *John* with the other *Evangeliſts*, who all agree, that the Scene of *Peter's Fall* was the *Palace* of *Caiaphas*, not of *Annas*. Yet as almoſt the ſame Words occur in *ver.* 24. it is ſufficient to *tranſpoſe that Verſe*, and introduce it here, as is done in the *Margin* of ſome of our Bibles.——For the Phraſe of being *High Prieſt that Year*, ſee *Note* (*a*) on *John* xi. 49. *pag.* 260.

(*b*) *Followed Jeſus afar off.*] It appears from hence, that *Peter* and *John* recovered themſelves quickly after their Flight; or elſe they could not have *followed him at ſome Diſtance*, and yet be ſo near as to be ready to go into *Caiaphas*'s Houſe *with him*.

Sect. 184. to ſee what would become of him: *And* as *that* other *Diſciple was known to the High-Prieſt (c)*, he was admitted without any Impediment or Examination, *and went into the Palace of the High-Prieſt, with Jeſus*, and the Guard that attended him. *But Peter*, who had no Acquaintance there, *ſtood without at the Door: That other Diſciple therefore, who was known to the High-Prieſt, went out* of the inner Room, into which Jeſus was then carried in order to his Examination, *and ſpake to her that kept the Door* to open it; and ſo by her Conſent *brought in Peter. And when they had kindled a Fire in the Midſt of the* large *Hall, and were ſet down together, Peter* hoping to paſs undiſcovered, *ſate down among them with the Servants, to ſee the End* of this Matter, *and warmed himſelf at the Fire*, while they were examining Jeſus with Circumſtances which we ſhall afterwards mention *(d)*.

John XVIII. 15.

16

Luke XXII. 55.

Mark XIV. 66. *And as Peter was ſitting* among the Servants *without* the Room where Jeſus was examined, and thought to have continued unſuſpected, *in the Hall below, there came to him one of the Maid-Servants* belonging to the Family *of the High-Prieſt*, who was indeed *the* ſame *Damſel that* (as we juſt now ſaid,) had *kept the Door: And ſeeing Peter as he ſate warming himſelf by the Fire, ſhe fixed her Eyes earneſtly upon him, and* obſerving in his Countenance the Appearance of great Concern, ſhe *ſaid* to ſome that ſtood near him, I cannot but think, that *this Man* is a Follower of Jeſus, and *was alſo* uſed to be *with him (e)*. And to try him

67

known unto the High-Prieſt, and went in with Jeſus into the Palace of the High-Prieſt. [MAT. XXVI. 58.—MARK XIV. 54.—LUKE XXII.—54.]

16 But Peter ſtood at the Door without. Then went out that other Diſciple which was known unto the High-Prieſt, and ſpake unto her that kept the Door, and brought in Peter.

LUKE XXII. 55. And when they had kindled a Fire in the Midſt of the Hall, and were ſet down together, Peter ſat down among them [with the Servants to ſee the End.] [MAR. and warmed himſelf at the Fire.] [MAT. XXVI.—58. MARK XIV. —54.]

MARK XIV. 66. And as Peter [ſat without] beneath in the Palace, there cometh [unto him] one of the Maids of the High-Prieſt, [JOH. the *Damſel* that kept *the* Door:] [MAT. XXVI. 69.—JOHN XVIII. 17.—]

67 And when ſhe ſaw Peter, [LUK. as he ſat by the Fire] warming himſelf, ſhe looked [LUK. earneſtly] upon him, and ſaid, [LUK. This Man was alſo with him:]

(c) That Diſciple was known to the High-Prieſt.] We cannot imagine the Acquaintance was very intimate, conſidering the great Diverſity of their Rank and Station in Life; but a thouſand Occurrences occaſion ſome *Knowledge* of each other, between Perſons whoſe Conditions are as unequal.

(d) And warmed himſelf at the Fire, while they were examining Jeſus, &c.] It is remarkable, that all the *Evangeliſts* record the *Fall of Peter*, and none with Circumſtances of greater Aggravation, than *Mark*, whoſe *Goſpel* is ſaid to have been reviewed by *Peter* himſelf, and indeed written from his preaching.—Tho' *Chriſt's Examination* happened during this Interval, (which occaſions *Matthew*, *Mark*, and *John* to interrupt *this Story* to recount *that*,) I rather choſe, as *Luke* has done, to take the whole of it together, as beſt ſuiting the Deſign of this Work.

(e) This Man was alſo with him.] Her *Sex*, and perhaps we may add, her *Office*, will not permit us to ſuppoſe, that ſhe had been in the *Garden* with the Multitude that came to ſeize

him:] [JOH. Art not thou alſo *one* of this Man's Diſciples?] And thou alſo waſt with Jeſus of Nazareth [of Galilee.] [MAT. XXVI. —69. LUKE XXII. 56. JOHN XVIII.—17.—]

LUKE XXII. 57. And he denied him [before them all,] ſaying, Woman, [JOH. I am not;] I know him not, [MAR. neither underſtand I what thou ſayeſt.] [MAT. XXVI. 70. MARK XIV. 68.—JOHN XVIII.—17.]

MARK XIV.—68. And he went out into the Porch, and the Cock crew.

JOHN XVIII. 18. And the Servants and Officers ſtood there, who had made a Fire of Coals, (for it was cold,)

him farther, ſhe charged him directly with it, and ſaid, Tell us truly, *Art not thou* thyſelf *alſo* [*one*] *of this Man's Diſciples (f)?* There is a great deal of Room to think it; yea, *thou waſt alſo with* him, even with this *Jeſus the Nazarene of Galilee*, who is now on his Trial. *And* Peter was ſo ſurprized at this unexpected Diſcovery, that *he* roundly and confidently *denied him before them all (g), and ſaid, Woman*, I profeſs that *I am not* his Diſciple; nay, that *I do not* ſo much as *know him (h)*; *nor do I underſtand what thou meaneſt* in charging me with being one of his Aſſociates; for I am ſure thou mighteſt as well have fixed on any other Perſon in the Company. *And* upon this *he went out into the Portico (i)*; *and* while he was there, *the Cock crew (k)*.

Sect. 184. Mark XIV. 67. Luke XXII. 57. Mark XIV. 68.

And the Servants and Officers, who had brought Jeſus thither, and were now waiting for the Iſſue of his Trial, ſtill *ſtood there* in the Hall, *having* (as was before obſerved,) *made a* large *Fire of Coals*; John XVIII. 18.

ſeize *Chriſt*: She therefore muſt gueſs by *Peter's Countenance*, that he was *one of his Friends*; unleſs poſſibly ſhe had ſeen them together in the Temple, or elſewhere.

(*f*) *Art not thou alſo one of this Man's Diſciples?*] One would imagine from the Word [*alſo*,] when it is read in the Connection *John* has placed it in, that in this Queſtion ſhe referred to *John*; as if ſhe had ſaid, Art not thou one, as well as thy Companion? And if this were admitted, it would be a plain Intimation, that *John* acknowledged himſelf *a Diſciple of Chriſt*. But it muſt be owned, that the other *Evangeliſts* uſe the ſame Word [*alſo*,] tho' they ſay nothing of *John*'s being with *Peter*.

(*g*) *He denied him before them all.*] How muſt theſe People be ſurprized, when they ſaw (as, no doubt, ſome of them did,) this *timorous Diſciple* within the Compaſs of a few Weeks, when he was brought with *John* before the Council, not only maintaining the Cauſe and Honour of *Jeſus*, but boldly charging the Murther of this *Prince of Life* on the Chief Men of the Nation, and ſolemnly warning them of their Guilt and Danger in Conſequence of it. *Acts* iv. 5,——12. Perhaps when it is ſaid there, (*ver.* 13.) that *they took Knowledge of Peter and John, that they had been with Jeſus*; the Meaning may be, that ſome of them, or their Attendants, remembered *Peter* and *John* as the *Two* Perſons, who had followed *Jeſus* thus far, when the reſt had forſaken him. Compare *John* xviii. 15, 16.

(*h*) *I do not know him.*] *Chriſt* was ſo publick a Perſon, and ſo well *known to Thouſands*, not at all in his Intereſt, that this additional *Falſehood* was moſt unneceſſary; and, as it frequently happens, when People allow themſelves to tranſgreſs the Bounds of Truth, it was more like to entangle and diſcover him, than to clear him.

(*i*) *He went out into the Portico.*] I apprehend, that the Word προαυλιον moſt exactly anſwers to the *Latin* Word *Veſtibulum*, by which many good *Interpreters* render it. And conſidering the Magnificence of the *Jewiſh* Buildings at this Time, it is reaſonable to conclude, that *this*, which belonged to the *High-Prieſt's Palace*, was ſome ſtately *Piazza* or *Colonnade*; and therefore I choſe rather to render it *Portico*, than *Porch*, a Word equally applicable to the meaneſt Buildings of that Kind.

(*k*) *The Cock crew.*] It is ſtrange, this Circumſtance did not remind him of *our Lord's* Prediction, and bring him to ſome Senſe of his Sin: Perhaps it did; and he might return perſuaded, that he ſhould be more couragious, if he met with a ſecond Attack.

(*l*) *For*

Sect. 184. *Coals*; *for* they had been Abroad at Midnight, and *it was cold* (*l*); *and they were warming themſelves* at the Fire. *And Simon Peter* having ſtaid a while in the Portico, as he muſt have been pinched by the Sharpneſs of the Air, and was, no doubt, in a reſtleſs Commotion of Mind on Account of what had paſſed, came in again, and having mingled with the Servants, *ſtood* at the Fire-ſide *to warm himſelf amongſt them. And when he had* thus *been gone out into the Portico*, and was returned into the Hall, *after a little while another Maid ſaw him again, and ſaid to them that were there*, (as her Fellow-Servant had done juſt before,) Whatever he pretends, I verily believe, *this Man was alſo with Jeſus of Nazareth: And* preſently *ſhe began to ſay* openly *to them that ſtood by, Surely this is* [*one*] *of them*, that have endeavoured to bring all the Nation into Confuſion, and is crept in hither as a Spy, rather than a Friend. *They therefore* taking Notice of what both theſe Women had ſpoken, began to tax him with it, and *ſaid to him*, What, have we a Rebel ſo near us? Let us know plainly, who thou art: *Art not thou alſo*, who pretendeſt to enter theſe Doors as a Friend, [*one*] *of his Diſciples*, who has been doing ſo much Miſchief? *And* as he ſeemed in great Confuſion, *another Man* that ſtood by, *ſaw him* perplexed, and therefore charged it home upon him, *and ſaid*, It is certainly ſo; *Thou art alſo* [*one*] *of them*, and deſerveſt to ſuffer with thy Maſter. *And* to remove all Suſpicion as entirely as poſſible, that they might no more think that he belonged to Jeſus, *Peter again denied* [*him*] in the ſtrongeſt Manner, even *with an Oath* (*m*), *and ſaid*, *Man*, why doſt thou talk thus? I ſolemnly aſſure thee, and call GOD to witneſs to it, that *I am not* one of them; and that

John XVIII. 18.

Mat. XXVI. 71.

John XVIII. 25.

Luke XXII. 58.

Mat. XXVI. 72.

cold,) and they warmed themſelves: and [Simon] Peter ſtood with them, and warmed himſelf. [JOHN XVIII. 25.—]

MAT. XXVI. 71. And when he was gone out into the Porch, [LUK. after a little while] another [Maid] ſaw him [again,] and ſaid unto them that were there, This *Fellow* was alſo with Jeſus of Nazareth: [and *ſhe* began to ſay to them that ſtood by, This is *one* of them.] [MARK XIV. 69. LUKE XXII. 58.—]

JOHN XVIII.—25.—They ſaid therefore unto him, Art not thou alſo *one* of his Diſciples?

LUKE XXII.—58.—And another ſaw him, and ſaid, Thou art alſo of them.

MAT. XXVI. 72. And [LUK. Peter] again denied [it] with an Oath, [JOH. and ſaid,] [LUK. Man, I am not;] I do not know the Man. [MARK XIV. 70.—LUKE XXII.—58. JOHN XVIII.—25.]

(*l*) *For it was cold.*] It is well known, that the *Coldneſs of the Nights* is generally more ſenſible in thoſe hotter Countries, than among us.

(*m*) *With an Oath.*] *Dr. Clarke* conjectures, that *Peter* was ſuffered to *fall fouler* than any of the reſt of the *Apoſtles*, (except *Judas* the Traitor,) and to make more remarkable Miſtakes in his Conduct, that we might be cautioned againſt that extravagant Regard, which would afterwards be demanded to him and his pretended Succeſſors. *Clarke's Seventeen Sermons, N° x. pag.* 236.

(*n*) *The*

that indeed *I do not* ſo much as *know the Man*, but came in out of mere Curioſity to learn the Occaſion of this publick Alarm, without the leaſt Intereſt in him, or Concern for him. Sect. 184. Mat. XXVI. 72.

LUKE XXII. 59. And [after a while] about the Space of one Hour after, another confidently affirmed, ſaying, Of a Truth this *Fellow* alſo was with him; for he is a Galilean. [MAT. XXVI. 73.—MARK XIV. —70.—]

And as he ſtill continued there, *after a while, about the Space of one Hour after* he had thus denied him, *another Man* in the Company *confidently affirmed* that the former Charge was juſt, *ſaying, Of a Truth this Man was alſo with him*, and is a Follower of this Jeſus; *for* it is plain *he alſo is a Galilean*, and every one knows that moſt of his Diſciples are of that Country. Luke XXII. 59.

MARK XIV.—70. And they that ſtood by [came unto him, and] ſaid again to Peter, Surely thou [alſo] art *one* of them; for thou art a Galilean, and thy Speech agreeth *thereto*, [*and* bewrayeth thee.] [MAT. XXVI.—73.]

And upon this, *they that ſtood by came to him, and ſaid to Peter again, Surely* it is as this Man aſſerts; and notwithſtanding thy denying it, there is no Room to doubt but *thou art alſo* [*one*] *of them, for thou art* plainly *a Galilean: And* I know it, ſaid one that was there, by *thy Speech*; for ſuch I have obſerved to be thy Dialect and Accent, as *agrees* [*to that*] Country, [*and*] conſequently *diſcovers thee* to be of Galilee, as moſt of this Man's ſeditious Followers are. Mark XIV. 70.

JOHN XVIII. 26. One of the Servants of the High-Prieſt (being his Kinſman whoſe Ear Peter cut off,) ſaith, Did not I ſee thee in the Garden with him?

And *one of the* domeſtic *Servants of the High-Prieſt, being a Relation of his whoſe Ear Peter had cut off*, preſſed the Charge home upon him, and *ſaid*, How can you have the Aſſurance to deny it? Take heed what you ſay: *Did not I* myſelf *ſee thee in the Garden with him?* John XVIII. 26.

MAT. XXVI. 74. Then [JOH. Peter denied again, and] began to curſe and to ſwear, *ſaying*, [LUK. Man, I know not what thou ſayeſt;] I know not [this] Man [of whom ye ſpeak.] And immediately [LUK. while he yet ſpake,] the Cock crew [the ſecond Time.] [MARK XIV. 71, 72.—LUKE XXII. 60. JOHN XVIII. 27.]

Then Peter being terrified to think of the Danger to which he ſhould be expoſed, if he was diſcovered to be the Perſon that made the Attack on the Servant of the High-Prieſt, which might in ſuch a Circumſtance expoſe him even to Capital Puniſhment, *denied* it *again* more violently than ever; *and* that he might not any more be called in queſtion, he *began to curſe and to ſwear*, and ſolemnly to imprecate the Judgment of GOD upon himſelf, if it were ſo; [*ſaying*,] as he had done before, I tell thee, *Man, I know not what thou meaneſt* by ſuch a falſe and groundleſs Accuſation; *I do not* ſo much as *know this Man of whom you ſpeak*, and was ſo far from being in the Garden with him, that I am abſolutely a perfect Stranger to him. *And* he had no ſooner thus denied him in this ſhocking Manner, but *immediately*, Mat. XXVI. 74.

Sect. 184. *diately, while he yet ſpake,* the Words of Jeſus were fulfilled, and according to the Warning he had given him, *the Cock crew the ſecond Time* (*n*).

Luke XXII. 61. *And* Jeſus having been examined by the Senate in a more retired Room, was now brought back into the Hall, while they were conſulting what they ſhould do with him, ſo that he ſtood within hearing when Peter thus ungratefully denied him; and hearing ſuch ſhocking Language from a Voice ſo familiar to him, juſt as thoſe dreadful Words proceeded out of his Mouth, *the Lord turned* about, *and looked upon Peter* with a Mixture of Earneſtneſs and Tenderneſs in his Countenance, which thro' the ſecret Energy of the Spirit, that went along with it, pierced him to the very Heart: *And* then *Peter recollected the Word of the Lord Jeſus, how he had ſaid to him* but that very Evening, *Before the Cock crow twice, thou ſhalt deny me thrice.* (See Mark xiv. 30. pag. 496.)

62 *And Peter* could no longer bear the Place, nor ſtand in the Sight of his injured Maſter; but immediately *went out, and* being overwhelmed with Grief and Shame, he *covered* [*his Head*] with his Mantle (*o*), and ſeriouſly reviewed that heinous Crime, in which he had diſcovered ſo much Weakneſs and Ingratitude; *and* when he attentively thought thereon, and entered into all its aggravating Circumſtances, he *wept bitterly*, and moſt earneſtly intreated the Divine Pardon for ſo great and enormous a Sin.

LUKE XXII. 61. And the Lord turned, and looked upon Peter; and Peter remembred the Word of the Lord [Jeſus,] how he had ſaid unto him, Before the Cock crow [MAR. twice,] thou ſhalt deny me thrice. [MAT. XXVI. 75.—MARK XIV.—72.—]

62 And Peter went out, and [MAR. when he thought thereon, he] wept bitterly. [MAT. XXVI. —75. MARK XIV.—72.]

(*n*) *The Cock crew.*] To reconcile this with what the *Jews* pretend, that all the *Cocks* uſed to be removed out of *Jeruſalem* at the Time of the *Paſſover*, ſome would render ο αλεκτωρ εφωνησε, *The Watchman proclaimed the Hour of the Night:* But this is ſo unnatural an Interpretation, that rather than admit it, one would queſtion the Truth of that *Jewiſh Tradition*, or conclude, that if the Cuſtom it aſſerts did prevail in *Chriſt*'s Time, ſome *Cock* was accidentally left behind, or returned unobſerved to this Place. The Hurry of ſuch a Night as this, might have occaſioned much greater Neglects, than this ſuppoſes.

(*o*) *Covered his Head* with his Mantle.] *Raphelius*, and ſome learned *Criticks*, would render επεκαλυψεν, *throwing himſelf out of the Company* in a paſſionate Manner, which it is very probable he did: But others, and particularly *Elſner*, (*Obſerv. Vol.* i. *pag.* 165, 166.) and *Lambert Bos*, (*Exercit. pag.* 21, 22.) with much better Authority, would tranſlate it *covering his Head*, which was a Token of Mourning and Shame, well becoming *Peter* on this Occaſion. (Compare 2 *Sam.* xv. 30. *Eſth.* vi. 12. and *Jer.* xiv. 3, 4.)—As for our Verſion, [*when he thought thereon,*] I can find no Paſſage in Antiquity, in which the Word has ſuch a Signification; tho' to be ſure that Phraſe expreſſes what was truly the Caſe. I have therefore inſerted it in the *Paraphraſe*, as I would take every Opportunity of paying all due Reſpect to ſo valuable a *Tranſlation*, as ours is in the main.

IMPROVE-

IMPROVEMENT.

HOW loudly does this affecting Story ſpeak to us, in the Words of the Apoſtle, *Let him that thinketh he ſtandeth, take heed leſt he fall!* (1 *Cor.* x. 12.) *Peter* profeſſed the warmeſt Zeal; and gave his *Lord* repeated, and, no doubt, very ſincere Aſſurances of the firmeſt Reſolutions in his Cauſe; and yet, except *Judas* the Traitor, none of his *Brethren* fell ſo low as he. But a few Hours before, he had been with *Chriſt* at the Sacred *Table*, and had heard from his own Lips thoſe gracious *Diſcourſes*, which, as ecchoed back from his Word, do ſtill ſtrike ſo ſtrongly on the Heart of every true Believer. He had juſt ſeen thoſe Words, remarkably, and even miraculouſly verified, that *Jeſus having loved his own that were in the World, he loved them to the End.* (*John* xiii. 1.) How reaſonably then might it have been expected, that *his own* ſhould alſo have continued their moſt zealous and conſtant Affection to him? But *Peter*, who, if poſſible, was more than doubly *his*, as a *Diſciple*, as an *Apoſtle*, as a diſtinguiſhed *Intimate*, moſt ſhamefully *denies him*; and that, not only *once*, but a *ſecond*, yea, and a *third* Time, even with *Oaths* and *Curſes*, as if he would by that Diabolical Language give a ſenſible Proof that he did not belong to *Chriſt:* And who indeed that had heard it, would have imagined that he did? Nay, to aggravate it yet farther, it was done in the Preſence of the *other Diſciple*, and even of *Chriſt* himſelf, who ſurely was much more painfully wounded by this Perfidiouſneſs of *Peter*, than by all the Rage and Fury of his Enemies. *Lord, what is Man!* What is our boaſted Strength, but Weakneſs! and if we are left unto ourſelves, how do our moſt ſolemn Reſolutions melt, like Snow before the Sun! *Be thou Surety for thy Servants for Good!* (*Pſal.* cxix. 122.)

Sect. 184. *Mat.* xxvi. 69,—74. *Mark* xiv. 66,—71. *John* xviii. 15, 16. *Luke* xxii. 61.—

The Lord turned, and looked upon Peter. So may he graciouſly *look upon us*, if we at any Time make any Approach towards the like Sin! May he *look upon us* with a Glance, which ſhall penetrate our Hearts, and cauſe *Floods* of penitential *Sorrow* to flow forth! *Peter went out, and wept bitterly.* He quitted that dangerous Scene, where Temptation had met and vanquiſhed him; and choſe Retirement and Solitude to give Vent to his overflowing Soul. Thus may we recover ourſelves; or rather, thus may we be recovered by Divine Grace, from thoſe Slips and Falls, which in this frail State we ſhall often be making! Let us *retire* from the Buſineſs and the Snares of Life; that we may attend to the Voice of Conſcience, and of GOD ſpeaking by it; and may ſo taſte *the Wormwood and the Gall*, that our Souls may long have them in *Remembrance.* To conclude; let us expreſs the Sincerity of our *godly Sorrow*, by a more cautious and reſolute Guard againſt the Occaſions of Sin, if we would

Ibid. Ver. 62.

Sect. 184. would not be found to trifle with GOD, when we pray *that he would not lead us into Temptation, but would deliver us from Evil.*

SECT. CLXXXV.

CHRIST *is examined at the High-Prieſt's Hall, and afterwards condemned by the* Sanhedrim *on confeſſing himſelf to be the Meſſiah.* Mat. XXVI. 59,——68. Mark XIV. 55,——65. Luke XXII. 63, *to the End.* John XVIII. 19,——23. 28.—

JOHN XVIII. 19.

JOHN XVIII. 19.

Sect. 185. John XVIII. 19. WE now return to the Examination of Chriſt, the Thread of the Story having been a little interrupted on the ſad Occaſion of Peter's Fall. *The High-Prieſt therefore aſked Jeſus,* when he was before him, *concerning his Diſciples, and concerning his Doctrine*; what it was that he taught, and with what View he had gathered ſo many Followers.

THE High-Prieſt then aſked Jeſus of his Diſciples, and of his Doctrine.

20 *Jeſus anſwered him* and ſaid, What I have taught has been delivered in the moſt publick Manner, and *I have ſpoke* it *openly* and freely *to the World*; *I have always*, as I had proper Opportunity, *taught in the Synagogue, and in the Temple, whither the Jews continually reſort* in the greateſt Numbers; *and have ſaid nothing in Secret*, even to my moſt intimate Friends, but what has been perfectly agreeable to the Tenor of my

20 *Jeſus anſwered him*, I ſpake openly to the World; I ever taught in the Synagogue, and in the Temple, whither the Jews always reſort, and in ſecret have I ſaid nothing.

21 Publick Diſcourſes. *Why doſt thou* therefore *aſk me*, whoſe Teſtimony in my own Cauſe will not, to be ſure, be much regarded in ſuch a Circumſtance as this, when I am ſtanding as on a Trial for my Life? *Aſk thoſe that heard* [*me*,] *what I have ſpoken to them* in the whole Series of my Miniſtry; for *behold, they know* it, and I am willing to appeal to any impartial Perſon among them, as to the Innocence, Propriety, and Uſefulneſs of *what I have ſaid.*

21 Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22 Such was the calm and rational Reply, which Jeſus made to thoſe that examined him. *But when*

22 And when he had thus ſpoken,

ſpoken, one of the Officers which ſtood by, ſtruck Jeſus with the Palm of his Hand, ſaying, Anſwereſt thou the High-Prieſt ſo?

when he had ſpoken theſe Things, one of the Officers belonging to the Court, *who* then *ſtood by*, rudely *gave Jeſus a Blow* (*a*), *ſaying, Doſt thou* preſume to *anſwer the High-Prieſt thus*, by ſending him to others for a Reply to his Queſtion? Sect. 185. John XVIII. 22.

23 Jeſus anſwered him, If I have ſpoken Evil, bear Witneſs of the Evil: but if well, why ſmiteſt thou me?

And *Jeſus* with his uſual Mildneſs *anſwered him, If* thou haſt been one of my Hearers, and canſt ſay, that *I* at any Time *have ſpoken Evil*, either of GOD or Man, in the Courſe of my Preaching, thou wilt do well to *bear* thy *Teſtimony concerning that Evil* (*b*): *But if* I have ſpoken *well, why doſt thou ſtrike me?* Can Reaſon be anſwered by Blows? or can ſuch a ſober Appeal to it deſerve them? 23

MAT. XXVI. 59. Now the Chief Prieſts and Elders, and all the Council, ſought [for] falſe Witneſs againſt Jeſus to put him to Death; [MARK XIV. 55.]

Now the Chief Prieſts, and the Elders of the People, *and the whole Sanhedrim* with all its Officers, not being able to make out a ſufficient Accuſation againſt Chriſt from ſuch Anſwers as theſe, maliciouſly endeavoured by the vileſt Means to have ſomething criminal alledged againſt him; and as they were determined to condemn him, that they might colour over their Proceedings with ſome Form of Law, they *ſought for falſe Evidence againſt Jeſus, that they might put him to Death*; and managed the Trial in ſo partial and unjuſt a Manner, that they did in effect invite any of the moſt infamous of Mankind to come and depoſe againſt him, with the Aſſurance of being favourably heard: Mat. XXVI. 59.

60— But found none: [for]

But they found none, that 60

(*a*) *Gave Jeſus a Blow.*] As the Word ῥαπισμα is ſuppoſed by many *Etymologiſts* to be derived from ῥαβδος, *a Staff* or *Stick*, *Beza* would therefore render it, *he ſmote him with a Staff*: But the Word is apparently uſed for *any Blow*; and to limit it, as our *Tranſlators* do, to what we commonly call *a Slap on the Face*, does not ſeem reaſonable; tho' *Suidas* explains it ſo, and *Mat.* v. 39. intimates it may have that Senſe.

(*b*) *If I have ſpoken Evil*, either of GOD or Man, in the Courſe of my Preaching, &c.] The pious and ingenious *Mr. Bonnel*, (whoſe exemplary *Life* deſerves frequent reading, and whoſe *Harmony* is in the main very judicious,) is the only Writer I have met with, who ſeems to give the true Senſe of *this Clauſe*. He urges the Uſe of the Word μαρτυρησον for *Chriſt's Teaching*, (*ver.* 20, 21.) and obſerves, that *bearing Witneſs* could not refer to the *Anſwer* he had juſt made to the *High-Prieſt*; but might properly be uſed as to the Courſe of his *Preaching*, which the *High-Prieſt* had not heard. He alſo ſuppoſes, that in *Chriſt's* Appeal to his Hearers, the Perſon who *ſmote Chriſt* was ſingled out by his Eye, among others, as one who had been his Auditor; and that the Language of the *Blow* was in effect, as if he had ſaid, "That is what I think your *Preaching* deſerves." But as he himſelf ſeems to aſſign another Reaſon for this *Blow*, even the pretended Rudeneſs of the Anſwer *Chriſt* had made to the *High-Prieſt*, I have not followed *Mr. Bonnel* in my *Paraphraſe* on the preceding Verſe. See *Bonnel's Harmony*, *pag.* 362.

Sect. 185. Mat. XXVI. 60. that fully anſwered their Purpoſe (*c*); *for tho' many falſe Witneſſes came,* [*and*] *falſely teſtified againſt him, yet they found none* ſufficient; [*for*] *the Teſtimonies* they gave *did not* ſo far *agree* together, as that a Capital Sentence could be paſſed upon him on that Evidence; ſince ſuch a Caſe required, at leaſt, the concurrent Oath of Two Perſons. (See Deut. xvii. 6. xix. 15.)

[for] tho' many falſe Witneſſes came, [*and* bare falſe Witneſs againſt him,] yet found they none; [*for* their Witneſs agreed not together.] [MARK XIV. 56.]

At laſt there came Two falſe Witneſſes, [*who*] maliciouſly wreſting ſome Words he had formerly ſpoken, relating to his own Death and Reſurrection, *roſe up, and falſely teſtified againſt him;*

—60 At the laſt [there] came two falſe Witneſſes, [*who* aroſe, and bare falſe Witneſs againſt him,] [MARK XIV. 57.]

61 *Saying* upon their Oaths, *This* [*Fellow*] *ſaid* in our Hearing, *I am able to deſtroy the Temple of GOD, and to build it* up again *in Three Days:* And would any one talk of deſtroying it, unleſs he was an Enemy to that Holy Place, or think of building it again ſo ſoon, unleſs he was in League with Beelzebub? [*Yea,*] one of them, deſigning to aggravate the Matter, confidently affirmed (*d*), *We heard him ſay, I will deſtroy this Temple that is made with Hands, and in Three Days* Time *I will build* up *another,* which ſhall be *made without* the Help of *Hands,* at my Command.

61. And ſaid, This *Fellow* ſaid, I am able to deſtroy the Temple of GOD, and to build it in three Days.

Mark XIV. 58. MARK XIV. 58. We heard him ſay, I will deſtroy this Temple that is made with Hands, and within three Days I will build another made without Hands.

59 *Yet neither thus did their Teſtimony* exactly *agree;* nor was ſufficient to convict him; as evidently appears from comparing the different Words in which it was expreſſed: And as this Difference was obſerved in Court, they could not for Shame proceed upon the Evidence, ſo as to condemn Jeſus to Death for Words, which no Two Perſons

59. But neither ſo did their Witneſs agree together.

(*c*) *Sought for falſe Evidence,——but found none.*] As this was a great Proof of *Chriſt's Innocence,* (for otherwiſe his Confederates might have been glad to purchaſe their own Security by impeaching him;) ſo it is a ſingular Inſtance of the *Power of GOD over Men's Minds,* that for all the Rewards theſe great Men could offer, no Two conſiſtent Witneſſes could be procured to charge him with any groſs Crime. Poſſibly the Exertion of his miraculous Power in *ſtriking to the Ground* thoſe that were moſt forward to ſeize him, might intimidate the Spirits of ſome, who might otherwiſe have been prevailed upon.

(*d*) Deſigning to aggravate the Matter, &c.] This is one Inſtance, among many others, in which the *Bow of Malice* has been broke by over-ſtraining it; and *Innocence* cleared up by the very Extravagance of thoſe Charges which have been advanced againſt it.——It is obſervable, that the Words, which they thus miſrepreſented, were ſpoken by *Chriſt* at leaſt *three Years* before. (Compare *John* ii. 19. *Vol.* i. *pag.* 142.) Their going back ſo far to find Matter for the Charge, was a glorious, tho' ſilent, Atteſtation of the unexceptionable Manner, in which *our Lord* had behaved himſelf during all the Courſe of his publick Miniſtry.

Perſons could pretend to aſcertain; nor would they indeed have amounted to a Capital Crime, if they had jointly been charged upon him. Sect. 185.

LUKE XXII. 66. And as ſoon as it was Day, the Elders of the People, and the Chief Prieſts, and the Scribes came together, and led [Jeſus from Caiaphas] into their Council. [JOHN XVIII. 28.—]

However, they reſolved to try him in full Council, even on this ſlender Evidence, hoping that ſome farther Diſcovery would ariſe in the Proceſs of the Examination. *And* accordingly, *as ſoon as it was Day, the Elders of the People, and the Chief Prieſts, and the Scribes*, who made up the Sanhedrim, *aſſembled together; and they led Jeſus away from* [*the Houſe of*] *Caiaphas* the High-Prieſt *to their Council*, or to that magnificent Chamber where their Court uſed to ſit for the Diſpatch of publick Buſineſs. *And* producing what imperfect Evidence they had, to give ſome Pretence to their Accuſations, *the High-Prieſt ſtood up in the Midſt* of the Council, *and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it that theſe Men teſtify againſt thee?* Is it true, or falſe? *But Jeſus*, knowing how vain it would be to plead for himſelf in ſo unrighteous a Court, whoſe Members came determined to condemn him, *was ſilent; and made no Reply.* Luke XXII. 66. Mark XIV. 60. 61.

MARK XIV. 60. And the High-Prieſt ſtood up in the Midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it which theſe witneſs againſt thee? [MAT. XXVI. 62.]

61—But [Jeſus] held his Peace, and anſwered nothing. [MAT. XXVI. 63.—]

LUKE XXII. 67. [And they ſaid,] Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe.

And they ſaid to him, Why art thou ſo much upon the Reſerve? Doſt thou give up the Pretenſions thou haſt made, or doſt thou maintain them? *If thou art* indeed *the Meſſiah, tell us* plainly, and it will bring Matters to a ſhort Iſſue (*e*). *And he ſaid to them, If I tell you* ever ſo plainly, I know that *you will not believe: And if I alſo aſk* [*you,*] wherefore it is that you perſiſt in this unreaſonable Infidelity, *you* will only overbear me with renewed Violence, and *will neither anſwer, nor diſmiſs me.* Luke XXII. 67. 68

68 And if I alſo aſk *you*, you will not anſwer me, nor let *me* go.

MAT. XXVI.—63. And [again] the High-Prieſt anſwered and ſaid unto him, I adjure

And again the High-Prieſt anſwered and ſaid to him, Think not that ſuch Evaſions will ſuffice, in an Affair of ſuch Importance as this: Thou knoweſt I have a Way of coming at the certain Truth, and therefore *I adjure thee* in the moſt ſolemn Manner, Mat. XXVI. 63.

(*e*) *If thou art the Meſſiah, tell us.*] Probably theſe Wretches hoped to gain a great Advantage againſt *Chriſt* either Way: If he confeſſed it, they would condemn him on that Confeſſion; and if he denied it, they would expoſe him on that Denial, as afraid to maintain the Pretenſions he had made.

(*f*) To

Sect. 185. Manner, *by* the Name and Authority of *the living GOD*, whoſe High-Prieſt I am, and to whom he has committed the Power of adminiſtring this Oath *(f)*, *that thou tell us* directly in the plaineſt Terms, *whether thou be the Meſſiah, the Son of the* Ever-*bleſſed GOD*, or not?

Mat. XXVI. 63.

I adjure thee by the living GOD, that thou tell us, whether thou be the Chriſt, the Son of [the Bleſſed] GOD? [MARK XIV. —61.]

64 *And Jeſus* boldly *ſaid to him, Thou haſt ſaid* [*right*,] and haſt mentioned me by a juſt Title *(g)*; for *I am* indeed the Meſſiah, nor will I ever recede from that Claim: And *moreover*, tho' you may now condemn me to Death for aſſerting it, yet *I* ſolemnly *declare to you* all, that *hereafter* the Day will come, when *ye ſhall ſee the Son of Man*, who now ſtands in this deſpiſed and lowly Form at your Tribunal, exalted to all the Dignity and Glory which that high Title imports, *ſitting at the Right Hand of the Power* and Majeſty *of GOD, and coming* with irreſiſtible Strength *in the Clouds of Heaven*, to take Vengeance on the proudeſt of his Enemies *(h)*.

64 [And] Jeſus ſaith unto him, Thou haſt ſaid: [I am:] Nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of Man ſitting on the Right Hand [LUK. of the Power of GOD,] and coming in the Clouds of Heaven. [MARK XIV. 62. LUKE XXII. 69.]

Luke XXII. 70. *And* upon this, as they were willing to make ſure of ſo important a Confeſſion, *they* preſſed him with the Queſtion again, and *all ſaid*, as in Amazement, *Art thou then* really *the Son of GOD*, who is promiſed under the Character of the Meſſiah? and wilt thou actually abide and ſtand by this Profeſſion, that thou art? *And he ſaid to them*, I will never retract it; *Ye ſay* right, and may be aſſured *that I am.*

LUKE XXII. 70. Then ſaid they all, Art thou then the Son of GOD? And he ſaid unto them, Ye ſay that I am.

Mat. XXVI. 65. *Then the High-Prieſt*, with all the hypocritical Forms of pious Indignation, *rent his Clothes*, as in Grief for the great Diſhonour done to GOD by ſo falſe an Oath *(i)*, and ſo preſumptuous a Claim,

MAT. XXVI. 65. Then the High-Prieſt rent his Clothes,

(f) To whom he has committed the Power of adminiſtring this Oath.] That the *Jewiſh High-Prieſts* had indeed ſuch a Power, may appear from comparing *Exod.* xxii. 11. *Lev.* v. 1. and *Prov.* xxix. 24. xxx. 9.

(g) Thou haſt ſaid right.] See *Note* (*k*) on *Mat.* xxvi. 25. *pag.* 435.

(h) Ye ſhall ſee the Son of Man, &c.] There ſeems a plain Reference here to the View in which *the Son of Man* is repreſented *Dan.* vii. 13, 14. where he is ſaid to *come with the Clouds of Heaven* to receive a *Dominion, &c.* or to appear, as GOD did on *Mount Sinai* in a *Chariot of Clouds* attended by *Angelic Hoſts*. *Our Lord* looked very unlike that Perſon now; but nothing could be more awful, majeſtic, and becoming, than ſuch an Admonition in theſe Circumſtances.—*Dr. Whitby* excellently proves, in his *Note* on *Mat.* xxvi. 64. that *the Right Hand of Power* is a Phraſe equivalent to *the Right Hand of GOD.*

(i) Rent his Clothes.] Tho' the *High-Prieſt* was forbidden to *rent his Clothes* in ſome Caſes, when others were allowed to do it, (*Lev.* xxi. 10.) yet in Caſe of *Blaſphemy*, or any

Clothes, ſaying, He hath ſpoken Blaſphemy; what further Need have we of Witneſſes? Behold, now ye have heard his Blaſphemy. [MARK XIV. 63, 64.—]

66 What think ye? They anſwered and ſaid, He is guilty of Death: [LUK. What need we any further Witneſs? for we ourſelves have heard of his own Mouth.] [And they all condemned him to be guilty of Death.][MARK XIV.—64. LUKE XXII. 71.]

Claim, as he pretended this to be; *and* he *ſaid*, Sect. 185.
He has now *ſpoken* the moſt direct *Blaſphemy*, in profeſſing himſelf to be the Son of the moſt High GOD: *What further Need have we of Witneſſes? Behold, now you have heard his Blaſphemy* with your own Ears. *What think ye* therefore as to the Puniſhment he deſerves? *They anſwered and ſaid, He is guilty of* the moſt notorious of all Crimes, and deſerves immediately to be put to *Death: What Need have we* indeed *of any other Teſtimony? for we ourſelves have heard* [*it*] *from his own Mouth. And* thus *they all condemned him as guilty of a Capital Crime:* And accordingly Sentence was paſſed upon him, no Witneſs appearing in his Defence, and none daring to plead his Cauſe *(k)*; tho' ſome of the Council, who had a Friendſhip for him, and particularly Joſeph of Arimathea, and Nicodemus, diſapproving theſe unrighteous Proceedings, either abſented themſelves, or withdrew. (Compare Luke xxiii. 50, 51. and John xix. 38. Sect. 192.). Mat. XXVI. 65. 66.

LUKE XXII. 63. [Then] the Men that held Jeſus, mocked him, [MAR. and ſome began to ſpit] [in his Face, [MAR. and to buffet him;]

Then the Men that attended the Court, and *had Jeſus in Cuſtody*, finding he was condemned by the Sanhedrim, *inſulted him* with renewed Injuries and Affronts, *and* carried that inſolent Uſage yet farther than they had done before *(l)*; for *ſome* of them *began* even *to ſpit in his Face, and to buffet* Luke XXII. 63.

any publick Calamity, it was thought allowable. (See 1 *Mac.* xi. 71. and *Joſeph. Bell. Jud. lib.* ii. *cap.* 15. §. 2, 4.) *Caiaphas* therefore by this Action expreſſed in the ſtrongeſt and moſt artful Manner, his Horror at hearing ſo vile a Wretch, as he pretended *Jeſus* was, thus claiming the Sovereignty over *Iſrael*, and a Seat at the *Right Hand of GOD*; and this, when *adjured upon Oath* on ſo ſolemn an Occaſion.

(*k*) No Witneſs appearing in his Defence, &c.] *Dr. Samuel Harris*, in his *Obſervations on the Old Teſtament*, (*pag.* 109, *& ſeq. Quarto Edit.*) has with much greater Learning and Ingenuity, than Solidity, endeavoured to prove this Circumſtance referred to in *Iſaiah*'s Words, *chap.* liii. 8. *Who ſhall declare his Generation?* and his *firſt* and *ſecond Diſſertation* prefixed to his *Eſſay* chiefly center in this Point.

(*l*) Carried that inſolent Uſage yet farther than they had done before.] *Luke* mentions theſe Indignities *before* his being *led to the Council*, in which he tells us he was examined *on Oath*, as above: But *Matthew* and *Mark* mention them, as immediately *ſucceeding* his being *condemned*, as guilty of *Blaſphemy* in the Anſwer he made when *adjured* by the *High-Prieſt*; and do not ſo particularly, as *Luke*, diſtinguiſh what happened in his *Examination* at the *Houſe of Caiaphas* from other ſubſequent Circumſtances. The attentive Reader will obſerve, how they are formed in our *compound Text* into one conſiſtent Narration. I do not ſee it neceſſary to ſuppoſe, that *Chriſt* anſwered to *Two Adjurations*, the one ſome Hours after the other. *Matthew* and *Mark* naturally enough relate the whole of his *Examination* together, tho' carried on in Two different Places; and it is probable, ſome Inſults *preceded*, and others,

Sect. 185. Luke XXII. 64.

buffet him; and others ſcornfully abuſed and *beat him: And having covered his Eyes, the Officers* and Servants *ſtruck him on the Face with the Palms of their Hands,* and on the Head with Staves, *and* in a ſcoffing and contemptuous Manner *aſked him, ſaying,* Now ſhew us, how thou canſt divine; and if thou art indeed the true Meſſiah, *prophesy to us, oh* [*thou*] *Chriſt, who is he that* 65 *ſmote thee?* Such were the vile Indignities they offered him, *and many other Things they blaſphemouſly ſpake againſt him (m):* So that, on the whole, had he been the vileſt Malefactor, they could not have uſed him worſe; and common Humanity, even in that Caſe, would not have allowed of ſuch barbarous Inſults.

him;] and [others] ſmote *him.* [MAT. XXVI. 67.—MARK XIV. 65.—]

64 And when they had blindfolded him, [MAR. the Servants] ſtruck him on the Face [with the Palms of their Hands,] and aſked him, ſaying, Prophesy [unto us, thou Chriſt,] who is it that ſmote thee? [MAT. XXVI.—67, 68. MARK XIV.—65.]

65 And many other Things blaſphemouſly ſpake they againſt him.

IMPROVEMENT.

Luke xxii. 63,—65.

Mark xiv. 60, 61.

John xviii. 23.

Mat. xxvi. 59, 60.

THUS was the patient *Lamb of GOD* ſurrounded by his Blood-thirſty Enemies: Thus did the *Dogs incompaſs* him, and the *ſtrong Bulls of Baſhan beſet him on every Side. (Pſal.* xxii. 12, 16.*)* Thus was he *brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, ſo he opened not his Mouth: (Iſa.* liii. 7, 8.*) He was taken from Judgment,* and ſuffered the worſt Kind of Murther, even that which had the Appearance of being Legal. But thoſe *gentle Words,* which he dropped in the midſt of all the Injuries which were offered him, are ſurely worthy ever to be recorded and remembered. It had always been his Care to *provide Things honeſt in the Sight of all Men*; and as he anſwered with a moſt graceful and couragious *Appeal* to all that heard him, as to the Innocence and Uſefulneſs of his Doctrine; ſo it is well worthy our Obſervation and Reflection, that GOD ſo far reſtrained the Rage and Malice of Hell, that no ſuch *falſe Witneſſes* aroſe againſt him, as could on the whole aſperſe his Character, or bring it under any Brand of publick Infamy; tho' *Judas,* as well as others, might have ſought a Reward, or at leaſt an Indemnity for their own Villany, in accuſing him. And indeed it is no inconſiderable Inſtance of GOD's Providential Government of the World, that wicked Men are reſtrained, by this one Remainder of Reverence for the Divine Omniſcience, and Dread of his Vengeance,

others, yet more violent, *followed,* his being thus ſolemnly *condemned* by the *Sanhedrim* as *guilty of Death.*

(*m*) *Many other Things they blaſphemouſly ſpake againſt him.*] There is ſomething very remarkable in this Expreſſion. They charged him with *Blaſphemy* in aſſerting himſelf to be *the Son of GOD*; but the *Evangeliſt* fixes that Charge on them, becauſe he really was ſo.

Vengeance, from deſtroying the Reputations and Lives of his Children; Sect. 185.
eſpecially in Countries, where (as in our own,) the *Puniſhment* which Human Laws inflict on *Perjury* is ſo much below its Deſert.

When *Chriſt* was examined *on Oath*, he *witneſſed a good Confeſſion*, Ver. 63, 64.
and cited thoſe that were now his *Judges*, to appear at *his Bar*. Nor was it a vain Boaſt! *The Son of Man* is now *ſitting at the Right Hand of Power*, and will e'er long *come in the Clouds of Heaven*: And then *they* that *condemned*, and *inſulted*, and *pierced him*, *ſhall mourn becauſe of him*. (Rev. i. 7.) May we be now ſo *wiſe*, as *to kiſs the Son* in Token of our humble Allegiance to him, *leſt he be* then juſtly *angry* with us; yea, leſt *we* immediately *periſh from the Way*, *when his Wrath is but beginning to be kindled!* (*Pſal.* ii. 12.)

SECT. CLXXXVI.

CHRIST *is brought before* Pilate: *The* Jews *demand Judgment againſt him, and* Pilate *examines him.* Mat. XXVII. 1, 2. 11,——14. Mark XV. 1,——5. Luke XXIII. 1,——4. John XVIII.—28,——38.

MAT. XXVII. 1.

[AND ſtraightway] when the Morning was come, all the Chief Prieſts [held a Conſultation with the] Elders of the People, [and Scribes, and the whole Council,] againſt Jeſus, to put him to Death. [MARK XV. 1.—]

MAT. XXVII. 1.

SUCH were the vile Proceedings of this horrid and malignant Night, and thus was Chriſt condemned, and treated as a Malefactor by the Jewiſh Rulers. *And as ſoon as Morning was come, all the Chief Prieſts*, having put Jeſus out of the Room, *conſulted with the Elders of the People, and the Scribes, and the whole Sanhedrim* (*a*), what Method they ſhould take to execute this Sentence they had paſſed *againſt Jeſus*, and *how* they might contrive *to put him to Death* in the moſt ſevere and contemptuous Manner. Sect. 186. Matth. XXVII. 1.

2 And when they had bound him, [LUK. the whole Multitude of them aroſe,

And after he had been inſulted by the Servants at the Council-Chamber, *when* for the greater Security *they had bound him* again (*b*), *the whole Multi-* 2

(*a*) *All the Chief Prieſts conſulted &c.*] Many *Criticks* explain this, of their adjourning from the *Houſe of Caiaphas*, to the *Place* where the *Sanhedrim* uſed to meet: But I think *Luke*'s Account of this Matter ſo circumſtantial, that it is more reaſonable to take theſe Words as they are explained in the *Paraphraſe*. Compare *Luke* xxii. 66. *pag.* 525.

(*b*) *When they had bound him* again.] They *bound him* when he was firſt apprehended, but had, perhaps, looſed him while he was under Examination: Or elſe they now made *his*

Sect. 186. *Multitude of them aroſe, and led him away to the Prætorium,* (as it was properly called,) or to the Judgment-Hall, in which the Roman Magiſtrate was uſed to ſit for the Diſpatch of publick Buſineſs: For the Jews being now a conquered People, and not having the Power of Life and Death in their Hands, they could not execute Jeſus without a Warrant from the Romans (*c*); *and* therefore, to render his Death the more certain, as well as the more ignominious and painful, they determined immediately to carry him to them; and to aſk, not a Confirmation of the Sentence which they had paſſed againſt him as a Blaſphemer, but a new Sentence of Crucifixion againſt him, as a ſeditious Enemy to Cæſar's Government. Accordingly having conducted him to the Prætorium, they ſolemnly *delivered him,* as a State Priſoner of conſiderable Importance, *to Pontius Pilate the* Procurator or *Governor,* whom Tiberius Cæſar had, ſome Years before this, ſent among them.

Matth. XXVII. 2.

aroſe, and] they led *him* away [JOH. unto the Hall of Judgment,] and delivered him to Pontius Pilate the Governor. [MARK XV. —1. LUKE XXIII. 1. JOHN XVIII. —28.—]

John XVIII. 28. *And* tho' by this Time it was broad Day-light, yet *it was* very *early* in the Morning, *and* much ſooner than the Governor uſed to appear: He was therefore called up on this extraordinary Occaſion; but *they themſelves went not into* the Palace, of which *the Judgment-Hall* was a Part, becauſe it was the Houſe of a Gentile, and they were apprehenſive *leſt they ſhould be polluted, and* ſo *prevented from eating* thoſe Sacrifices, which were

JOHN XVIII.—28. And it was early, and they themſelves went not into the Judgment-Hall, leſt they ſhould be defiled; but that they might eat the Paſſover.

Bands ſtricter than before, that ſo they might ſecure him from any Danger of a Reſcue or Eſcape, as he paſſed thro' the Streets of *Jeruſalem.*

(*c*) Not having the Power of Life and Death in their Hands, &c.] Tho' *Mr. Moor* has lately attempted to prove, that they had ſuch a Power, (*Eſſay* i. *pag.* 13,——19.) yet I apprehend *Mr. Lardner,* and other eminent Writers, have clearly demonſtrated the contrary; and wonder indeed, that any can read this Story, without diſcerning the moſt convincing Evidence, that they had not; for ſurely nothing elſe could have brought them to *Pilate,* to confirm the Sentence they had paſſed, when by this Means the Execution of it was rendered ſo precarious. Compare *John* xviii. 31. *pag.* 532. (See *Mr. Lardner's Credibility, Vol.* i. *pag.* 50,——88. and *Joſeph. Antiq. lib.* xx. *cap.* 9. (al. 8.) §. 1.) The *Jewiſh* Writers own, that no ſuch Power was exerciſed by the *Sanhedrim* for Forty Years before the Deſtruction of the Temple, as *Dr. Lightfoot* ſhews by ſeveral Quotations from the *Talmud*; (*Hor. Heb.* on *Mat.* xxvi. 3. & *John* xviii. 31.) tho' he ſuppoſes, it was only loſt by their Diſuſe of it, and was not taken from them by the *Romans.*——The chief Arguments for their having ſuch a Power, (from *Mat.* xxvi. 66. *John* viii. 33. xviii. 31. *Acts* vii. 57, 58. xii. 2. xxii. 4, 5. xxiii. 27. xxiv. 6. xxvi. 10.) are either directly anſwered in the *Notes,* or obviated in the *Paraphraſe,* on thoſe Places.

(*d*) *A re-*

were offered on this First Day of unleavened Bread, and were looked upon as a very considerable Part of *the Passover*, of which the Paschal Lamb, which they had eaten the Evening before, was only the Beginning. Sect. 186. Joh. XVIII. 28.

29 Pilate then went out unto them, and said, What Accusation bring ye against this Man?

29 *Pilate therefore*, willing in this Instance to oblige the Heads of the Nation he governed, complied so far with their Religious Scruples, that he *came out* of his House *to them*; and, finding it was an Affair of Solemnity, he erected his Tribunal in a Pavilion adjoining to it, as the Roman Magistrates often did: *And* when Jesus was presented as a Prisoner before him, Pilate *said* to them, *What Accusation do you bring against this Man?*

30 They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee.

30 *They answered and said to him*, with some indecent Smartness in the Expression, (the Consequence of a secret Indignation to find themselves curbed by a superior Power,) We could not but have hoped, you were so well acquainted with the Sanctity of our Court, and the Integrity of our Character, as to conclude, that *if this* Man *were not a notorious Offender* (*d*), *we would not have* brought and *delivered him to thee*; for as we would be far from any Thought of punishing an Innocent Man, so if his Crime had not been very great, we might have dealt with him ourselves without thy Concurrence.

31 Then said Pilate unto them, Take ye him, and judge him according to your Law.—

31 *Then Pilate said to them, Take ye him* back to your own Court again, *and judge him according to your Law*; for I am by no means desirous of interfering with you in the regular Exercise of your Judicial Power. And this he said with a View of shifting off from himself an Affair, to which in the general he could be no Stranger (*e*); and

(*d*) *A notorious Offender.*] So I render κακοποιος in this Connection, because they had still the Power of inflicting slighter Punishments; so that their bringing him to *Pilate* was a Proof, that they judged him to have incurred a *Capital Sentence*. The Word *Malefactor* has much the same Sense in our ordinary Speech.

(*e*) With a View of shifting off from himself &c.] *Pilate* could not be entirely ignorant of the Case before him; for he began his Government at *Jerusalem* before *Jesus* entered on his publick Ministry; and besides many other extraordinary Things which he must formerly have heard concerning him, he had, no doubt, been informed at large of his *publick Entrance* into *Jerusalem*, the Beginning of the Week; and also of his *Apprehension*, in which the *Jewish Rulers* were assisted by a *Roman Cohort*, which could hardly be engaged in that Service without the *Governor*'s express Permission. It plainly appears by his whole

Sect. 186 and which he eaſily ſaw would be attended with many very perplexing Circumſtances.

John XVIII. 31. 1. *Then the Jews ſaid to him* again, Thou well knowſt, that *it is not now lawful for us to put any Man to Death* without your Concurrence: (Compare Matt. xxvii. 2. pag. 530.) But it is a Capital Crime, of which the Priſoner here before you is convicted, and as after a fair Trial he has received ſuch a Sentence in the Sanhedrin, we only wait your Warrant to proceed to Execution.

—The Jews therefore ſaid unto him, It is not lawful for us to put any Man to Death.

Luk. XXIII. 2. *And*, as Pilate could not but enquire of what Crime he had been convicted, they reſolved to mention that Charge, which might render him moſt obnoxious to the Roman Power, and to repreſent the Matter in its moſt malignant View; and accordingly *they began* with great Violence *to accuſe him, ſaying*, It is not merely on a Religious Account that we have brought him before you, but *we have* alſo *found this* ſeditious [*Fellow*] *perverting the* whole Jewiſh *Nation*, from one End of the Country to the other, *and* in effect *forbidding to pay Tribute to Cæſar*, by *ſaying, that he himſelf is Meſſiah, a King*, whom many of the Jews have expected, to reſcue them from all Subjection to a foreign Power: And this Claim he has had the Aſſurance to avow in open Court; ſo that it is but a neceſſary Piece of Reſpect to thee, and to the Emperor, whoſe Lieutenant thou art, to bring him hither to be condemned, and indeed to leave him to be executed by you.

LUKE XXIII. 2. And they began to accuſe him, ſaying, We found this *Fellow* perverting the Nation, and forbidding to give Tribute to Cæſar, ſaying, that he himſelf is Chriſt a King.

Joh. XVIII. 32. And tho' they aimed at nothing more by this, than to make ſure of their murtherous Deſigns, and to add new Circumſtances of Shame and Agony to the Execution; yet Providence was pleaſed to over-rule it with a wiſe Intent, *that the Saying of Jeſus might* thus *be fulfilled, which he ſpake* more than once, (ſee John iii. 14. xii. 32,

JOHN XVIII. 32. That the Saying of Jeſus might be fulfilled, which he ſpake, ſigni-

33.

Conduct, how unwilling he was to engage in this Cauſe; he ſeems therefore cautious, not to enter into the full Senſe of what the *Jewiſh Rulers* intended, when they called him a *Malefactor*; and anſwers them in ambiguous Language, which they might have interpreted as a Warrant to execute *Chriſt*, if they found it neceſſary; and yet, which would have left them liable to be queſtioned for doing it, and might have given him ſome Advantage againſt them; which a Man of his Character might have wiſhed. *Their Reply* ſhews they were more aware of this Artifice, than *Commentators* have generally been.

(*f*) *And*

signifying what Death he should die.

33. and Mat. xx. 19.) *signifying* or implying *by what* Kind of *Death he should die*, even by being lifted up from the Earth, or by Crucifixion, which was a Roman Punishment; whereas according to the Jewish Law, (Lev. xxiv. 16.) he would have been stoned, (as his Servant Stephen afterwards was,) having been impiously adjudged by them to have deserved Death as a Blasphemer. (Compare Mat. xxvi. 65, 66. and Mark xiv. 64. pag. 527.) Sect. 186. John XVIII. 32.

MAT. XXVII. 12. And when he was accused of the Chief Priests and Elders [of many Things,] he answered nothing. [MARK XV. 3.]

And when he was thus accused by the Chief Priests and Elders (f), who aggravated the Matter by the Addition *of many* other *Things*, either entirely false, or grossly misrepresented, reproaching him as a Blasphemer, a Sabbath-breaker, and a Magician, and, in a Word, omitting nothing which they thought might blacken his Character, *he made* them *no Answer* at all. Matth. XXVII. 12.

13 Then saith Pilate unto him, [Answerest thou nothing?] Hearest thou not? [Behold] how many Things they witness against thee. [MARK XV. 4.]

Then Pilate saith to him, Dost thou answer nothing to all this? *Hearest thou not* the Charges they produce against thee, or hast thou no Concern to vindicate thyself? *Behold*, and consider, *how many*, and how great *Things they witness against thee.* 13

14 And [Jesus yet] answered him to never a Word, insomuch that [Pilate] the Governor marvelled greatly. [MARK XV. 5.]

But still, as *Jesus* knew how little all his Apologies would signify, he continued silent, and *did not answer him to any one Word: So that Pilate the Governor was greatly astonished*, and knew not how to account for so uncommon a Behaviour. 14

JOHN XVIII. 33. Then Pilate entred into the Judgment-Hall again, and called Jesus; [and Jesus stood before the Governor,] [LUK. and Pilate asked him, saying,] Art thou the King of the Jews? [MAT. XXVII. 11.—MARK XV. 2.—LUKE XXIII. 3.—]

But yet as the Governor had heard an honourable Report of Jesus, and observed in this Silence an Air of meek Majesty, and Greatness of Spirit, rather than any Consciousness of Guilt, or any Indication of a fierce Contempt, he was willing to discourse with him more privately, before he proceeded farther. *Pilate therefore entered again into the Prætorium*, which he had quitted to oblige the Jews, (ver. 29. pag. 531.) *and called Jesus in: And [so] Jesus stood before the Governor* there, *Pilate asked him, saying, Art thou* indeed *the King of the Jews*, and dost thou really pretend to any Right to govern them? John XVIII. 33.

Jesus

(f) *And when he was thus accused &c.*] The Reader may, perhaps, observe, that I have transposed *Mat.* xxvii. 11. and *Mark* xv. 2. But it is only because I think, the other *Evangelists* relate the Story in such an *Order*, as to shew the Propriety of this little *Transposition*.

(g) *My*

Sect. 186. John XVIII. 34. *Jeſus anſwered him, Doſt thou ſay this of thyſelf*, from the Knowledge of any ſeditious Practices which thou haſt ever obſerved in me? *or* is it only what thou haſt gathered from the preſent Clamour made againſt me, and *have others told it thee concerning me?*

34 Jeſus anſwered him, Sayeſt thou this Thing of thyſelf, or did others tell it thee of me?

35 *Pilate* immediately *replied, Am I a Jew?* or do I know any thing of your Peculiarities, further than I am informed by others? I do not at all pretend to it: But thou knoweſt that *thine own Nation, and* thoſe who are eſteemed the moſt ſacred Perſons in it, even *the Chief Prieſts* themſelves, *have delivered thee to me* as a Malefactor, and have charged thee, among other Crimes, with Treaſon againſt Cæſar, in ſetting up for King of the Country: Tell me therefore freely, *what haſt thou done* to deſerve ſuch a Charge? for the more frank thou art in thine Acknowledgment, the greater Favour mayeſt thou expect.

35 Pilate anſwered, Am I a Jew? Thine own Nation, and the Chief Prieſts have delivered thee unto me: What haſt thou done?

36 *Jeſus anſwered* him, *My Kingdom is not of this World*, nor is it my Buſineſs or Deſign to erect a Temporal Dominion, and to eſtabliſh any Claim which ſhould at all interfere with that of Cæſar, or of which any Prince has Reaſon to be jealous. Indeed if I would have entertained ſuch Views, I might have found Support and Encouragement, from the very Perſons who are now my Accuſers: And *if* I had aſſerted, that *my Kingdom was of this World*, and had favoured ſuch Methods of Defence, *my Servants*, who profeſſed of late ſo great and ſo publick a Regard to me, *would* reſolutely *have fought, that I might not have been delivered to the Jews (g)*, or would attempt even now

36 Jeſus anſwered, My Kingdom is not of this World: if my Kingdom were of this World, then would my Servants fight, that I ſhould not be delivered to the *Jews*; but now is my Kingdom not from hence.

(g) *My Servants would have fought, &c.*] Tho' *our Tranſlation* of *μαχοιτο* may be more literal, yet conſidering that *our Lord* was now actually in the Hands of his Enemies, I think it plain, that it is to be taken in ſuch an Extent. It may be objected, that the Number of *Chriſt's Diſciples*, had all the *Five hundred* been aſſembled in Arms, could have been no Match for the *Jewiſh* and *Roman* Power at *Jeruſalem*. But it is to be remembered, that (as *Mr. Lardner* with his uſual good Senſe obſerves,) the *Populace* appeared zealouſly on *Chriſt's* Side but a few Days before; and the Reaſon of their turning againſt him was, his not aſſuming *a Temporal Kingdom*, as they certainly expected he would have done. (See *Lardn. Credib. Vol.* i. *book* i. *chap.* 5. *pag.* 170.) And we may farther add, that a very ſmall Body of Forces, under a Leader endowed with ſuch miraculous Power, as *Jeſus* lately exerciſed, might have been ſufficient to vanquiſh all the *Roman* Legions. Compare *Note* (i) on *John* vi. 14. *Vol.* i. *pag.* 489.

(b) *Every*

now to reſcue me out of their Hands: *But now* Sect. 186.
my Kingdom is not from hence, nor to be erected here; and therefore I have been ſo far from arming my Followers with Secular Weapons, that, the Guard who came to apprehend me know, I have forbid their making uſe of thoſe they had. John XVIII. 36.

37 Pilate therefore ſaid unto him, Art thou a King then?—

—[And] Jeſus anſwered [Luk. him, and ſaid,] Thou ſayeſt that I am a King. To this End was I born, and for this Cauſe came I into the World, that I ſhould bear Witneſs unto the Truth. Every one that is of the Truth, heareth my Voice. [Mat. XXVII. —11. Mark XV. —2. Luke XXIII. —3.]

Pilate therefore ſaid to him, Thou ſpeakeſt however, of thy Kingdom, and thy Subjects: *Art thou then* really *a King?* 37

And Jeſus anſwered him and ſaid, therein courageouſly witneſſing a good Confeſſion, (1 Tim. vi. 13.) *Thou ſayeſt* [*right*;] *I am* indeed, as thou haſt ſaid, *a King*; the King of the Jews, and the appointed Head and Governor of the whole Iſrael of God; nor will I ever baſely ſeek my Safety, by renouncing my Divine Claim to the moſt excellent Majeſty and extenſive Dominion: Nay, *for this Purpoſe was I born, and for this End I came into the World* from another and much better Abode, *that I might bear Witneſs to the* Cauſe of *Truth* in general; and in particular to this great and fundamental Branch of it: And I have given ſuch ample Proof of this, that *every* honeſt and well-diſpoſed *Perſon, who is* indeed a Friend *of the Truth, heareth my Voice,* and pays an entire Deference to my Inſtructions *(b)*.

38 Pilate ſaith unto him, What is Truth? And when he had ſaid this, he went out again unto the Jews, and ſaith [to the Chief Prieſts, and *to* the People,] I find no Fault at all [in this Man.] [Luke XXIII. 4.]

Pilate ſays to him, What is the *Truth* which thou referreſt to, and ſpeakeſt of as thy Buſineſs to atteſt? *And when he had ſaid this,* as Jeſus made a Pauſe, and did not immediately make him any Anſwer, his Hurry would not allow him to wait for it: So *he went out again to the Jews, and ſaid to the Chief Prieſts and the People* aſſembled with them abroad, I have examined the Priſoner you brought me in private; and I muſt freely declare, that *I find no Fault at all in this Man,* nor can I perceive that he is any Enemy, either to the Rights of Cæſar, or the Tranquillity and Happineſs of the Jews; and therefore do not ſee 38

(*b*) *Every Perſon who is* a Friend *of the Truth, heareth my Voice.*] What *our Lord* here ſays incidentally, is to be regarded as an univerſal Maxim; *all ſincere Lovers of the Truth will hear him:* And accordingly *St. John,* with all Simplicity, depending on the Evidences which he, and his Brethren, had given of their Miſſion from *Chriſt,* lays down the ſame Teſt. 1 *John* iv. 6. *We are of* GOD; *he that knoweth* GOD, *heareth us.*

(*i*) It

Sect. 186. John XVIII. 38.

see how I can with any Juſtice condemn him to die. But his Accuſers refuſed to acquieſce in this, and advanced a more circumſtantial Charge againſt him; which gave Occaſion to that Examination before Herod, which will be related in the next Section."

IMPROVEMENT.

HOW much Exactneſs in the Ceremonials of Religion may be found in thoſe, who have even the moſt outragious Contempt for its vital Principles and eſſential Duties! Yea, how much of that Exactneſs may be made ſubſervient to the moſt miſchievous and Diabolical Purpoſes! Theſe *Wolves in Sheep's Clothing* would not *enter into the Houſe* of a Heathen, *leſt they ſhould be polluted*, and become unfit to *eat the Paſſover*; yet they contrive, and urge an impious Murther, which that very *Heathen*, tho' he had much leſs Evidence of *Chriſt*'s Innocence than they, could not be brought to permit without ſtrong Reluctance, and a ſolemn, tho' vain, tranſferring of the Guilt from himſelf to them. *John* xviii. 28.

Juſtly might *our Lord* ſay in the Words of *David*, *They laid to my Charge Things which I knew not.* (*Pſal.* xxxv. 11.) Yet what can defend the moſt Innocent and Excellent againſt malicious Slanders and Defamations? Or who can expect, or even wiſh, wholly to eſcape, when ſuch *Accuſations* are brought againſt *Chriſt*, even by the *Rulers* of his Nation, who ſhould have been Men of diſtinguiſhed Generoſity and Honour! But inſtead of this, they were all *an Aſſembly of Murtherers*, and *lay in wait for their Prey* like ſo many devouring *Lions*. *Luke* xxiii. 2. *Mat.* xxvii. 12.

Pilate would renew the *Examination* of the Cauſe; and ſo far he acted a cautious and an honourable Part. But, alas, how many that ſet out on ſuch Maxims, want Courage and Reſolution to purſue them. But the Courage of *Chriſt* never failed. He *witneſſed before Pontius Pilate* the *good Confeſſion*, we have now been reading; (1 *Tim.* vi. 13.) and owned himſelf *a King*, tho' at the ſame Time he declared, (what it were to be wiſhed, all his Followers had duly regarded,) that *his Kingdom is not of this World.* Greatly do we debaſe it, if we imagine it is; and moſt unworthy is it of thoſe that call themſelves *the Miniſters of his Kingdom*, to act as if they thought it was. Yet ſuch is the Wickedneſs of ſome, and ſuch the Blindneſs of others, in the *Roman Church*, that tho' of all the Churches in the World it is manifeſtly the moſt *Secular Kingdom* (*i*), it arrogates to itſelf the Name, not only of a Part, but of the whole of *Chriſt's Kingdom* here below. John xviii. 29, 30. Ver. 37. Ver. 36.

Chriſt

(*i*) It is manifeſtly the moſt *Secular Kingdom.*] This *Mr. Boyſe* of *Dublin* has finely illuſtrated in his moſt ingenious Diſcourſe on theſe Words.

Chriſt came to bear Witneſs to the Truth; and a careful Attendance to his Teſtimony will be the beſt Proof we can give that we love *the Truth*, and the beſt Method we can take to make ourſelves acquainted with it. And of ſo great Importance is *the Truth*, that it ſurely deſerves the attentive Enquiry, and the zealous Patronage of the Greateſt and the Buſieſt of Mankind. Let us not therefore, when we begin to aſk *what it is*, like *Pilate*, hurry on to ſome other Care, before we can receive a ſatisfactory Anſwer; but joyfully open our Minds to the firſt Dawnings of that Celeſtial Day, till it ſhine more and more, to irradiate and adorn all our Souls. On the whole, imperfect as the Character of this unhappy Governor was, let us learn from him candidly to confeſs the Truth, ſo far as we have diſcovered it; let us learn, more ſteadily than he, to vindicate the Innocent and Worthy, and on no Terms permit ourſelves, in any Degree, to do Harm to thoſe, in whom, on a ſtrict and impartial Enquiry, we can *find no Fault*.

Sect. 186. *John* xviii. 37. Ver. 38. *Luke* xxiii. 4.

SECT. CLXXXVII.

Pilate *ſends* CHRIST *to* Herod, *who having treated him with great Contempt, ſends him back again:* Pilate *in vain endeavours to perſuade the* Jews *to conſent to his Releaſe, who impiouſly prefer* Barabbas, *and perſiſt in their Demands of a Sentence of Crucifixion againſt* JESUS. Mat. XXVII. 15,---18. 20,—23. Mark XV. 6,—14. Luke XXIII. 5,--23. John XVIII. 39, *to the End.*

LUKE XXIII. 5.

AND they were the more fierce, ſaying, He ſtirreth up the People, teaching throughout all Jewry, beginning from Galilee to this Place.

LUKE XXIII. 5.

Sect. 187. Luk. XXIII. 5.

IT was obſerved in the preceding Section, that when Pilate came out of the Palace, he bore an open Teſtimony to the Innocence of Jeſus, and declared to the Prieſts in the Preſence of the People, that "he found no Fault at all in him:" *But they* not only continued ſtrongly to urge their Accuſation, but *were more violent* than before, *ſaying*, We aſſuredly know, that *he ſtirs up* all *the People*, *teaching* the moſt dangerous and ſeditious Doctrines *throughout all Judea*, *beginning from Galilee*, that factious Country, where he has been moſt buſy, and from thence making a Progreſs *even to this Place*, and gathering up

Sect. 187. Followers every where by the Way, to the apparent Danger and Damage of the State.

Luk. XXIII. 6. *And when Pilate heard* them ſpeak *of Galilee, he* preſently *enquired, if the Man* whom they had 7 brought before him *was a Galilean. And finding that he was of* that Country, and therefore that he properly belonged to *Herod's Juriſdiction*, who was Tetrarch of Galilee, *he* willingly embraced this Opportunity to clear himſelf of ſo perplexing an Affair, and immediately *ſent him* away *to Herod* (*a*), *who* being *himſelf* a Jew, *was alſo at Jeruſalem in thoſe Days*, having come up to celebrate the Paſſover there.

6 When Pilate heard of Galilee, he aſked whether the Man were a Galilean.

7 And as ſoon as he knew that he belonged unto Herod's Juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that Time.

8 *And when Herod ſaw Jeſus, he rejoiced exceedingly; for he had a long Time been* very *deſirous to ſee him, becauſe he had heard much concerning him* in Galilee; (compare Luke ix. 7, 9.) *and he* now *hoped*, that he ſhould have an Opportunity ſo far to ſatisfy his Curioſity, as *to ſee ſome Miracle done by him*, and might be able alſo to determine, whether he was, as he had once ſuſpected, John the Baptiſt riſen from the Dead. (Compare Mat. 9 xiv. 2. Vol. i. pag. 474.) *And he examined him in many Words*, concerning a Variety of Particulars, both as to his Pretenſions, and the Proof of his Miſſion, as well as the Tenor of his Doctrine: *But* as Jeſus knew this was not a proper Time and Circumſtance to enter into thoſe Queſtions, of which Herod might long ago have been informed, *he made him no Anſwer*.

8 And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long Seaſon, becauſe he had heard many Things of him; and he hoped to have ſeen ſome Miracle done him.

9 Then he queſtioned with him in many Words; but he anſwered him nothing.

10 *And the Chief Prieſts and Scribes*, whoſe Malice had prompted them to attend him thither, *ſtood* in the Preſence of the King, *eagerly accuſing him* of the ſame Crimes which they had before charged him with, in their Application to Pilate.

10 And the Chief Prieſts and Scribes ſtood and vehemently accuſed him.

And

(*a*) *He ſent him to Herod.*] It may not be improper, for the ſake of thoſe who are leſs acquainted with the *Jewiſh Hiſtory*, to obſerve, that this was *Herod Antipas*, the *Tetrarch* of *Galilee*, by whom *John the Baptiſt* had been beheaded, and whom *Chriſt* had juſtly repreſented as *a Fox*. (*Luke* xiii. 32. *pag.* 141.) He was *Son* to *Herod the Great*, under whom *Chriſt* was born; and *Uncle* to *Herod Agrippa*, (by whom *James* was beheaded, and *Peter* impriſoned,) who was *eaten by Worms*; (*Acts* xii. 2, 3, 23.) and *Great Uncle* to that *Agrippa*, who was by *Paul*'s Diſcourſe *almoſt perſuaded to become a Chriſtian*. (*Acts* xxvi. 28.) —— *Chriſt*'s Arraignment before him, when he was ſent back uncondemned, was a great additional Proof of the Falſehood of thoſe Accuſations, which the *Jews* had brought againſt him as a ſeditious Perſon.

11 And Herod with his Men of War ſet him at nought, and mocked *him*, and arrayed him in a gorgeous Robe, and ſent him again to Pilate.

And Herod, with thoſe of *his Soldiers*, who now attended him as his Life-Guard, looked upon Jeſus with Diſdain, and *treated him in a* very *contemptuous Manner*, like a poor inconſiderable Creature, who no way anſwered the Account they had heard of him, neither ſaying, nor doing any Thing to gratify their Curioſity; *and having derided* [*him*] for pretending to be a King, (as it was urged by his Accuſers he had done,) in publick Contempt of that Claim, whatever it was, Herod *clothed him with a ſplendid Robe (b), and ſent him back to Pilate*; thereby intimating, that he left him to do what he pleaſed with his Priſoner, but for his own Part, apprehended his Pretenſions to Royalty worthy of Deriſion, rather than ſerious Reſentment. Sect. 187. Luk. XXIII. 11.

12 And the ſame Day Pilate and Herod were made Friends together; for before they were at Enmity between themſelves.

And whatever Pilate's real Intentions were, the Compliment of ſending Jeſus to be examined by him, was ſo well taken by Herod; and Herod's ſending him back to the Roman Governor, was, on the other hand, ſuch a publick Inſtance of Regard to him; that *the ſame Day Pilate and Herod became Friends*, and were reconciled *to each other: For before* this, *they were at Enmity between themſelves.* 12

13 And Pilate, when he had called together the Chief Prieſts, and the Rulers, and the People,

And Pilate having received an Account of what had paſſed before Herod, *called together the Chief Prieſts, and the Rulers, and* with them the Body of *the People* that waited at the Tribunal; 13

14 Said unto them, Ye have brought this Man unto me, as one that perverteth the People: and behold, I having examined *him* before you,

And *ſaid to them, You have brought me this Man*, Jeſus of Nazareth, *as one that has perverted the People*, and taught Doctrines injurious to your Religion, and alſo to the Civil Peace and the Roman Government; *and behold, I have examined* [*him,*] both *in your Preſence*, and in private, *and* heard all that could be alledged againſt him; but 14

I muſt

(b) *A ſplendid Robe.*] Εσθητα λαμπραν does not ſo properly ſignify (as *Le Clerc* renders it,) *a white Robe*; nor was it, as he ſuppoſes, intended as a Declaration of his *Innocence*. It was rather ſome *gorgeous Garment*, which belonged to *Herod*, or ſome of his *Officers*, and was, perhaps, grown old; and they clothed him with it in *Deriſion* of his having pretended to be *a King*. This Uſage was exceeding inſolent: Perhaps the Remorſe of Conſcience, which *Herod* had felt on Account of the Murther of *John the Baptiſt*, might render him cautious, how he joined in any Attempt on the Life of *Jeſus*, which we do not find that he did.

Sect. 187. I muſt ſolemnly declare, that I *have found no Crime in this Man as to the Things that you have charged him with*; nor can I in my Conſcience think, that you have made good any of the Accuſations you have brought againſt him: *Nor yet has Herod* been able to make any ſuch Diſcovery; *for I ſent you to him* with the Priſoner, that you might do your utmoſt to convict him before that Prince, who being a Perſon of your own Religion, and well acquainted with your Laws and Cuſtoms, might have known more of the Matter than myſelf; *and* yet *behold*, it appears to have been Herod's Judgment, that *nothing worthy of Death has been done by him* (c); for inſtead of ſending him back like one who deſerves a Capital Sentence, he has treated him like an Ideot, rather than a Traitor, ſo as plainly to ſhew, that he thinks him merely the Object of Ridicule, or to deſerve at moſt but ſome ſlight Puniſhment. And *therefore when I have chaſtiſed him* by ſcourging, which will be an Admonition to him for the future not to uſe thoſe wild enthuſiaſtical Expreſſions, which have given ſo much Umbrage and Suſpicion, *I will let* [*him*] *go*: And I believe you may depend upon it, that he will give us no farther Trouble; nor would he have Intereſt enough to do it, if he were inclined to the Attempt.

Luk. XXIII. 14.

15

16

Mark XV. 6. *Now it was uſual at the Feaſt* of the Paſſover, [*and*] even was grown by Cuſtom in a manner *neceſſary* (d), *for the* Roman *Governor to releaſe to the People* any *one Priſoner, whom they deſired* to be ſet at Liberty, whatever Crime it was that he was charged with. *And there was then* in Pilate's Cuſtody *a* very infamous and *noted Priſoner, whoſe*

7

you, have found no Fault in this Man touching thoſe Things whereof ye accuſe him;

15 No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of Death is done unto him.

16 I will therefore chaſtiſe him, and releaſe *him*.

MARK XV. 6. Now at that Feaſt [the Governor was wont] [LUK. *and* of Neceſſity he muſt] [releaſe unto the People] one Priſoner, whomſoever they deſired. [MAT. XXVII. 15. LUKE XXIII. 17.]

7 And there was [then a notable

(c) *Nothing worthy of Death has been done by him.*] Πεπραγμενον αυτω muſt here have this Signification, as the *Margin* of our *Bible* renders it; for tho' this is ſomething of an unuſual Conſtruction, yet as *Raphelius* (*Annot. ex Polyb. pag.* 259.) has produced many Inſtances of the like Nature, it would be much harſher to ſuppoſe, that *a Capital Sentence*, or any Treatment from *Herod*, which ſhould intimate he thought *Jeſus* deſerved it, ſhould be called αξιον θανατου, *ſomething worthy of Death*.

(d) *Uſual,——and* in a manner *neceſſary*.] There was no *Law* to oblige him to this; but as *Acts of Grace* are generally popular Things, this ſeems to have been firſt *freely uſed* by the *Romans* to pleaſe their *Tributaries*, and now by *Cuſtom* was in a manner eſtabliſhed. I find no ſubſtantial Reaſon to believe, there was in the Original of this *Cuſtom* any Reference to the Deliverance of *Iſrael* from the *Egyptian Bondage* at this Time.

(e) *Whom*

Sect. 187. Mark XV. 7.

notable Priſoner] named Barabbas, which lay bound with them that had made Inſurrection with him [Luk. in the City,] who had committed Murther in the Inſurrection, [Joh. *and* was a Robber.] [Mat. XXVII. 16. Luke XXIII. 19. John XVIII.—40.]

whoſe Name was Barabbas, that lay bound with ſome other Ruffians, *who had made an Inſurrection in the City* in Conjunction *with him*, and *who had* alſo *committed Murther in the Inſurrection*; *and* beſides the Part he had acted in this ſeditious Riot, *he was* a Fellow of a moſt abandoned Character, and known to be *a Robber*, who had infeſted the High-ways with his Villany; ſo that it was generally concluded, he would receive Sentence of Death, and would be executed that Day.

8 And the Multitude [therefore when they were gathered together,] crying aloud, began to deſire *him to do* as he had ever done unto them. [Mat. XXVII. 17.—]

8 *And* as the Power of reverſing or executing ſuch Sentences then lay in the Romans, *the People therefore, when they were gathered together* about the Tribunal, *began with* a great Noiſe and *Clamour to demand* of Pilate, [*that he would do*] at this Paſſover, *as he had always done to them* upon the like Occaſions, and would diſcharge a Priſoner.

9 But Pilate anſwered them, ſaying, [Joh. Ye have a Cuſtom, that I ſhould releaſe unto you one at the Paſſover:] [Whom] will ye [Joh. therefore] that I releaſe unto you? [Barabbas? or Jeſus, which is called Chriſt,] the King of the Jews? [Mat. XXVII. —17. John XVIII. 39.]

9 *And Pilate* hoping that he might preſerve the Life of Jeſus, whoſe Innocence he ſo clearly ſaw, determined to attempt it by this Method; and accordingly, that he might induce them to chuſe him, he propoſed no other Alternative, than that ſcandalous and outragious Criminal, whom we have juſt now mentioned, and *anſwered them, ſaying, You have* indeed *a Cuſtom that I ſhould releaſe to you one at the Paſſover*, and I am ready now to oblige you in this Affair; *Whom will you therefore* chuſe, *that I releaſe unto you? Barabbas*, that ſeditious and murtherous Robber? *or* this *Jeſus, who is called Chriſt*, whom ſome of you pretend to be, in I know not what ſtrange Senſe, *the King of the Jews*, and whom you ſee before you in the fine Robe, in which Herod has thought fit to array him?

10 (For he knew that the Chief Prieſts had delivered him for Envy.) [Mat. XXVII. 18.]

10 *For he knew that the Chief Prieſts* and Rulers *had* not *delivered him up* into his Hands from a Regard to Juſtice, but merely *out of Envy* at his Popularity; and therefore he was willing to make the Propoſal to the People in ſuch a Form, as might be moſt likely to ſecure his Life.

11 But the Chief Prieſts [and Elders] moved [*and* per-

11 *But the Chief Prieſts and Elders*, who were exceedingly ſolicitous to obtain their End, leſt this Artifice of the Governor ſhould defeat all their laboured Scheme, *excited* the moſt forward of the

Sect. 187. the People, [*and*] effectually *perſuaded the Mob* they had brought with them, *that they ſhould aſk* the Governor with a continual Noiſe and Clamour, *that he would rather releaſe Barabbas to them*; that by this Means the Point they had in View might be ſecured, *and they might* be ſure to *deſtroy Jeſus*. *And* therefore when *the Governor anſwered* them in this Manner, *and ſaid to them* again, Take Notice that your Choice lies only between theſe, and therefore now determine for yourſelves, *which of the Two do you deſire I ſhould releaſe unto you?* *Then*, as their Principals had prompted them, *they all cried out again with one Conſent*, in the ſame noiſy and tumultuous Way as they had done before, *ſaying*, We will *not* have *this* [*Man*] *but Barabbas*; *away with this* [*Man*,] *and releaſe unto us Barabbas*. And thus, when Pilate would have let him go, they denied the Holy One and the Juſt, and deſired a Murtherer to be granted unto them. (Acts iii. 14.)

perſuaded] the People, [that they ſhould aſk] that he ſhould rather releaſe Barabbas unto them, [and deſtroy Jeſus.] [MAT. XXVII. 20.]

Mark XV. 11.

Matth. XXVII. 21.

MAT. XXVII. 21.—The Governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you?

Luk. XXIII. 18.

LUKE XXIII. 18. And [JOH. then] they [JOH. all] cried out [JOH. again] all at once, ſaying, [JOH. Not this Man, but Barabbas:] away with this *Man*, and releaſe unto us Barabbas. [MAT. XXVII. 21. JOHN XVIII. 40.—]

Mark XV. 12. *And Pilate*, to divert them from their Purpoſe, *again anſwered and ſaid to them, What therefore would you have me do with* this *Jeſus, who is called Chriſt*, and *whom*, if I may believe your own Rulers, ſo many of *you* are ready to *call* and own as *the King of the Jews (e)?* *And they all* preſently renewed their Clamour, and *cried out again* as before, [*and*] with one Voice *ſaid to him, Crucify him: Let him* immediately *be crucified*; for he is fit to be treated as the vileſt Slave, rather than to be called our King *(f)*.

MARK XV. 12. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do [with Jeſus, which is called Chriſt,] whom ye call the King of the Jews? [MAT. XXVII. 22.—]

13 And they [all] cried out again, [*and* ſay unto him,] Crucify him: [Let him be crucified.] [MAT. XXVII.—22.]

Pilate

(e) *Whom you call the King of the Jews.*] *Pilate* often repeats *this Title*; and it may ſeem ſtrange, that he ſhould uſe it ſo frequently. Probably he might do it, partly to ridicule thoſe Pretences, and bring Contempt on the Scheme of a *Meſſiah*; and partly to procure from the *Jews*, in their Zeal againſt *Chriſt*, the ſtrongeſt and moſt publick Profeſſions of their Subjection to *Cæſar*.

(f) *Let him be crucified.*] By *this Cry* they declared the greateſt Degree of Rage that can be imagined; for it was as if they had ſaid, "Let him whom you call *our King*, be "treated like one of the vileſt of your *Slaves*, who has committed the moſt enormous "Crime." To have inflicted ſuch a Puniſhment as this on any *free Jew*, would probably have been ſufficient to have thrown the whole City and Nation into an Uproar; but now they were deaf to every thing, but the Clamour of Paſſion; and in their Madneſs forgot with how dangerous a Precedent they might furniſh the *Roman* Governor. And indeed it turned dreadfully on themſelves, when ſuch vaſt Numbers of them were *crucified* for their Oppoſition to the *Romans*, during the Time of their laſt War. See *Note* (*n*) in the *next Section*, on *Mat.* xxvii. 25.

(g) *Why?*

Sect. 187.

Luk. XXIII. 20.

LUKE XXIII. 20. Pilate therefore willing to releaſe Jeſus, ſpake again to them.

Pilate therefore, being ſtill *deſirous to releaſe Jeſus, ſpake to them* yet *again*; urging them ſeriouſly to conſider what they did, in thus preferring ſuch an abandoned Miſcreant as Barabbas, to ſo innocent a Perſon.

21 But they cried, ſaying, Crucify *him*, crucify him.

But they, without ſo much as offering any farther Reaſon, perſiſted in their Importunity, and *cried* out as before, *ſaying, Crucify* [*him*,] *crucify him.*

22 And [MAR. Pilate] ſaid unto them the third Time, Why? what Evil hath he done? I have found no Cauſe of Death in him: I will therefore chaſtiſe him, and let *him* go. [MAT. XXVII. 23.—MARK XV. 14.—].

And Pilate was ſo intent on delivering him, that he *ſaid to them the third Time, Why* will you be ſo cruel as to inſiſt upon it? *what Evil has he done (g)?* I declare to you all, as I told you but now, (ver. 14. pag. 540.) that *I have found no Capital Crime in him: I will therefore*, as I ſaid, (ver. 16.) *chaſtiſe him* by ſcourging, and then I hope your Rage will be moderated, *and* you will be prevailed upon to agree, that I ſhould *let* [*him*] *go* without any farther Puniſhment.

23 And they were inſtant with loud Voices, [MAR. and cried out the more exceedingly,] requiring that he might be crucified: and the Voices of them, and of the Chief Prieſts, prevailed. [MAT. XXVII. —23. MARK XV. —14.]

But they, without pretending to anſwer the Argument he had alledged, overbore it by a wild Fury, and *were urgent* in preſſing him *with loud* and importunate *Voices*; *and* the more he oppoſed them, they *cried out the more abundantly* and violently, *demanding, that* whatever was the Conſequence of it, *he might be crucified: And* on the whole, notwithſtanding the farther Remonſtrance of Pilate on the Admonition of his Wife, (which will be mentioned in the next Section,) *their Voices, and* [*thoſe*] *of the Chief Prieſts*, (who to encourage the Cry, had ſo little Senſe of common Decency, as themſelves to join in it,) *prevailed* with the Governor, tho' contrary to the Convictions of his own Conſcience, to comply with their Requeſt.

IMPROVEMENT.

BEHOLD, how all imaginable Circumſtances ſeem to conſpire, to increaſe the *Infamy* thrown on that *Sacred Head*, which now moſt worthily wears a Crown of Eternal Glory! *Of a Truth*, oh Lord, *againſt thy*

Luke xxiii. 7.--11.

(g) *Why? what Evil has he done?*] Τι γαρ κακον εποιησεν; *Raphelius* (*Annot. ex Xenoph. pag.* 64.) has well proved, that γαρ is often uſed by the correcteſt *Greek* Writers, and particularly *Xenophon*, as an elegant *Expletive*, eſpecially to introduce a *Queſtion.*

Sect. 187. *thy holy Child Jeſus, both Herod, and Pontius Pilate, with the Gentiles,* and the Chief Prieſts, *and the People of Iſrael, were gathered together, to do whatſoever thy Hand and thy Counſel had determined before to be done.* (*Acts* iv. 27, 28.) The wiſeſt Perſon on Earth was by *Herod and his Soldiers derided* as a Fool; the moſt deſerving was *condemned* by the *Chief Prieſts*; and the moſt innocent was treated as a Criminal by *Pilate*, and furiouſly demanded as a publick Victim by the *Jews*. All the Proofs of his Innocence are overborne by a *loud* and a ſenſeleſs *Cry*; and thoſe *Hoſannahs*, with which the Streets and Temple were ſo lately ecchoing, are exchanged into *Crucify him, crucify him.* So uncertain is Human Applauſe! and ſo unrighteous may Human Judgments be!

Luke xxiii. 11.

Ver. 21, 23.

But in the midſt of all, the Bleſſed *Jeſus* ſtands collected in himſelf. Firm as a Rock, he bears the Violence of the Storm, and is not moved by all the furious Waves, that beat upon him; and when he ſaw *a Robber* and *a Murtherer* preferred before him, and *a Sentence* of the moſt cruel *Death* demanded againſt him, he ſilently *commits himſelf to him that judgeth righteouſly*, who e'er long *brought forth* his *Righteouſneſs as Brightneſs, and* his *Salvation as a Lamp that burneth.* (Compare 1 *Pet.* ii. 23. and *Iſa.* lxii. 1.)

Ver. 18, 19. *Mark* xv. 13, 14.

Lord, if thou calleſt us out to ſhare in thy Sufferings, may *the Spirit of GOD and of Glory* thus *reſt on us!* And may neither the Scorn, nor the Rage of our Enemies ſeparate us from Thee, who didſt ſo couragiouſly bear all this for us; nor may they ever ſink us into any Weakneſs of Behaviour, unworthy of thoſe, who have the Honour to call themſelves *thy Followers!*

SECT. CLXXXVIII.

Pilate, *having again and again renewed his Efforts to perſuade the* Jews, *to conſent that* JESUS *ſhould be releaſed, at length yields to their Importunity, and delivers him up to be crucified.* Mat. XXVII. 19. 24,—31. Mark XV. 15,—20. Luke XXIII. 24, 25. John XIX. 1,—16.—

JOHN XIX. 1.

Sect. 188. *THEN*, as the Prieſts and People of the Jews continued their clamorous Demand, that Jeſus ſhould be crucified, *Pilate* thought it moſt adviſable to ſeem at leaſt to conſent to it, and *therefore took Jeſus, and ſcourged him*; hoping, that after

John XIX. 1.

JOHN XIX. 1.

THEN Pilate therefore took Jeſus, and ſcourged him.

after he had been ſeverely ſcourged, the Rage of the Populace would be ſomething abated, and they might at laſt be prevailed upon to conſent, that he ſhould be diſmiſſed. Sect. 188. John XIX. 1.

MAT. XXVII. 27. Then the Soldiers of the Governor took Jeſus [*and* led him away] into the common Hall [called Pretorium,] and gathered unto him the whole Band *of Soldiers*. [MARK XV. 16.]

Then the Soldiers of the Governor (a), knowing that it was the Roman Cuſtom to ſcourge Priſoners juſt before they were put to Death, interpreted Pilate's Order on this Head, as a Declaration that he was immediately to be crucified: And therefore they *took Jeſus*, [*and*] *led him away into the Common Hall* in Pilate's Palace, which was *called the Prætorium*, (as being the Place where the Prætor, a Roman Magiſtrate, uſed to keep his Court;) *and* there they *gathered to him the whole Band*, or Cohort, to inſult and torment him, not being concerned to keep any Meaſures with a Perſon, whom they looked upon as entirely abandoned to their Will. Matth. XXVII. 27.

28 And they ſtripped him, and [clothed him with Purple, *and*] put on him a Scarlet Robe: [MARK XV. 17.—JOHN XIX.—2.]

And having ſtripped him of that ſplendid Garment in which Herod had contemptuouſly dreſſed him, in order to vary the Mockery and Affront, *they* wantonly *clothed him in* a Veſt of Imperial *Purple*, [*and*] *put on him a Scarlet Robe* over it, that in this gaudy Dreſs he might have ſomething of a mock Reſemblance to a Prince: 28

29 And when [JOH. the Soldiers] had platted a Crown of Thorns, they put *it* upon his

And farther to ridicule his Pretenſions to Royalty, which they conſidered as an Affront to their Nation and Emperor, *the Soldiers having* maliciouſly *platted a Crown of Thorns, put it upon his Head (b), and* put 29

(a) Then the Soldiers &c.] The *Evangeliſt John* ſo plainly ſpeaks of their *crowning our Lord with Thorns*, and theſe other Indignities, as *previous* to *Pilate's* laſt Attempt to ſave him, that I think it proper to *tranſpoſe* thoſe Verſes in *Matthew* and *Mark*, which mention theſe Circumſtances as *after his Condemnation*, and immediately preceding the Execution: Some of them might probably be repeated after *Pilate* had delivered him to be crucified, while the Inſtruments of Death were preparing; and therefore *Matthew* and *Mark* mention the whole Series of theſe Cruelties together: Or the Word τότε, *then*, (which is uſed by *Matthew*,) may only ſignify, that it was done *about that Time*, not determining the *Order* of each Particular ſo abſolutely, as to be inconſiſtent with the moſt accurate and diſtinct Account which *John* gives of the whole Proceſs of this Affair. Many Inſtances of the *indeterminate* Uſe of that *Particle* occur in the *Evangeliſts*: See *Mat.* ix. 14. xxiv. 40. *Mark* xiii. 14, 26. *Luke* xxi. 10, 21. and *John* xix. 16.

(b) Having platted a Crown of Thorns, &c.] It is certain, they intended hereby to expoſe his *pretended Royalty* to Ridicule and Contempt; but had that been all, *a Crown of Straws* might have ſerved as well. They undoubtedly meant to add *Cruelty* to their *Scorn*, which eſpecially appeared in their *ſtriking him on the Head*, when this *Crown* was put on.——If the beſt Deſcriptions of the *Eaſtern Thorns* are to be credited, they are much larger than any commonly known in theſe Parts.

Sect. 188. put a large *Reed*, or Cane, *into his Right Hand*, to repreſent a Scepter: *And* then *they began* in a ludicrous Manner *to pay their* Homage and *Salutations to him*, as to a new-created Prince on his Coronation Day; [*and*] *bowing the Knee before him, they did him Reverence* in a ſcoffing Way; *and mocked him, ſaying*, All *hail*, thou moſt magnificent *King of the Jews!* Hail, mighty Monarch! we give thee Joy on thine Acceſſion to the Crown! *And* then approaching him, as if they would have offered him ſome Preſent, as uſual on ſuch Occaſions, *they ſmote him with their Hands*; 30 *And* proceeded ſo far as to *ſpit upon him*, even in his very Face; *and* at laſt, *took the Reed*, (*c*) or Cane, out of his Hand (*c*), *and* barbarouſly *ſtruck him* with it *on the Head*, and ſo, as it were, nailed down the Thorns into his Forehead and Temples, and occaſioned thereby exquiſite Pain, as well as a great Effuſion of Blood: All which this holy Sufferer bore with the utmoſt Meekneſs and Compoſure, neither reviling nor threatening them, but ſilently committing himſelf to the righteous inviſible Judge. (1 Pet. ii. 23.)

Matth. XXVII. 19. In the mean Time, Pilate was taken up with trying and condemning ſome other Priſoners who were to be executed that Day; *and while he was ſitting on the Tribunal, his Wife*, having by this Time been informed, that Jeſus had been brought before him, and was going to be given up to Death, *ſent* a very importunate Meſſage *to him* (*d*), *ſaying*, I beſeech thee ſee to it, that thou *have nothing to do with* the Blood of *that righteous One*, againſt whom the Jews are now demanding Judgment; *for I have ſuffered many Things*

his Head, and a Reed in his Right Hand: and they [began to ſalute him, *and*] bowed the Knee before him, [*and* worſhipped him,] and mocked him, ſaying, Hail, King of the Jews: [JOH. and they ſmote him with their Hands:] [MARK XV. —17, 18, —19. JOHN XIX. 2.—3.]

30 And they [did] ſpit upon him, and took the Reed, and ſmote him on the Head. [MARK XV. 19.—]

MAT. XXVII. 19. When he was ſet down on the Judgment-Seat, his Wife ſent unto him, ſaying, Have thou nothing to do with that juſt Man: for I have ſuffered many

(*c*) *Took the Reed*, or Cane, out of his Hand.] The Word καλαμος does indeed ſometimes ſignify *a ſlender Reed* (*Mat.* xi. 7. xii. 20. and 3 *John*, *ver.* 13.) but it includes all Kind of *Canes*; and it is moſt probable, this was *a Walking-Staff*, which they put into his Hand as a Scepter; for *a Blow* with a ſlight *Reed* would ſcarce have been felt, or have deſerved a Mention in a Detail of ſuch dreadful Sufferings.

(*d*) *His Wife ſent to him.*] While *Rome* was governed by a *Commonwealth*, it was unuſual for the *Governors* of Provinces to take their *Wives* with them; but afterwards it grew cuſtomary, and the Motion made againſt it in the Fourth Year of *Tiberius* was rejected with ſome Indignation. See *Tacit. Annal. lib.* iii. *cap.* 33, 34.

(*e*) *I have*

many Things this Day in a Dream, because of him.

Things To-day on his Account in a Dream (s), and Sect. 188.
have had such terrible Views represented to my Matth.
Imagination in my Sleep this very Morning, that XXVII. 19.
I cannot but look upon it as something Divine, and conclude, that if thou dost upon any Terms consent to his Death, it will be attended with dreadful Consequences to thyself and thy Family.

JOHN XIX. 4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no Fault in him.

Pilate, therefore, alarmed by such a Message as John XIX.
this, went into the Palace himself, to see what 4.
they were doing with the Prisoner; and when he beheld with strong Emotion all those Indignities and Torments which Jesus had borne, and saw how severely the Soldiers had scourged him, thinking that the Sight of him in so sad a Condition might move the Jews to Compassion, he determined to make one Trial more. And accordingly he *came out again* to the Door of the Pavilion round which they were assembled, *and* having ordered Jesus to be led thither, he *said to them*, just before he appeared; *Behold, I am bringing him out to you* again, *that ye may know* and observe it, *that I can find no Fault in him*, tho' the Tortures he has now undergone are such, as must surely have brought him to Confession, if he were indeed guilty.

5 Then came Jesus forth, wearing the Crown of Thorns, and the Purple Robe. And *Pilate* saith unto them, Behold the Man.

Then, as he spake these Words, *Jesus came out* 5
of the Pretorium, *wearing the Thorny Crown, and the Purple Robe*, now also died in his own Blood, which streamed forth from all Parts of his Body: *And* [*Pilate*] *said to them, Behold the Man!* View him attentively; and when you see what dreadful Things the poor unhappy Creature has suffered, let that content you; for surely, considering his Innocence,

(s) *I have suffered many Things To-day on his Account in a Dream.*] Perhaps the Word σημερον, *To-day*, may imply, that she had *dreamt* these Things *that Morning*, since *Pilate* rose; and as the *Heathens* imagined those *Dreams* most significant, which came about *Break of Day*, she might on that Account lay the greater Stress upon them. *Tanchius* thinks, she had now a Representation of those Calamities, which afterwards befell *Pilate* and his Family. (See *Note* (r) in the *Improvement*.) But it is an unaccountable Thought of *Mr. Fleming*, that the *Devil* might be the Author of this *Dream*, by which he might endeavour to prevent the *Death* of *Christ* according to the *Prophecies*. His Two Arguments, from her *calling Christ a Man*, (which is merely taken from *our Version*, for in the *Original* it is only τω δικαιω εκεινω, *that righteous One*;) and from the *Disquiet* which this *Dream* gave her, are too inconsiderable to need a particular Reply. See *Flem. Christol. Vol.* ii. *pag.* 325.

Sect. 188. Innocence, he has ſuffered already much more than enough.

John XIX. 6. *When therefore the Chief Prieſts and* [*their*] attending *Officers ſaw him,* fearing leſt the People ſhould relent, *they* preſently renewed their Exclamations, and eagerly *cried out* as before, *ſaying,* We know the Man ſufficiently: Away with him to the Croſs; *crucify* [*him,*] *crucify* [*him*;] and let Sentence be paſſed upon the Wretch immediately.

6 When the Chief Prieſts therefore and Officers ſaw him, they cried out, ſaying, Crucify *him,* crucify *him.*—

Pilate on this *ſaid to them,* If ye are thus reſolute and inexorable, I leave him in your Hands to diſpoſe of him as you think fit: *Take ye him* therefore, if it muſt be ſo, *and crucify* [*him*] yourſelves; but I deſire to diſcharge myſelf from having any thing to do in it, either by myſelf, or by my Roman Guards; *for,* as I have told you again and again, *I find no Fault in him* worthy of any ſuch Puniſhment.

—Pilate ſaith unto them, Take ye him, and crucify *him:* for I find no Fault in him.

7 *The Jews* then *anſwered him,* There is no Room to repreſent him as a faultleſs Perſon, nor any Reaſon to be backward to condemn him; but theſe Objections you have made oblige us to mention one Circumſtance, which for the Horror of it we would willingly have concealed: *We have a* Divine *Law* which we received from Heaven, by which Blaſphemy is forbidden on the higheſt Penalties; *and by* this *our Law he ought to die,* tho' he were not chargeable with Sedition and Treaſon, *becauſe he has made himſelf the Son of* the moſt High *GOD,* in ſuch a Senſe as no Creature can be; and this he declared but this Morning in open Court. (Compare Mat. xxvi. 63, 64. Mark xiv. 61, 62. and Luke xxii. 70. pag. 526.)

7 The Jews anſwered him, We have a Law, and by our Law he ought to die, becauſe he made himſelf the Son of GOD.

8 *When Pilate therefore heard this Expreſſion, he was* ſtill *more afraid* than before (*f*); for the Romans

8 When Pilate therefore heard that Saying, he was the more afraid;

(*f*) *He was* ſtill *more afraid* than before.] Tho' I think, with *Mr. Cradock,* and ſeveral others, the Interpretation given in the *Paraphraſe* the moſt natural; yet I cannot forbear mentioning that of *Mr. Lardner,* who thinks, *he was afraid* of a *Sedition* among the *Jews,* from his Knowledge of their great Obſtinacy in any thing, in which *Religion* might ſeem to be concerned: And he adds, he might be the more reaſonably alarmed on this Head, as ſince the Beginning of his Government he had met with *Two* remarkable Inſtances of their Stiffneſs; *one* in an Attempt to bring the *Image* of *Cæſar* into *Jeruſalem*; the *other* in a Deſign he had formed of ſupplying the City with Water at the Expence of the *Sacred Treaſury* of the Temple. See *Lardner's Credibility, Vol. i. pag.* 317.

(*g*) *Whence*

Romans believed many Poetical Stories of Men be- Sect. 188.
gotten by their Deities, and thought them a Kind
of Demi-Gods, who could not be injured with- John XIX. 8.
out engaging their Divine Parents in the Quarrel.

9 And went again into the Judgment-Hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no Anſwer.

And therefore apprehending that his Wife's Dream might alſo take its Riſe from ſuch a Cauſe, *he entered again into the Palace, and* taking him aſide, he *ſaid to Jeſus*, Tell me plainly, from *whence* thou cameſt, and from whom *art thou* deſcended? and what is this Divine Original, which thou art charged with claiming *(g)*? *But Jeſus*, knowing that his Innocence was already apparent, even to the Conviction of Pilate's Conſcience, *gave him no Anſwer* to that Queſtion. 9

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not, that I have Power to crucify thee, and have Power to releaſe thee?

Then Pilate in Surprize *ſaid to him*, What, *doſt thou* make me no Reply, and *not* ſo much as *ſpeak to me* in ſuch a Circumſtance as this, in which thy Life is ſo evidently concerned? *Doſt thou not know, that I have Power* and Authority *to crucify thee, and have Power to releaſe thee*, if I pleaſe, notwithſtanding all the clamorous Demands of thine Enemies? 10

11 Jeſus anſwered, Thou couldſt have no Power at all againſt me, except it were given thee from Above: therefore

Jeſus calmly *replied*, *Thou couldſt have no Power at all againſt me, except it were given thee from Above*, from the God of Heaven, whoſe Providence I acknowledge in all theſe Events *(b)*: 11

There-

(g) Whence art thou?] It is ſtrange, *Mr. Locke* ſhould think, (as he does, in his *Reaſonableneſs of Chriſtianity*, *Vol.* i. *pag.* 133.) that *Chriſt* declined giving him an *Anſwer*, left when he heard he was *born* at *Bethlehem*, he ſhould have any ſuch Apprehenſions as *Herod* had entertained. *Pilate* probably knew nothing at all of that *Prophecy*, as *Herod* himſelf indeed did not, till he had learnt it from the *Jewiſh Scribes*, whom he conſulted on *Chriſt's Birth*. (*Mat.* ii. 4, 5, 6. *Vol.* i. *pag.* 70.) The *Anſwer* which *our Lord* had made to his former Enquiries, ſhewed how far he was from declining any Danger; and the true Reaſon of his preſent *Silence* was, that *Pilate's* unſteady Conduct rendered him unworthy of farther Information.

(b) Thou couldſt have no Power at all againſt me, except it were given thee from Above.] Some have thought, that the Word ἄνωθεν, *from Above*, refers to the Situation of *the Temple*, which ſtood much *higher* than the *Prætorium*; and that it is, as if *Jeſus* had ſaid, "I know, "that whatever thou doſt againſt me, is only in Conſequence of the Sentence paſſed in "yonder Court held *Above*; ſo that their Guilt is greater than thine." But tho' this would very well account for the Connection of the latter Part of the *Verſe*, I cannot think it altogether juſt; for had Providence permitted *Pilate* to ſeize *Chriſt*, as one dangerous to *Cæſar's* Dignity, he would have had as much *Power* of putting him to Death, as he now had. It is therefore much more reaſonable to ſuppoſe, it refers to the Permiſſion of God's Providence. No Thought was more proper to the Occaſion; and I think, the Interpretation I have given to the *latter Clauſe* in this View, is natural, tho' not very common. But if any are not ſatisfied with it, they may conſider, whether ἄνωθεν may not be connected with the

Begin-

Sect. 188. John XIX. 11. *Therefore he who has delivered me to thee,* even the Jewish High-Priest, and his Council, having far greater Opportunities of knowing him and his Law, *hath the greater* and more aggravated *Sin*; yet thou thyself canst not but know, that on the Principles of natural Equity, an Innocent Person ought not to be given up to popular Fury.

therefore he that delivered me unto thee hath the greater Sin.

12 *And from this Time Pilate* was so far satisfied of the Injustice of the Prosecution, and of the Innocence of Jesus, that he *endeavoured* the more *earnestly to release him. But the Jews* still insisted on his passing Sentence on him to be crucified; and apprehensive of the Governor's Design, that they effectually might put a Stop to his Intention of discharging him, they eagerly *cried out, saying, If thou let this Man go* off with his Life, *thou art not Cæsar's Friend,* tho thou bearest his Commission, and representest his Person; for *every one that makes himself a King* of Judea, *speaks against Cæsar* our Emperor, and in effect arraigns the Legality of his Government here.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this Man go, thou art not Cesar's Friend: whosoever maketh himself a King, speaketh against Cesar.

13 *When Pilate therefore heard that Speech,* he was very much alarmed, as he well knew how suspicious a Prince Tiberius was, and how many Spies he kept on all his Officers, that nothing might be done or permitted by them in any of the Provinces, which could at all interfere with his Authority *(i)*: And that he might not then be charged with any Want of Zeal for Cæsar's Interest, *he brought Jesus out* of the Palace again, *and* once more *sate down on the Tribunal,* which was then erected (as we before observed,) without the Palace, *in a Place called* in Greek Lithostraton, or *the Pavement,* on Account of a beautiful Piece of Mosaic Work with which the Floor was adorned; *but in Hebrew* it was called *Gabbatha,* or the High-Place, because it stood on an Emi-

13 When Pilate therefore heard that Saying, he brought Jesus forth, and sat down in the Judgment-Seat, in a Place that is called the Pavement, but in the Hebrew, Gabbatha.

Beginning of the *Verse*, so that it might be translated, *Thou couldst have no Power at all against me, unless it were given thee from Above for this Purpose.* (Compare *Note (f)* on *John* VII. 21. *pag.* 49.)

(i) As he well knew how suspicious a Prince Tiberius was, &c.] Every Body that knows the Character of *Tiberius*, especially as illustrated by *Suetonius* in his excellent *History*, will see how naturally *Pilate* might be apprehensive on this Head.

(k) In

Eminence, ſo that the Judge ſitting on his Throne there, might be heard and ſeen by a conſiderable Number of People (*k*). Sect. 188. John XIX.

14 And it was the Preparation of the Paſſover, and about the Sixth Hour: and he

14 *And it was* then *the Preparation of the Paſſover*, or the Sixth Day of the Week, and conſequently the Day which fell before the Paſchal Sabbath, which was obſerved with ſome peculiar Solemnity; (ſee John xix. 31. Sect. 192.) *and* the Morning was ſo far advanced, that it [*was*] drawing on apace *towards the Sixth Hour*, and was now about the Third Hour, or Nine in the Morning (*l*), which obliged them to diſpatch, that

(*k*) *In Hebrew, Gabbatha.*] There are various *Etymologies* of this Word. I think the moſt probable is that, which derives it from גבה, *elevavit*, and ſo it intimates its being *raiſed on high*. It was, perhaps, a Kind of *Stage*, or *Scaffold*, in the Midſt a ſpacious *Area* belonging to the Palace, in which the Governor might place himſelf, on publick, and eſpecially on judicial Occaſions. It plainly appears from the Connection of the Words, that it was not in his Houſe, but ſomewhere *without*, probably in ſome open Place.

(*l*) *Was* drawing on apace *towards the Sixth Hour*, and was now about the Third Hour, &c.] Difficulties, which ſeem to me quite invincible, attend the *Reading* which is generally received, [*It was about the Sixth Hour*,] whether we reckon it, according to the *Roman* Method of Computation, *Six in the Morning*, or according to the *Jewiſh* Computation, *Twelve at Noon*. —— The beſt *Commentators* I know, (and among the reſt of late, *Dr. Guyſe*,) think the whole Difficulty of reconciling theſe Words of *John* with *Mark*, who tells us, (*chap.* xv. 25. *Sect.* 189.) that *Chriſt* was *crucified* at *the Third Hour*; and with *Matthew* and *Luke*, who exactly agree with him in fixing the Time of that *Darkneſs* which happened while *Chriſt* hung on the Croſs; (compare *Mat.* xxvii. 45. *Luke* xxiii. 44. and *Mark* xv. 33. *Sect.* 191.) is eaſily ſolved by underſtanding it, according to the *Roman* Account, *of Six in the Morning*. But as *John* was a *Jew*, and elſewhere ſeems to uſe the *Jewiſh* Account, (*John* i. 39. iv. 6.) that very Suppoſition is in general improbable. Or if, out of Regard to the Conſiderations, which the learned, but here dubious and perplexed, *Zeltnerus* has urged, (ſee *Zeltner. Hor. Pilat. pag.* 14, *& ſeq.*) we were to grant it in general a ſuppoſable Caſe; very ſtrong Objections will lie againſt ſuppoſing it here. For tho' we ſhould, with many *Criticks*, take it for granted, that the *Paſſover* here fell late in *April*, (which was the lateſt it could fall,) the Sun would not riſe at *Jeruſalem* till near *Five o' Clock*, and one cannot ſuppoſe the *Sanhedrim* aſſembled till about *Break of Day*. How then is it poſſible, that *their Condemnation* of *Chriſt*, *his Arraignment* and *Examination*, firſt before *Pilate*, then before *Herod*, together with *Pilate's* repeated *Examinations* of him, and *Conferences* with the *Jews* about him, as alſo the *Change of Dreſs*, *Scourging*, *Crowning with Thorns*, &c. ſhould all be diſpatched by *Six*? The very *Contents* of the *preceding Sections* ſeem to demonſtrate the contrary. —— On the other hand, it could not move be *Twelve at Noon*, ſince *Mark* aſſures us to the contrary, and his Account is confirmed both by *Matthew* and *Luke*. (See the Places quoted above, and *Note* (*d*) on *Mark* xv. 25. *Sect.* 189.) —— I cannot therefore but conclude with *Columelus*, (*Obſerv. p.* 77.) *Beza*, and *Eraſmus*, that inſtead of *the Sixth* we ſhould read *the Third Hour*; that is, Nine *in the Morning*. For this we have the Authority of the *Cambridge Manuſcript*, and of *Peter of Alexandria*, who expreſsly aſſerts it was ſo in *the Third*, in the *Original Copy*, which he ſays continued till his Time; and tho', as *Dr. Mill* abundantly ſhews in his *Annotation* on this Place, all the beſt *Manuſcripts* and antient *Verſions* are on the other Side, I am obliged here to follow the ſuperior Authority of common Senſe; however in Submiſſion to the greateſt Number of *Copies* I have ſtill retained *the common Reading in the Verſions*, and have only given what I apprehend to be the *true Reading* in the *Paraphraſe*. —— Some other unſatisfactory *Hypotheſes* will

Sect. 188. that they might have Execution done, as uſual, before Noon. And Pilate finding he muſt, after all, yield to the People, and conſent to the Death of Jeſus, leſt his former Struggle ſhould be miſrepreſented at Rome, was reſolved to manage this Incident ſo, as to procure from the Jews a publick Acknowledgment of Cæſar's Authority: *And* therefore, pointing to Jeſus, as he now appeared in this mock Pomp of Royalty, *he ſays to the Jews*, who were preſent in vaſt Numbers, *Behold your King*, if you think fit to own him, as
15 it is ſaid many of you have done. *But they* again *cried out* with Indignation and Diſdain, *Away with* [*him*,] *away with* [*him*;] we are ſo far from owning him, that we deſire thee to *crucify him*. *Pilate ſays to them*, What, *ſhall I crucify your King?* How ſtrange, and how extravagant a Demand is this? And *the Chief Prieſts anſwered*, in the Name of all the People, *We have no King but* the Emperor Tiberius *Cæſar*, whoſe Royal Authority we acknowledge, and will always maintain.

John XIX. 14. he ſaith unto the Jews, Behold your King.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your King? The Chief Prieſts anſwered, We have no King but Ceſar.

Matth. XXVII. 24. *And Pilate ſeeing that it ſignified nothing* any longer to oppoſe the popular Torrent, *but that they rather grew* more *tumultuous* by the Delay, was determined however to do all he could, to make his own Conſcience eaſy in complying with this their unjuſt Requeſt; and therefore he *took Water, and waſhed his Hands in the Preſence of the Multitude* (*m*), *ſaying*, I call Heaven and Earth to Witneſs, that *I am innocent of the Blood of this righteous* [*Man*;] *look you* [*to*] the Conſequences of ſhedding [*it*,] and remember you are anſwerable for them, whatever they may
25 prove. *And all the People anſwered, ſaying*, We will venture thoſe Conſequences: *May his Blood*

MAT. XXVII. 24. When Pilate ſaw that he could prevail nothing, but that rather a Tumult was made, he took Water, and waſhed his Hands before the Multitude, ſaying, I am innocent of the Blood of this juſt Perſon: ſee ye *to it*.

25 Then anſwered all the People, and ſaid, His Blood *be*

will be touched on in the *Note* laſt referred to. See a large and accurate View of them, in *Wolf. Cur. Phil. Vol.* i. *pag.* 969,——976.

(*m*) He *took Water, and waſhed his Hands, &c.*] It is well known, that the *Jews* in ſome Caſes were appointed to *waſh their Hands*, as a ſolemn Token, that they were not themſelves concerned in the *Murther* committed by ſome unknown Perſon: (See *Deut.* xxi. 6,—9.) But as this was alſo *a Rite* that was frequently uſed by the *Gentiles* in Token of *Innocence*, it is more probable, that *Pilate*, who was a *Gentile*, did it in Conformity to them. See *Grotius, in loc.* and *Elſner. Obſerv. Vol.* i. *pag.* 122, 123.

(*n*) *May*

be on us, and on our Children.

Blood, if innocent, *be on us, and on our Children!* and may the Curſe of ſhedding it lie upon us throughout all Generations (*n*)! Sect. 188.

LUKE XXIII. 24. And Pilate [willing to content the People,] gave Sentence that it ſhould be as they required. [MARK XV. 15.—]

And when they had ſaid this, *Pilate*, who now was ſomething eaſier in his own Mind, and was *deſirous to ſatisfy the People* (*o*), ſince he perceived it could be done no other Way, *pronounced Sentence, that what they demanded ſhould be done*, and that Jeſus ſhould be put to Death. Luk. XXIII. 24.

25 And he releaſed to them [Barabbas,] that for Sedition and Murther was caſt into Priſon, whom they had deſired: [and when he had ſcourged Jeſus,] he delivered him to their Will [to be crucified.] [MAT. XXVII. 26. MARK XV. —15. JOHN XIX. 16.—]

And in purſuance of that Sentence, *he releaſed to them Barabbas, who* (as was ſaid before,) *was thrown into Priſon for Sedition and Murther*; but *whom*, aggravated as his Crimes were, *they had* importunately *deſired* in Preference to Chriſt: *And having* (as we related above, John xix. 1. pag. 544.) already *ſcourged Jeſus*, he did not renew that Torture (*p*); however, *he delivered him to their Will to be crucified* with ſuch Circumſtances as 25

(*n*) *May his Blood be on us, and on our Children!*] As this terrible *Imprecation* was dreadfully anſwered in the Ruin ſo quickly brought on the *Jewiſh* Nation, and the Calamities which have ſince purſued that wretched People, in almoſt all Ages and Countries; ſo it was peculiarly illuſtrated in the Severity, with which *Titus*, merciful as he naturally was, treated the *Jews* whom he took during the Siege of *Jeruſalem*; of whom *Joſephus* himſelf writes, (*Bell. Jud. lib.* v. *cap.* 11. (al. vi. 12.) §. 1.) that μαστιγωθεντες ανεσταυρωθη, *having been ſcourged, and tortured in a very terrible Manner, they were crucified*, in the View, and near the Walls of the City; perhaps, among other Places, on *Mount Calvary*: And it is very probable, this might be the Fate of ſome of thoſe very Perſons, who now joined in *this Cry*, as it undoubtedly was of many of their *Children*. For *Joſephus*, who was an Eye-witneſs, expreſsly declares, "that the Number of thoſe thus *crucified* was ſo great, that "there was not Room for the *Croſſes* to ſtand by each other; and that at laſt, they had "not *Wood* enough to make *Croſſes* of." A Paſſage which, eſpecially when compared with the *Verſe* before us, impreſſes and aſtoniſhes me beyond any other, which I recollect in the whole Story. If this were not the very *Finger of GOD*, pointing out their Crime in *crucifying his Son*, it is hard to ſay what could deſerve to be called ſo.——*Elſner* has abundantly ſhewn, that among the *Greeks*, the Perſons, on whoſe Teſtimony others were put to Death, uſed by a very ſolemn *Execration*, to devote themſelves to the Divine Vengeance, if the Perſon ſo condemned were not really guilty. (*Elſn. Obſerv. Vol.* i. *pag.* 123.—125.)

(*o*) *Deſirous to ſatisfy the People*: το ικανον ποιησαι.] As his former Adminiſtration had given them a great deal of Diſguſt, he might very probably think it abſolutely neceſſary, thus to appeaſe them: Yet they afterwards followed him with their Accuſations to his Ruin; and thus by the righteous Judgment of GOD, he loſt all the Advantage, which he hoped to gain by this baſe Compliance; as *Felix* did, when he afterwards injured *Paul* on the ſame unworthy Principles. *Acts* xxiv. 27.

(*p*) *Having* already *ſcourged Jeſus*: φραγελλωσας.] Many *Criticks*, and among the reſt *Elſner*, (*Obſerv. Vol.* i. *pag.* 125.) have ſhewn, that *Scourging* uſed to *precede Crucifixion*; but as *John*, who is moſt exact in his Account of this Part of the Story, mentions his *having been ſcourged* before, and ſays nothing of the Repetition of it, (which, conſidering *Pilate*'s Conviction of his Innocence, he would probably ſpare,) I chuſe to interpret the Word in this Manner, which the *Original* will very well bear.

Sect. 188. as they thought proper; and they ſoon ſhewed, that their tender Mercies were cruel.

Matth. XXVII. 31. *And* when the Jewiſh Mob had thus prevailed, *after they had mocked* and inſulted *him* for a while, juſt as the Roman Soldiers had before done in the Prætorium, deriding his Pretences to a Kingdom, and abuſing him like the vileſt Slave, *they took the Purple Robe off from him* (q), *and having dreſſed him in his own Garments*, they *led him away to be crucified*, in a Manner which we ſhall preſently relate.

MAT. XXVII. 31. And after that they had mocked him, they took the [Purple] Robe off from him, and put his own Raiment on him, and led him away to crucify him. [MARK XV. 20.]

IMPROVEMENT.

John xix. 13. LET us now, by a lively Act of Faith, bring forth the Bleſſed *Jeſus* to our Imagination, as *Pilate brought him forth* to the People. Let us with affectionate Sympathy ſurvey the Indignities which were offered

Ver. 1. him, when he *gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair*; *and hid not his Face from Shame and Spitting.*

Mat. xxvii. 29. *(Iſa.* l. 6.*) Behold the Man*, wearing his *Purple Robe*, and *Thorny Crown*, and bearing *the Reed* which ſmote him, *in his Right Hand*, for a Sceptre!

John xix. 5. *Behold*, not merely *the Man*, but *the Son of GOD*, thus vilely degraded, thus infamouſly abuſed! Shall *we*, as it were, increaſe his Sufferings, and, while we condemn the Fury and Cruelty of the *Jews*, ſhall we *crucify him to ourſelves afreſh, and put him to an open Shame? (Heb.* vi. 6.) Or ſhall we overlook him with Slight and Contempt, and *hide our Faces from him*, who for our ſake thus expoſed his own? *(Iſa.* liii. 3.)

Ver. 7, 8. Let the Caution even of this *Heathen Judge*, who *feared*, when he *heard* he ſo much as pretended to be *the Son of GOD*, engage us to reverence him; eſpecially conſidering in how *powerful* a Manner he has ſince

Mat. xxvii. 19. been *declared to be ſo. (Rom.* i. 4.) Let us in this Senſe *have nothing to do with* the Blood of *this juſt Perſon*: But, after our Maſter's Example, let us learn patiently to reſign ourſelves to thoſe Sufferings, which GOD ſhall appoint for us, remembering that none of the Enemies, and none of the

John xix. 11. Calamities we meet with, could *have any Power againſt us, except it were given* them *from Above.*

How

(q) *They took the Purple Robe off from him.*] It is obſervable, that *Matthew (chap.* xxvii. 28.) mentions *a Scarlet Robe*, χλαμυδα, and *Mark (chap.* xv. 20.) *a Purple Garment*, την πορφυραν. I take not upon me to determine, whether either of theſe Words be uſed for the other, waving, as in ſome other Caſes, the moſt exact Signification; or whether there were *two Garments* uſed, *a Purple Veſt*, and over that *a Scarlet Robe*. However, it is probable, whatever they were, *Pilate*, or any of his chief Officers, would not cover his bleeding Body with any thing better, than an *old*, and perhaps *tattered Habit*, which anſwered their contemptuous Purpoſe much better, than the beſt which the *Governor's Wardrobe* could have afforded.

(r) Leave

How wiſely was it ordered by Divine Providence, that *Pilate* ſhould be obliged thus to *acquit Chriſt*, even while he *condemned him*; and to ſpeak of him as *a righteous Perſon*, in the ſame Breath with which he doomed him to the *Death* of the moſt flagitious *Malefactor!* And how lamentably does the Power of *Worldly Intereſt* over *Conſcience* appear, when after all the Convictions of his own Mind, as well as the Admonitions of *his Wife* under a Divine Impulſe, he *gave him up* to popular Fury. Oh *Pilate*, how glorioufly hadſt thou fallen in the Defence of the *Son of GOD!* And how juſtly did GOD afterwards leave thee to periſh, by the Reſentment of that People, whom thou waſt now ſo ſtudious to oblige *(r)*! Sect. 188. Ver. 6. *Luke* xxiii. 24.

Who can without trembling read that dreadful Imprecation, *May his Blood be upon us, and on our Children!* Words, which even to this Day have their remarkable and terrible Accompliſhment, in that *Curſe*, which has purſued the *Jews* thro' *Seventeen Hundred* Years. *Lord*, may it at length be averted, and even turned into *a Bleſſing!* May they *look on him whom they have pierced, and mourn*, till all the Obſtinacy of their Hearts be ſubdued, till they bow down in glad Submiſſion to that *King* whom GOD has *ſet on his holy Hill*, and themſelves *reign with him* in everlaſting Honour and Joy! *Mat.* xxvii. 25.

SECT. CLXXXIX.

CHRIST *being delivered up by* Pilate *to the Rage of the People, bears his Croſs to* Calvary, *and is there nailed to it.*

Mat. XXVII. 32,—34. 38. Mark XV. 21,—23. 25. 27, 28. Luke XXIII. 26,—34.— John XIX.—16,—18.

JOHN XIX.—16.

AND they took Jeſus, and led him away.

JOHN XIX. 16.

NOW after Pilate had paſſed Sentence upon Jeſus, to ſatisfy the reſtleſs Clamour of the Jews, and had delivered him to the Soldiers to be Sect. 189. John XIX. 16.

(r) Leave thee to periſh, &c.] *Joſephus* (*Antiq. lib.* xviii. *cap.* 4. (al. 5.) §. 1, 2.) expreſsly aſſures us, that *Pilate*, having ſlain a conſiderable Number of ſeditious *Samaritans*, was depoſed from his Government by *Vitellius*, and ſent to *Tiberius* at *Rome*, who died before he arrived there. And *Euſebius*, probably from *Phlegon*, (*Eccleſ. Hiſt. lib.* ii. *cap.* 7.) tells us, that quickly after, (having, as others ſay, been baniſhed to *Vienne* in *Gaul*,) he laid violent Hands upon himſelf, falling on his own Sword. *Agrippa*, who was an Eye-Witneſs to many of his Enormities, ſpeaks of him, in his *Oration* to *Caius Cæſar*, as one who *had been* a Man of a moſt infamous Character; (*Philo Jud. in Leg. pag.* 1034.) and by that Manner of ſpeaking, as *Valeſius* well obſerves, it is plainly intimated, that he was then dead. Probably the Accuſations of other *Jews* following him, had before that proved his Deſtruction.

Sect. 189. be crucified, his Proſecutors having gained their Point, haſtened his Execution; *and* having inſulted and abuſed him, (as was ſaid before,) *they took Jeſus, and led him away* to that terrible Puniſhment (*a*).

John XIX. 16.

Luk. XXIII. 32. *And* to expoſe him to the greater Ignominy, and to prejudice the People more againſt him, *there were alſo Two other* Men, who were condemned to die upon the Croſs for a Robbery, and were well known to be great *Malefactors*, that were *led* out of Jeruſalem *with him, to be executed* at the ſame Time.

LUKE XXIII. 32. And there were alſo Two other Malefactors led with him, to be put to Death.

John XIX. 17. *And* Jeſus, thus attended as a Criminal, was led thro' the City, *carrying* a heavy Part of *his Croſs* on his Shoulders, according to the Cuſtom of thoſe who were to be crucified: And in this Manner *he came out towards a Place*, which lay on the Weſtern Side of the City, but a little without the Boundaries of it (*b*), *which was called in* the *Hebrew* Language *Golgotha*, [*or*] *the Place of a Scull*; becauſe the Bodies of many Criminals, having been executed on that little Eminence, were buried there.

JOHN XIX. 17. And he bearing his Croſs, went forth into a Place called *the Place* of a Scull, which is called in the Hebrew, Golgotha.

Luk. XXIII. 26. *And as they led him on*, Jeſus was now ſo faint with the Loſs of Blood, ſo very ſore with the Laſhes and Bruiſes he had received, and ſo fatigued with the Load of ſuch a large Piece of Timber,

LUKE XXIII. 26. And as they led him away, [they found

(*a*) *They took Jeſus, and led him away.*] It is evident, *this Text* is *parallel* to *Mat.* xxvii. —31. and *Mark* xv.—20. But I have here, as in ſome other Inſtances of two or more *parallel* Paſſages, put *one* at the Concluſion of a former *Section*, and the *other* at the Beginning of the next, for a better Connection.——I may alſo add, that *this* ſeems to me the exact Place of *Mat.* xxvii. 3,——10. in which the *Evangeliſt* relates the tragical End of *Judas*; but I hope I ſhall be indulged in *tranſpoſing* it, partly, that I may preſerve a better Proportion in the Length of the *Sections*, and chiefly, that I may not interrupt the important Story of *Chriſt's Paſſion:* And I more eaſily allow myſelf to do it, becauſe probably the very ſame Conſideration engaged *Matthew* a little to anticipate it. Let it only here be obſerved, that the *Death* of this *Traitor* ſeems to have happened *before* that of *his Maſter:* So ſpeedily did the Divine Vengeance purſue his aggravated Crime.

(*b*) *Carrying* a heavy Part of *his Croſs, came out &c.*] *Mr. Lardner* has abundantly proved from many *Quotations*, that it was cuſtomary not only for the *Jews*, (*Numb.* xv. 35. 1 *Kings* xxi. 13. *Acts* vii. 58.) but alſo for the *Sicilians*, *Epheſians*, and *Romans*, to execute their Malefactors *without the Gates* of their Cities. (See his *Credibility*, *Vol.* i. *pag.* 209, 210.)——What *our Lord carried*, was not the *whole Croſs*, but only that *tranſverſe Piece of Wood*, to which his Arms were afterwards faſtened; and which was called *Antenna*, or *Furca*, going croſs the *Stipes*, or *upright Beam*, which was fixed in the Earth. This the *Criminal* uſed to *carry*, and therefore was called *Furcifer*. See *Biſhop Pearſon on the Creed*, *pag.* 203, 204.

(*c*) *They*

found a Man of Cyrene, Simon by Name,] [MAR. the Father of Alexander and Rufus, who paſſed by, coming out of the Country, *and*] they laid hold on *him*; [*and* him they compelled to bear his Croſs:] and on him they laid the Croſs, that he might bear *it* after Jeſus. [MAT. XXVII. 32. MARK. XV. 21.].

Timber, that he was not able to proceed ſo faſt as they deſired, eſpecially conſidering how little Time they had before them to finiſh their Work. And as he was advancing ſlowly to the Place of Execution, *they met* on the Road a poor African, who was *a Native of Cyrene, named Simon*; *the Father of Alexander and Rufus*, who afterwards became Chriſtians, and were of ſome Note in the Church: This Simon at that Time was *paſſing by, as he came out of the Country* to Jeruſalem; [*and*] *they* immediately *laid hold on* [*him*] as one fit for their Purpoſe, finding him a ſtrong Man, and it may be ſuſpecting that he was a Favourer of Jeſus; [*and*] pretending that the Authority of the Roman Governor impowered them to preſs any they met for this Service, they *compelled him to carry* at leaſt one End of *his Croſs*; *and* accordingly *on him they laid the Croſs, that he might carry it after Jeſus.* Sect. 189. Luk. XXIII. 26.

27 And there followed him a great Company of People, and of Women, which alſo bewailed and lamented him.

27 *And a great Multitude of People* crouded after him to ſee the Crucifixion; *and* particularly a conſiderable Number *of Women*, who had attended his Miniſtry with great Delight, *followed him* on this ſad Occaſion; *who* were ſo tenderly affected with the moving Sight, as that they were unable to conceal their Sorrow, but *alſo* vented their Concern in Tears, and *bewailed and lamented him* in a very affectionate Manner.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your Children.

28 *But Jeſus turning to them, ſaid*, Alas, ye *Daughters of Jeruſalem, weep not for me*, who am willing to ſubmit to all the Sufferings appointed for me, as what I know will iſſue in the Salvation of my People, and in my Exaltation to the higheſt Glory; *but* rather *weep for yourſelves, and for your Children*, in Conſideration of the dreadful Judgments that theſe Crimes will quickly bring upon this wretched People, whoſe Calamities will be of much longer Duration than mine.

29 For behold, the Days are coming, in the which they

29 *For* let it be remembered by you as my dying Words, *behold, the Days are* ſurely and quickly *coming*, and ſome of you may live to ſee them, *in which* the innocent Blood which this People have imprecated upon themſelves, ſhall come down upon their Heads in ſo terrible a Manner, that

they

Sect. 189. Luk. XXIII. 29. *they ſhall* have Reaſon to *ſay*, *Happy* [*are*] *the Barren* Women, *and the Wombs which never bare* Children, *and the Breaſts that never ſuckled* them: For as Relations are multiplied, Sorrows ſhall be multiplied with them, and Parents ſhall ſee their Children ſubject to all the Miſeries, which Famine, and Peſtilence, and Sword, and Captivity,

they ſhall ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck.

30 can bring upon them. *Then ſhall they*, who are now triumphing in my Death, be trembling with Horror, in Expectation of their own; and conſidering preſent Calamities as the Fore-runners of future yet more intolerable Miſeries, ſhall *begin*, in Deſpair of the Divine Mercy, *to ſay to the Mountains, Fall on us; and to the Hills, Cover us*, from the more dreadful Preſſure of GOD's

30 Then ſhall they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us.

31 Wrath, which is kindled againſt us. *For if they do theſe Things in the green Wood, what ſhall be done in the dry?* If ſuch Agonies as theſe fall upon me, who am not only an innocent Perſon, but GOD's own Son, when I put myſelf in the Stead of Sinners; what will become of thoſe Wretches, who can feel none of my Supports and Conſolations, and whoſe perſonal Guilt makes them as proper Fuel for the Divine Vengeance, as dry Wood is to the Flames?

31 For if they do theſe Things in a green Tree, what ſhall be done in the dry?

Matth. XXVII. 33. At length they arrived at the Place of Execution: *And when they were come* thither, even *to the Place* which (we before obſerved) was *called* in Hebrew *Golgotha*, [*or*] *the Place of a Scull*, a little without the City [*on*] Mount *Calvary*; (which was the uſual Place for executing Criminals, and ſeemed a proper Spot of Ground for the Purpoſe, as on Account of its Eminence the Malefactors crucified there might be ſeen at a conſiderable Diſtance, and by a great Number of

MAT. XXVII. 33. And when they were come to [the] Place called Golgotha, that is to ſay, [the] Place of a Scull, [LUK. *or* Calvary,] [MAR. XV. 22. LUKE XXIII. 33.—]

34 Spectators;) *They* proceeded to the fatal Purpoſe for which they came: And as it was cuſtomary to give to dying Criminals a Potion of ſtrong Wine, mingled with Spices, to chear their Spirits, and render them leſs ſenſible of their Sufferings, the Soldiers who attended him *gave him* nothing better *to drink*, than *Vinegar mingled with Gall*, by that odious Mixture farther expreſſing their Cruelty and Contempt: *And when he*

34 They gave him Vinegar to drink, mingled with Gall: and when he had taſted *thereof*, he would not drink.

he had tasted [*of it*,] that he might submit to every distasteful Circumstance which Providence allotted to him, *he would not drink* any large Draught of it, as knowing it would answer no valuable End to do it. *And* as some of his Friends had on that Occasion provided a Cordial Cup, *they gave him* [*also*] a Draught of generous *Wine to drink, mingled with Myrrh*, and other Spices, which they thought proper on that sad Occasion (*c*); *but he did not receive* [*it*;] determining to bear the full Force of his Pains, unallayed by any such Preparation, and to maintain his Thoughts in the most vigorous Exercise.

Sect. 189. Matth. XXVII. 34. Mark XV. 23.

MARK XV. 23. And they [*also*] gave him to drink, Wine mingled with Myrrh: but he received *it* not.

And it was now *the Third Hour* of the Day, or Nine o' Clock in the Morning (*d*), when they thus brought him to Mount Calvary; *and there they* nailed his Hands and his Feet to the Cross, and *crucified him.* *And they* also *crucified with him the Two Malefactors* [*or*] *Robbers*, that were mentioned before, *the one on his Right Hand, and the other on his Left*; *and* they placed *Jesus in the Midst*, to prejudice the Multitude the more against him, and to induce them to regard him as the most infamous Criminal of the Three.

25

25 And it was the Third Hour, and [there] they crucified him: [LUKE XXIII. —33.—JOHN XIX. 18.—]

27

27 And with him they crucify [LUK. the Malefactors, *or*] Two Thieves, the one on his Right Hand, and the other on his Left, [JOH. and Jesus in the Midst.] [MAT. XXVII. 28. LUKE XXIII.—33. JOHN XIX. —18.]

And

(*c*) *They gave him* also *Wine to drink, mingled with Myrrh.*] Some think, that this was *sour Wine*, called *Vinegar* by *Matthew*; but I apprehend the Reasons which *Dr. Edwards* has produced, (*Exercit. Part* ii. *N°.* 2. *pag.* 178,——188.) sufficiently prove, that this *Wine mingled with Myrrh* was a different Mixture from the *Vinegar and Gall*, which he *received* so far as to *taste it.* Probably those *pious Women*, some of them (as the Story shews,) Persons in plentiful Circumstances, whose Zeal engaged them to follow him to *Calvary*, and afterwards so liberally to prepare *Unguents* and *Aromatic Drugs* for his *Embalming*, had provided on this sad Occasion some *rich Wine* tempered with choice *Spices*, which with perfect Propriety he *refused to taste*, lest Malice should insinuate, he intended thereby to render himself insensible of the Terrors of Death.

(*d*) *It was* now *the Third Hour* of the Day, or Nine o' Clock in the Morning.] I can by no means agree with *Vossius*, and some other *Criticks*, to read it here *the Sixth Hour*; for there ought to be very cogent Reasons, for departing from the Authority of all the best *Copies*, and antient *Versions*: (See *Dr. Mill, in loc.*) Nor can I think with *Heinsius*, that these Words in *Mark* refer, not to the *Hour of the Day* in which *Christ* was crucified, but to the *Time* he had been upon the *Cross* when *his Garments were divided*, which *Mark* had spoken of but just before, in *ver.* 24. For as *Mark* mentions the *Sixth* and the *Ninth Hour*, (*ver.* 33.) this Interpretation would oblige us to conclude, either that *Mark* used *Two* very different Ways of Computation within the Compass of a few *Verses*, or else that *Christ* did not expire, till he had been *Nine Hours* on the Cross. And as these Objections equally lie against *Godwyn's* Hypothesis, (*Moses and Aaron, Book* iii. *chap.* 1.) that we are here to distinguish between the *Four larger*, and *Twelve smaller Hours*, into which the Day was divided; I do not think it necessary more particularly to consider it, tho' the learned *Gerhardus* in his *Harmony* prefers it to all others.

(*e*) *And*

Sect. 189. Mark XV. 28. *And* thus *the Scripture was* remarkably *fulfilled*, (Iſa. liii. 12.) in *which* the Prophet Iſaiah, ſpeaking with an amazing Plainneſs of the Sufferings of the Meſſiah, *ſaith*, " *And he was numbered* " *with the Tranſgreſſors (e).*"

28 And the Scripture was fulfilled, which ſaith, And he was numbred with the Tranſgreſſors.

Luk. XXIII. 34. *And Jeſus* made no Manner of Reſiſtance to this cruel Violence, nor did he revile them, even when they were diſtorting his Limbs as on a Rack, and nailing his Hands and his Feet on the full Stretch to the Wood; but in the midſt of his Anguiſh he breathed out his Soul in a compaſſionate Prayer for his Murtherers; and pleading the only Excuſe, which the moſt extenſive Charity could ſuggeſt, he *ſaid*, *Father, forgive them, for they know not what they are doing (f):* The Roman Soldiers, who were the immediate Inſtruments of his Death, having indeed but little Knowledge of him; and the Jews, who were the Authors of it, thro' their obſtinate Prejudices not apprehending who he was; " for if they had " known him, they would not have crucified the " Lord of Glory." (1 Cor. ii. 8.)

LUKE XXIII. 34. Then ſaid Jeſus, Father, forgive them; for they know not what they do.

IMPROVEMENT.

John xix. 17, 18. HERE let us pauſe a while, and make a few ſerious Reflections on this amazing Story, which the *Evangeliſts* relate with ſo much Simplicity. Behold the *Son of GOD bearing his Croſs*, fainting under the Load of it, and at length extended upon it, and nailed to it. *Him they took, and with wicked Hands crucified and ſlew him.* (*Acts* ii. 23.) Bleſſed *Jeſus*, was it *for this* that thou didſt honour our Nature by a Union to thine own, and come from thy Throne of Glory to viſit theſe Abodes

(e) *And he was numbered with the Tranſgreſſors.*] I chuſe in *Quotations* from the *Old Teſtament*, to keep as cloſe to our *Engliſh Verſion* of the Paſſage quoted, as the *Greek* will allow me, that the Memory of the Hearer may aſſiſt him in diſtinguiſhing the *Text*; elſe I ſhould have rendered ἀνομων, *Criminals*, as the Word פשעים which *Iſaiah* uſes, ſeems alſo to ſignify. The leaſt Offence is a *Tranſgreſſion* of the Law of GOD, or a ſtepping over the Boundaries he has preſcribed; but this imports much more.

(f) *Father, forgive them, &c.*] This is one of the moſt ſtriking Paſſages in the World. While they are actually nailing him to the Croſs, he ſeems to feel the Injury theſe poor Creatures did to their own Souls, more than the Wounds they gave him; and as it were to forget his own Anguiſh, in a Concern for their Salvation. I render τι ποιουσι, *what they are doing*, as thinking that *Verſion* moſt expreſſive of the preſent Circumſtance; and indeed it is the exact Import of what *Grammarians* call the *Preſent Tenſe*.

Abodes of Miſery and Guilt? Was it *for this* that ſo many gracious Diſ-courſes were delivered, and ſo many Works of Love and Power performed! *For this*, that thou mighteſt be treated as the *worſt of Criminals*, and ſuſpended on *a Croſs* in the Air, as if unworthy of a Place on Earth even to die upon! Amazing and lamentable Sight! Juſtly, oh *Sun*, mighteſt thou bluſh to ſee it! Juſtly, oh *Earth*, mighteſt thou tremble to ſupport it! Sect. 189. *Mark* xv. 27, 28.

Lord, like theſe pious *Women*, who had the Zeal and Fortitude to *attend thee*, when thine own *Apoſtles forſook thee and fled*, we would *follow thee weeping*: Yet *not for thee, but for ourſelves*; that our Guilt had brought us under a *Condemnation*, from which we could be *redeemed* by nothing leſs than the *precious Blood of the Son of GOD*, that *Lamb without Blemiſh and without Spot.* (1 *Pet.* i. 19.) We would *behold* herein *the Goodneſs, and the Severity of GOD*: (*Rom.* xi. 22.) For juſtly may we in ſuch a View *tremble for Fear of him, and be afraid of his Judgments.* (*Pſal.* cxix. 120.) Who can ſupport the Weight of his *Indignation*, eſpecially when it ſhall come aggravated by the Abuſe of ſo much *Love! If theſe Things be done in the Green Tree, what ſhall be done in the Dry?* *Luke* xxiii. 27. Ver. 28. Ver. 31.

We have been *verily guilty* concerning this Matter: (*Gen.* xlii. 21.) We have deſpiſed *Chriſt*; we have *crucified him afreſh.* (*Heb.* vi. 6.) But may that *Apology* be heard in our Favour! *Father, forgive them*; *for they know not what they do!* Surely Sinners *do not know what they do*, when they *pierce Chriſt* by their Sins, and *turn away their Faces from him.*——May we learn *Patience*, and *Love to our Enemies*, from ſo bright an Example of it! May we, like him, *bleſs them that curſe us, and pray for them that deſpitefully uſe us, and perſecute us!* (*Mat.* v. 44.) Inſtead of being ingenious to aggravate their Faults, and to paint them in the moſt ſhocking Colours, let us rather ſeek for the beſt *Excuſes*, which even the worſt of Cauſes will fairly bear; influenced by that *Charity*, which unconſtrained *believes no Evil*, and *hopeth all Things* even againſt Hope. (1 *Cor.* xiii. 5, 7.) Ver. 34.—

Gracious *Saviour!* thy dying *Prayer*, and thy dying *Blood*, were not *like Water ſpilt upon the Ground*: They *came up in Remembrance before GOD*, when thy *Goſpel* began to be *preached at Jeruſalem*; and *Multitudes*, who were now *conſenting to thy Death, gladly received thy Word, and were baptized*: (*Acts* ii. 41.) And they are now *in Glory*, celebrating that *Grace*, which has taken out the *Scarlet* and *Crimſon Dye* of their Sins, and turned that *Blood* which they ſo impiouſly ſhed, into the Balm of their Wounds, and the Life of their Souls. *Ibid.*

SECT. CXC.

CHRIST's *Garments are divided by Lot; and while he is himſelf inſulted on the Croſs, he ſhews his Mercy to the Penitent Thief.* Mat. XXVII. 35,---37. 39,---44. Mark XV. 24. 26. 29,--32. Luke XXIII. —34,—43. John XIX. 19,—24.

JOHN XIX. 23.

Sect. 190. John XIX. 23. *THE Soldiers therefore, when they had* thus *crucified Jeſus, took his Garments,* which according to Cuſtom they had ſtripped off, that the Shame of ſuffering naked might be added to all the Agony of the Croſs; *and,* as it was uſual for the Executioners to have the Garments of the Criminal whom they put to Death, they *made four Parts* of his Clothes, aſſigning *to each Soldier* of the Quaternion employed on that Occaſion *a Part,* and *caſting Lots upon them which* of the four *each Man ſhould take: And* [*they took*] alſo *the Veſt,* or inner Garment; *now the Veſt* had one curious Circumſtance attending it, viz. that it *was without* any *Seam* at all, being *woven from the Top throughout* in one whole Piece *(a).* And as this was conſidered by them as more valuable than ordinary, *they ſaid therefore one to another, Let us not* ſpoil this Coat, as we muſt do if we go about to *tear it* into four Parts, *but let us caſt Lots for it, whoſe* the whole of *it ſhall be:* And accordingly they did ſo, *that the Scripture ſpoken by the Prophet* David in the Perſon of the Meſſiah, *might* thus *be* literally *fulfilled, which ſaith,* (Pſal. xxii. 18.) "*They divided my Garments among* "*them, and caſt Lots for my Veſture (b).*" *Theſe Things*

24

JOHN XIX. 23.

THEN the Soldiers, when they had crucified Jeſus, took his Garments, and made four Parts, to every Soldier a Part; [MAR. caſting Lots upon them, what every Man ſhould take;] and alſo *his* Coat: now the Coat was without Seam, woven from the Top throughout. [MAT. XXVII. 35.—MARK XV. 24. LUKE XXIII.—34.]

24 They ſaid therefore among themſelves, Let us not rent it, but caſt Lots for it, whoſe it ſhall be: that the Scripture [ſpoken by the Prophet] might be fulfilled, which ſaith, They parted my Raiment among them, and for my Veſture they did caſt Lots. Theſe Things there-

(*a*) *Woven from the Top throughout* in one whole Piece.] Perhaps this curious Garment might be the Work, and Preſent of ſome of the *pious Women*, who attended him, and *miniſtered to him of their Subſtance.* (*Luke* viii. 3.) The Hint here given of its Make, has ſet ſome mechanical Heads to work, to contrive *a Frame* for *weaving* ſuch a *Veſt*; and a good *Cut* of it may be ſeen in *Calmet's Dictionary*, on the Word *Veſtments*; *Vol.* iii. *pag.* 119.

(*b*) *They divided my Garments among them, &c.*] We are no where told, that *David's* Goods were plundered; and there are ſeveral other Paſſages in the xxiid *Pſalm*, particularly that

therefore the Soldiers did. [MAT. XXVII.—35.]

Things therefore the Soldiers did, tho' with the utmoſt Freedom as to themſelves, yet by the ſecret Diſpoſal of Providence, which by an undiſcerned Influence on their Minds led them to act, in a remarkable Correſpondence to the Divine Oracle. *And* having done thus, *they ſate down* near the Croſs, *and guarded him*, and the other Two, that none might come *there* to reſcue them, before they were quite dead (*c*). Sect. 190. John XIX. 24. Matth. XXVII. 36.

MAT. XXVII. 36. And ſitting down, they watched him there:

37 And ſet up over his Head [the Superſcription of] his Accuſation written, THIS IS JESUS [JOH. OF NAZARETH,] THE KING OF THE JEWS. [MARK XV. 26. LUKE XXIII. 38.— JOHN XIX. —19.]

JOHN XIX.—19. And Pilate wrote [the] Title, and put it on the Croſs.

And as the uſual Method was in Caſes of Crucifixion, *they put* upon the Croſs *over his Head a Superſcription* (*d*), containing the Subſtance *of his* pretended *Crime*, *written* in theſe remarkable Words, *THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.* *And* indeed it was *Pilate* who *wrote* [*this*] *Title*, *and* ordered them to *put it on the Croſs*; which howſoever it was deſigned by Pilate as a Reproach to Jeſus, was in effect a Declaration of his real Character; and by the ſecret Providence of GOD, he was thus led in a remarkable and publick Manner to proclaim the Kingdom of Chriſt, while he meant only to expoſe and ridicule his Title to it. 37 John XIX. 19.

20 This Title then read many of the Jews: for the Place where Jeſus was crucified was nigh to the City: and it was written in [Letters

Many of the Jews therefore that came up to the Feaſt of the Paſſover, *read this Inſcription*; *becauſe the Place where Jeſus was crucified*, *was near to the City*, and lay but juſt without the Gates. *And* that the Inſcription might be generally underſtood, *it was* expreſſed by Pilate's Order 20

that in which Mention is made of *piercing his Hands and his Feet*, to which no Circumſtance of *David's* perſonal Sufferings ſeems to have borne any Reſemblance. It therefore ſeems to me exceeding probable, that in *this Scripture*, and ſome others, the Mind of the *Prophet* was thrown into a preternatural Extaſy, in which, on ſome ſecret Intimation given to him, that he therein perſonated the *Meſſiah*, he wrote expreſsly what the *Spirit* dictated, without any particular Regard to himſelf; ſo that *David* might, for any thing I can find, with equal Propriety have written ſuch a *Pſalm*, if his whole Life had been as proſperous and peaceable, as the Reign of *Solomon* his Son. (Compare 1 *Pet.* i. 10,—12.)

(*c*) That none might come to reſcue them, &c.] This was the more neceſſary in this Kind of Execution, becauſe the Wounds given in *Crucifixion* were not generally mortal. The Perſon crucified died partly by the *Loſs of Blood*, if any large Veſſel was pierced by the *Nails*, when Nails (as here) were uſed; but chiefly, by the violent *Diſtortion of the Limbs*, which were ſtretched forth as on a *Rack*; a Circumſtance, which muſt, no doubt, occaſion exquiſite Anguiſh.

(*d*) *They put over his Head a Superſcription.*] This *Biſhop Pearſon* (on *the Creed*, *p.* 205.) and *Mr. Lardner*, (*Credibility*, *Vol.* i. *Book* i. *chap.* 7. §. 10.) have abundantly proved to be *uſual*, in Caſes of any extraordinary Puniſhment.

Sect. 190. John XIX. 20.

der in Three Languages, and *written* both *in Hebrew, and Greek, and Latin Letters*, so that it might easily be read by Jews, Romans, and most other Foreigners *(e)*.

ters of] Hebrew, [and] Greek, [and] Latin. [LUKE XXIII. —38.]

21 Now it is remarkable, that when this Inscription was drawn up, *the Chief Priests of the Jews* were very much offended at the Form in which it was expressed; and *therefore* objected against it, and *said to Pilate, Do not write, The King of the Jews*; for we entirely disown him under that Character, as thou well knowest; *but* rather write, *that he said, I am the King of the Jews.*

21 Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 But *Pilate*, displeased at the Importunity by which, contrary to his Inclination and Judgment, they had extorted from him the Sentence of Death he had passed upon Jesus, *answered* with some Warmth, *What I have written, I have written*, and whoever may object against it, I am determined it shall stand as it is.

22 Pilate answered, What I have written, I have written.

Matth. XXVII. 39.

When therefore they were unable to procure any Alteration, they were determined publickly to turn it into a Jest; and therefore some of them went in Person to Calvary, to insult and scoff at Jesus even in his last Moments. *And the* common *People*, that *stood beholding* the Execution, reviled him; *and* even *they that passed by* on the Road *blasphemed him, shaking their Heads* at

MAT. XXVII. 39. And [LUK. the People stood beholding: and] they that passed by, reviled him, wagging their Heads, [MARK XV. 29.— LUKE XXIII. 35.—]

40 him, in a haughty insulting Manner, *And saying, Ah thou* vain Boaster, *that wouldst destroy the Temple, and build it* again *in Three Days!* let us now see if thou canst *save thyself*; *and if thou art* indeed *the Son of GOD*, give us a Proof of thy Power now, and *come down from the Cross*; for in thy present Circumstances that will be the most proper Miracle thou canst work in Confir-

40 And saying, [Ah] thou that destroyest the Temple, and buildest *it* in three Days, save thyself; [and] if thou be the Son of GOD, come down from the Cross. [MARK XV. —29, 30.]

41 mation of thy pretended Mission. *And in like manner also the Chief Priests*, together *with the Scribes and Elders, and the Rulers also* themselves, the

41 Likewise also the Chief Priests, [LUK. and the Rulers also with them derided *him*,

(e) *In Hebrew, and Greek, and Latin.*] It was written in *Latin*, for the Majesty of the *Roman* Empire; in *Greek*, for the Information of the vast Numbers of *Hellenists* that used that Language, as indeed most Provinces of the *Roman* Empire did; (see *Brerewood's Enquiries, chap.* i,—iv.) and in *Hebrew*, as it was the *vulgar Language*.——Thus the *Inscription* set up in the *Temple*, to prohibit *Strangers* from coming within those sacred Limits, was written in all those *three Languages*. *Joseph. Bell. Jud. lib.* vi. *cap.* 2. (al. vii. 4.) §. 4.

(f) He

him, and] [mocking ſaid among themſelves,] with the Scribes and Elders, [MARK XV. 31.— LUKE XXIII. —35.—]

the Malice of whoſe Hearts had made them to forget the Dignity of their Characters, and to attend among the Mob upon this baſe and barbarous Occaſion, joined *with them* in their Scoffs, and with a ſcornful Sneer *derided him*; [*and*] *mocking ſaid one to another*, Ay, this is *he* that *ſaved others*, [*and*] undertook to give them perfect Deliverance and everlaſting Happineſs, but now you ſee, *he cannot ſave himſelf* from the moſt infamous Execution: *If he be* really *the* true *Meſſiah, the Elect of GOD*, and in Conſequence of that Divine Choice be *the King of Iſrael*, as he has ſo often pretended, *let him now come down from the Croſs*, [*and*] *ſave himſelf* from Death, *that we may ſee* a Demonſtration of his ſaving Power, *and we will* then *believe him (f)*. Nay, they were at once ſo profane and ſo ſtupid, as to borrow on this Occaſion the Words foretold by David, (Pſal. xxii. 8.) and to ſay, "*He truſted* "*in GOD*, and boaſted of his Intereſt in him; "*let him deliver him now, if he will have him*; "or if he delighteth in him;" *for he* has often *ſaid, I am the Son of GOD:* The Prieſts themſelves not obſerving, that this was the very Language, which the Murtherers of the Meſſiah are there deſcribed as uſing. Sect. 190. Matth. XXVII. 41.

42 He ſaved others, himſelf he cannot ſave: If he be [LUK. Chriſt, the Choſen of GOD,] the King of Iſrael, let him now come down from the Croſs, [LUK. *and* ſave himſelf,] [that we may ſee,] and we will believe him. [MARK XV. —31, 32.— LUKE XXIII. —35.] 42

43 He truſted in GOD, let him deliver him now, if he will have him: for he ſaid, I am the Son of GOD. 43

LUKE XXIII. 36. And the Soldiers alſo mocked him, coming to him, and offering him Vinegar,

And the Soldiers alſo, who kept Guard at that Time, joined with the reſt of the Spectators, and ſcornfully *mocked him*; *coming to him, and offering him Vinegar* to drink in the midſt of his Agonies; (compare John xix. 29. Sect. 191.) Luk. XXIII. 36.

37 And ſaying, If thou be the King of the Jews, ſave thyſelf.

And ſaying, as the Rulers and People had done, *If thou art* really, as thou haſt frequently pretended, *the King of the Jews (g)*, before thou undertakeſt 37

to

(*f*) *He ſaved others, &c.*] Nothing could be baſer, than thus to upbraid him with this *ſaving Power*, which was not a vain Pretence, but had produced ſo many noble and ſtupendous Effects. And it was equally unreaſonable, to put the Credit of his Miſſion on his *coming down from the Croſs*: A vigorous Spring might poſſibly have forced the Nails from the Hands and Feet of a crucified Perſon, ſo that he might have leaped from the Croſs. What *Chriſt* had ſo lately done before their Eyes, and in part on themſelves in the *Garden*, was a far more convincing Diſplay of a Divine Power, than merely to have deſcended now could have been. And tho' they promiſe upon this to *believe him*, there is no Room to think they would have yielded to Conviction; but all they meant was to *inſult him* by it, as thinking it impoſſible he ſhould eſcape out of their Hands.

(*g*) *If thou art the King of the Jews.*] As this Claim ſeemed to them the moſt derogatory

Sect. 190. to deliver them, *ſave thyſelf* from our Power, and ſo begin to aſſert thy Claim to a ſupream Authority.

Luk. XXIII. 39. *And one of the Malefactors alſo (h), who hung on the Croſs with him,* regardleſs of that Innocence and Dignity which Jeſus manifeſted under all his Sufferings, and unaffected with a Senſe of his own aggravated Guilt, *upbraided him with the ſame* [*Reproach, and*] ſcornfully *blaſphemed him* as an Impoſtor, *ſaying, If thou art the Meſſiah,* why doſt thou not *ſave thyſelf, and us,* who are now

40 dying with thee? *But the other,* awakened to a Senſe of his Sin, and convinced in his Heart that Jeſus was indeed the promiſed Meſſiah, *anſwered* his Companion, *and rebuked him, ſaying, Doſt thou not fear GOD,* even now *when thou* thyſelf *art in the ſame Condemnation?* In ſuch an awful Circumſtance as this, doſt thou dare to increaſe thy Crimes with thy dying Breath, and to behave thyſelf ſo inſolently in the immediate View

41 of GOD's righteous Tribunal? *And we indeed* are *juſtly* thus condemned; *for we receive* no more than *what is due for the* notorious *Crimes we have committed: But this* [*Man*] *has done nothing* by any means *amiſs,* nor is there the leaſt Inſolence or Abſurdity in that high Claim which he has made, tho' Appearances be for the preſent ſo

42 much againſt it. *And* having thus rebuked his Companion, and teſtified his full Perſuaſion of the Innocence of Jeſus, *he* then directed his Diſcourſe to him, and *ſaid to Jeſus,* looking upon him with the humbleſt and the moſt contrite Regard, *Lord,* tho' this Wretch derides thy Miſſion, I firmly believe it; and I beg, that thou wouldſt graciouſly *remember me, when thou comeſt into*

39 And one of the Malefactors [alſo] which were hanged, [*or* crucified with him, caſt the ſame in his Teeth, *and*] railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. [MAT. XXVII. 44. MARK XV. —32.]

40 But the other anſwering, rebuked him, ſaying, Doſt not thou fear GOD, ſeeing thou art in the ſame Condemnation?

41 And we indeed juſtly; for we receive the due Reward of our Deeds: but this Man hath done nothing amiſs.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy Kingdom.

gatory to the *Roman* Authority, it is no Wonder, that the *Soldiers* grounded their Inſults on this, rather than on his profeſſing himſelf *the Son of GOD.*

(*h*) *One of the Malefactors alſo.*] We are told indeed by *Matthew,* in the *Plural Number,* that *the Thieves caſt the ſame in his Teeth*; and *Mark* alſo ſays, that *they that were crucified with him, reviled him:* And hence ſome infer, that *he* who afterwards proved *penitent,* at firſt joined in the *Blaſphemy:* But had that been the Caſe, ſurely *Luke,* in ſo particular a Narrative as his, would not have omitted it. I therefore rather conclude with moſt *Criticks,* that it is what is commonly called an *Enallage of Numbers,* the *Plural* being (as elſewhere) put for the *Singular.* (See *Note* (*f*) on *Mark* xiv. 5. *Sect.* 145. *pag.* 285. and *Note* (*a*) on *Mark* i. 21. *Vol.* i. *Sect.* 35. *pag.* 208.

(*i*) *When*

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe.

into that *thy Kingdom*, to which I doubt not but GOD will raiſe thee in ſpight of Death and Hell *(i)*. *And Jeſus* turning towards him, *ſaid to him* with a Mixture of the greateſt Dignity and Mercy, *Verily I ſay unto thee*, and ſolemnly aſſure thee of it as a moſt certain Truth, that *this* very *Day thou ſhalt be with me in Paradiſe*, ſharing the Entertainments of that Garden of GOD, the Abode of happy Spirits when ſeparate from the Body *(k)*; and there ſhalt thou begin to reap the Fruits of that Faith, which breaks thro' ſo dark a Cloud, and honours me in the midſt of this Infamy and Diſtreſs. Sect. 190. Luk. XXIII. 43.

IMPROVEMENT.

HOW great and glorious does the *Lord Jeſus Chriſt* appear, in the midſt of all thoſe Diſhonours, which his Enemies were now heaping upon him! While theſe rapacious *Soldiers* were dividing the Spoils, *parting his Raiment among them, and caſting Lots for his Veſture*, GOD was working in all, to crown him with *a Glory*, which none could take from him, and to make the Luſtre of it ſo much the more conſpicuous by that *dark Cloud* which now ſurrounded him. *John* xix. 23, 24.

His Enemies *upbraided him* as an *abandoned Miſcreant*, deſerted both by GOD and Man; but he, (tho' able to have *come down from the Croſs* in *Mat.* xxvii. 39,—43.

(*i*) *When thou comeſt into thy Kingdom.*] Some have inferred from hence, that *this Malefactor* had learnt ſomething of *Chriſt* in Priſon, and have urged the Poſſibility of his having exerciſed, perhaps, a long and deep *Repentance* there, againſt the Suppoſition of the *ſudden Change*, that moſt have ſuppoſed in this Caſe. But *Chriſt's Kingdom* was now the Subject of ſo much Diſcourſe, that he might on that Day, and indeed in a few Minutes of it, have learnt all that was neceſſary, as the Foundation of this Petition. I cannot therefore but look on this happy Man, (for ſuch, amidſt all the Ignominy and Torture of the Croſs, he ſurely was,) as a glorious Inſtance of the Power, as well as Sovereignty of *Divine Grace*, which (as many have obſerved,) perhaps taking the firſt Occaſion from the preternatural *Darkneſs*, wrought ſo powerfully, as to produce, by a ſudden and aſtoniſhing Growth in his laſt Moments, all the Virtues which could be crouded into ſo ſmall a Space, and which were eminently manifeſted in his confeſſing his own Guilt, in his admoniſhing his Companion for a Crime, which he feared would prove fatal to him, in his vindicating the Character of *Chriſt*, and repoſing his Confidence in him, as the *Lord* of a *Kingdom* beyond the Grave, when his Enemies were triumphing over him, and he himſelf, abandoned by moſt of his Friends, was expiring on a *Croſs*. The Modeſty, as well as the Faith of his *Petition*, may alſo deſerve our attentive Remark.

(*k*) *Thou ſhalt be with me in Paradiſe.*] *Bos* has ſhewn (in his *Exercit. Philol. pag.* 49, 50.) that this Expreſſion, μετ' εμε εση, *thou ſhalt be with me*, was the Language uſed when inviting Gueſts to an Entertainment; and the Word *Paradiſe* originally ſignified *a Garden of Pleaſure*, ſuch as thoſe in which the *Eaſtern* Monarchs made their magnificent Banquets. See *Raphel. Annot. ex Xenoph. pag.* 119.

Sect. 190. in a Moment, or by one Word from thence to have *ſtruck* theſe inſolent Wretches *dead* on the Place, and to have ſent their guilty Spirits to accompany the *Fiends*, under whoſe Influence they were;) yet patiently endured all, and was *as a deaf Man*, who *heard not* their Reproaches, *and as a dumb Man that openeth not his Mouth.* (*Pſal.* xxxviii. 13.) But as ſoon as the *Penitent Thief* addreſſed him with that humble Supplication, the Language of Repentance, Faith, and Hope, *Lord, remember me when thou comeſt into thy Kingdom*, he immediately *hears*, and *anſwers* him: And in how gracious and remarkable a Phraſe? *This Day ſhalt thou be with me in Paradiſe!* What a Triumph was here, not only of *Mercy* to the dying *Penitent*, but of the ſtrongeſt *Faith* in GOD, that when to an Eye of Senſe he ſeemed to be the moſt *deſerted* and *forgotten* by him, and was on every Side beſet with the *Scorn* of *them that were at Eaſe*, and with the *Contempt* of *the Proud*, he ſhould ſpeak from the *Croſs*, as from a *Throne*, and undertake from thence, not only to diſpenſe *Pardons*, but to diſpoſe of *Seats in Paradiſe!*

Luke xxiii. 42.

Ver. 43.

Moſt ungrateful, and moſt fooliſh, is the Conduct of thoſe, who take Encouragement from hence, to *put off their Repentance*, perhaps to a dying Moment: *Moſt ungrateful*, in perverting the *Grace* of the *Redeemer*, into an Occaſion of renewing their Provocations againſt him, and hardening their Hearts in their Impieties: And *moſt fooliſh*, to imagine that what *our Lord* did in ſo ſingular a Circumſtance, is to be drawn into an ordinary Precedent. *This Criminal* had, perhaps, never heard of the Goſpel before; and now how cordially does he embrace it! Probably there are few *Saints in Glory*, who ever honoured *Chriſt* more illuſtriouſly, than this dying Sinner, acknowledging him to be *the Lord of Life*, whom he ſaw in the Agonies of *Death*; and pleading his Cauſe, when his *Friends* and *Brethren forſook him*, and *ſtood afar off.* (Compare *Mat.* xxvi. 56. and *Luke* xxiii. 49.)

But ſuch is the Corruption of Men's Hearts, and ſuch the Artifice of *Satan*, that all other Views of him are overlooked, and nothing remembered, but that he was a notorious Offender, who *obtained Mercy* in his departing Moments. The Lord grant, that none who read this Story here, may be added to the Liſt of thoſe, who *deſpiſing the Forbearance and Long-ſuffering of GOD*, and *not knowing that his Goodneſs leads to Repentance*, have been emboldened to abuſe *this Scripture*, ſo as to periſh, either without crying for Mercy at all, or crying for it in vain, after having *treaſured up* an inexhauſtible Store of *Wrath*, Miſery, and Deſpair! (*Rom.* ii. 4, 5.)

SECT.

SECT. CXCI.

CHRIST, *having recommended his* Mother *to the Care of* John, *and ſuffered many Agonies and Indignities on the Croſs, expires; amazing Prodigies attending his Death, and alarming the Conſciences of the Spectators.* Mat. XXVII. 45,——54. Mark XV. 33,——39. Luke XXIII. 44,——48. John XIX. 25,——30.

JOHN XIX. 25.

NOW there ſtood by the Croſs of Jeſus, his Mother, and his Mother's Siſter, Mary *the Wife* of Cleophas, and Mary Magdalene.

JOHN XIX. 25.

AND while he ſuffered all theſe Inſults and Sorrows, *there ſtood near the Croſs of Jeſus, his Mother (a), and his Mother's Siſter,* (whoſe Name was alſo *Mary*, who was [*the Wife*] *of Cleopas (b),) and Mary Magdalene*; and with them alſo, John, his intimate Friend, the Relator of this Story. Sect. 191. John XIX. 25.

26 When Jeſus therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved,

Jeſus therefore ſeeing his Mother, and John, *the Diſciple whom he* peculiarly *loved, ſtanding near*, his affectionate Care and Regard to both ſo wrought in his Heart in the midſt of all his Agonies, 26

(a) *His Mother.*] Neither her own Danger, nor the Sadneſs of the Spectacle, nor the Reproaches and Inſults of the People, could reſtrain her from performing the laſt Office of Duty and Tenderneſs to her *Divine Son* on the Croſs. *Grotius* juſtly obſerves, that it was a noble Inſtance of Fortitude and Zeal. Now *a Sword* (according to *Simeon*'s Prophecy, *Luke* ii. 35.) ſtruck thro' her tender Heart, and *pierced her* very *Soul*; and perhaps the Extremity of her Sorrows might ſo overwhelm her Spirits, as to render her incapable of attending the *Sepulchre*, which we do not find that ſhe did; nor do we indeed meet with any thing after this concerning her in the *Sacred Story*, or in *early Antiquity*; except that ſhe *continued* among the *Diſciples* after *our Lord*'s Aſcenſion, which *Luke* obſerves, *Acts* i. 14. *Andreas Cretenſis*, a Writer of the *Seventh Century*, does indeed tell us, ſhe *died* with *John* at *Epheſus*, many Years after this, in an extream old Age; and it appears from a *Letter* of the *Council of Epheſus* in the *Fifth Century*, that it was then believed, ſhe was *buried there*. But they pretend to ſhew *her Sepulchre* at *Jeruſalem*, and many ridiculous Tales are forged concerning her *Death*, and *Aſſumption*, or being taken up into Heaven, of which the beſt *Popiſh* Authors themſelves appear heartily aſhamed. See *Calmet's Dictionary, Vol.* ii. *pag.* 141.

(b) *His Mother's Siſter, Mary* [*the Wife*] *of Cleopas.*] It is not determined in the *Original*, whether ſhe was the *Wife*, or *Mother*, or *Daughter* of *Cleopas*; but *Criticks* generally ſuppoſe, ſhe was *his Wife*; and that he was alſo called *Alpheus*, and was the *Father*, as this *Mary* was the *Mother*, of *James, and Joſes, and Simon, and Judas*, who are therefore called *our Lord's Brethren*, or Kinſmen. (*Mat.* xiii. 55.) See *Note* (*e*) on *John* xiv. 22. *pag.* 457.——*Grotius* indeed thinks, that *Cleopas* was *her Father*, and *Alpheus* her *Huſband*. After all, we cannot certainly determine it; but like moſt other undeterminable Points, it is a Matter of no great Importance. I know none who has ſet it in a plainer and juſter Light, than *Dr. Edwards, Exercit. Part* ii. *N°* 1. *pag.* 163, *& ſeq.*

Sect. 191. John XIX. 26. nies, that he *ſaid to his Mother, Woman* (*c*), *behold thy Son*; kindly look on that dear Friend of mine as thy own Child, and treat him with the ſame Affection and Care which thou wouldeſt expreſs towards me under that Relation (*d*). And *then he ſaid to that Diſciple, Behold thy Mother*, and entertain towards her that Reverence and Love, which a Child owes to a worthy Parent; for I now ſolemnly with my dying Breath bequeath her to thy Care. *And from that Hour that Diſciple took her* Home *to his own* [*Houſe,*] and maintained her moſt chearfully and reſpectfully, as if ſhe had indeed been his own Mother.

loved, he ſaith unto his Mother, Woman, behold thy Son.

27 Then ſaith he to the Diſciple, Behold thy Mother. And from that Hour that Diſciple took her unto his own *Home*.

Matth. XXVII. 45. And Jeſus having hung upon the Croſs about Three Hours, it was *now* near Noon, or, according to the Jewiſh Manner of expreſſing the Time, *it was about the Sixth Hour; and from the Sixth Hour, there was* an amazing and ſupernatural *Darkneſs over the whole Land* of Judea *till the Ninth Hour* (*e*), or till Three o' Clock in the Afternoon.

MAT. XXVII. 45. Now [LUK. it was about the Sixth Hour, and] from the Sixth Hour there was Darkneſs over all the Land unto the Ninth Hour. [MARK XV. 33. LUKE XXIII. 44.]

(*c*) *Said to his Mother, Woman.*] We have obſerved elſewhere, that *Joſeph* probably was dead, ſome Time before: (Compare *Note* (*b*) on *John* ii. 1. *Vol.* i. *pag.* 133. and *Note* (*a*) on *John* vi. 42. *Vol.* i. *pag.* 505.) And as *Jeſus* now ſhewed the tender Concern he had for *his Mother*, in committing her to the Care of *John*; ſo this Concern that he expreſſed for her Support, muſt have affected her no leſs, than if he had called her *Mother*; which ſome have thought, he might not chuſe to do, to avoid expoſing her to the Abuſes of the Populace, by a Diſcovery of her near Relation to him. But *Woman* was a Title he before had uſed in ſpeaking to *his Mother*, where no ſuch Caution was neceſſary; and it was frequently applied in antient Times, even to Perſons that were the moſt reſpected. See *Note* (*d*) on *John* ii. 4. *Vol.* i. *pag.* 134.

(*d*) *Behold thy Son.*] Some have explained theſe Words, as if they only ſignified, "*Behold* "a Perſon that will carry it to thee as *thy Son*, and will take Care of thee." But as the Tenderneſs of *Jeſus* for *his Mother* is expreſſed in the *next Verſe*, in the Direction that he gives to *John* to treat her as *his Mother*; it ſeems more natural to underſtand this former Exhortation, as expreſſive of his Kindneſs for *John*, and ſo to take it as a Direction given to *his Mother*, to regard him as *her Son* with all the Affection of a tender Parent.

(*e*) *There was Darkneſs over the whole Land.*] There are ſo many Places, in which γῆ ſignifies *a particular Country*, and not *the whole Earth*, that I have choſen here to follow *our Tranſlation*; and the rather, becauſe the farther we ſuppoſe *this Darkneſs* to extend, the more unaccountable it is, that no *Heathen Writers* ſhould have mentioned it, except *Phlegon*; if he is indeed to be excepted. *A Darkneſs over the whole Earth* at once, muſt have been preternatural at any Time; and it is morally impoſſible, that a Multitude of Accounts of it ſhould not, even by a Tradition of many Hundred Years, have been tranſmitted to Poſterity. What is ſaid of the *Chineſe Chronicles* mentioning it, muſt be very uncertain; and as for *Joſephus* his Omiſſion of it, I think *Dr. More* with Reaſon accounts for it, by his Unwillingneſs to mention a Fact, which had ſo favourable an Aſpect on *Chriſtianity*: And the *Jews* would, no doubt, diſguiſe it as much as they could, and perhaps might perſuade him, and others, that heard the Report of it at ſome Diſtance of Time or Place, that it was only a *dark Cloud*, or a *thick Miſt*, which the Followers of *Jeſus* had exaggerated, becauſe it happened

Afternoon; during which Time it was as dark, as if there had been a Total Eclipſe of the Sun, tho' in a natural Way it was impoſſible, as it was now Full Moon *(f)*. *And* this Darkneſs, with which the Face of Nature ſeemed overſpread, was a lively Emblem of the Darkneſs and Diſtreſs of Spirit, with which the Lord of Nature was then overwhelmed, and with which he ſtruggled in the ſolemn Silence, and unutterable Bitterneſs of his Soul. But *about the Ninth Hour, Jeſus cried with a loud Voice, ſaying* in the Hebrew, or rather in the Syriac Language, *Eloi, Eloi, lama ſabachthani (g)? that is, being interpreted* into other Words, *My GOD, my GOD, why haſt thou forſaken me?* and was as if he had ſaid, Oh my Heavenly Father, wherefore doſt thou add to all my other Sufferings thoſe which ariſe from the Want of a comfortable Senſe of thy Preſence? Wherefore doſt thou thus leave me alone in the Combat, deſtitute of thoſe ſacred Conſolations, which thou couldſt eaſily ſhed abroad upon my Soul, and which thou knoweſt I have done nothing to forfeit *(h)*?

Sect. 191.

Matth. XXVII. 46.

46 And about the Ninth Hour Jeſus cried with a loud Voice, ſaying, [Eloi, Eloi,] lama ſabachthani? that is to ſay, [being interpreted,] My GOD, my GOD, why haſt thou forſaken me? [MARK XV. 34.]

Jeſus

happened when their Maſter died. Such Repreſentations are exceeding natural to Hearts corrupted by Infidelity.

(f) As it was now Full Moon.] *Mr. Shuckford*, in his *Preface* to the *Third Volume* of his excellent *Connection of the Sacred and Prophane Hiſtory of the World*, has advanced ſome important Conſiderations to prove, that it is at leaſt very uncertain, whether the *Jewiſh Months*, according to the *Moſaic* Inſtitution, began with a *New Moon*, and conſequently whether their *Paſſover*, which was fixed to the *Fourteenth Day* of the *Firſt Month*, muſt always happen at *Full Moon*. But he allows, that towards the Decline of their State, it did. And indeed *Joſephus*, who being a *Jewiſh Prieſt*, is an unexceptionable Witneſs in this Caſe, ſeems to put it beyond all Poſſibility of Doubt; expreſsly aſſerting, that the *Day of Expiation*, and conſequently their other *Feaſts*, *were reckoned by the Age of the Moon*. (*Joſeph. Antiq. lib.* iii. *cap.* 10. §. 3. Δειχθήτω τε μηνὸς καὶ ἡμέρας σεληνιακῆς.)

(g) Eloi, Eloi, lama ſabachthani?] It is evident theſe are *Syro-Chaldaic*, and not properly *Hebrew* Words; for in the *Original* of *Pſal.* xxii. 1. it is not, as here, אלהי אלהי, but אלי אלי למה עזבתני, but למה שבקתני. *Dr. Edwards* thinks, *our Lord* in his Agony repeated the Words *twice*, with ſome little Variation, ſaying at one Time, *Eloi*, and at the other, *Eli*. This is poſſible; and if it were otherwiſe, I doubt not but *Mark* has given us the Word exactly, and *Matthew* a Kind of Contraction of it. See *Edwards's Exercit. pag.* 193,——196.

(h) Why haſt thou forſaken me?] The pious and judicious *Lord Chief Juſtice Hale* has a ſtrange Reflection on theſe Words; "We may (ſays he) with Reverence conceive, that "at the Time of this bitter Cup, the *Soul* of our Bleſſed *Redeemer* was for the preſent "overſhadowed with ſo much Aſtoniſhment and Sorrow, as to overpower and cover the "diſtinct Senſe of the Reaſon of his Sufferings, at leaſt in ſome Meaſure and Degree." (*Hale's Contemplations, Vol.* i. *pag.* 72.) But the Senſe given in the *Paraphraſe* is much more

Sect. 191. Jeſus by the Uſe of theſe Words, borrowed from the Beginning of the Twenty-ſecond Pſalm, gave the Spectators a uſeful Hint, that the whole of it referred to him; and it might well have led them to obſerve, how many Paſſages of it had then a literal Accompliſhment in him: But if this was any Part of the Deſign, it was not apprehended by them; for the Jews took them in a different Senſe, *and ſome of them that ſtood by there, hearing* [*that*] Sound of Eli, *ſaid* in a ſcornful and inſulting Manner, *Behold, this* [*Man,*] who has been uſed to talk as if he had Earth and Heaven at Command, reſolves to keep up the Air of the Meſſiah to the laſt, and therefore *calls for Elijah* his Fore-runner, as if he had any Authority to bring that great Prophet down from Paradiſe to his Aſſiſtance (*i*).

Matth. XXVII. 47.

47 [And] ſome of them that ſtood [by] there, when they heard *that*, ſaid, [Behold,] this Man calleth for Elias. [MARK XV. 35.]

Immediately *after this* doleful Cry, *Jeſus, knowing that all* the grievous and terrible *Things* he had to ſuffer in the Way to Death, *were now* upon the Point of being perfectly *accompliſhed*, and finding himſelf parched with a violent Drought, as the Conſequence of what he had ſo long endured both in Mind and Body, *that the Scripture might be fulfilled*, (Pſal. xxii. 15. and lxix. 21.) where the Meſſiah is deſcribed as crying out, "My Tongue cleaveth to my Jaws, "and

John XIX. 28.

JOHN XIX. 28. After this, Jeſus knowing that all Things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt.

more natural. Thus in a moſt humble and affectionate Manner he reminds *his Heavenly Father*, that he was only by *Imputation* a *Sinner*, and had himſelf done nothing to incur his Diſpleaſure. —— I chuſe not with *Dr. More* (in his *Theological Works*, *pag.* 292.) to render it, *How far*, or to what Degree, *haſt thou forſaken me!* becauſe, tho' this would be a juſt *Verſion* of לָמָה, the *Greek* Word ἱνατί, which anſwers to it in *Matthew*, is not liable to ſuch Ambiguity. —— I conclude with adding, that this Interruption of *a joyful Senſe* of his *Father's Preſence*, (tho' there was, and could not but be, a rational Apprehenſion of his conſtant Favour, and high Approbation of what he was now doing,) was as neceſſary, as it was that *Chriſt* ſhould ſuffer at all. For had GOD communicated to *his Son* on the Croſs thoſe *ſtrong Conſolations*, which he has given to ſome of the *Martyrs* in their Tortures, all *Senſe of Pain*, and conſequently all real Pain, would have been ſwallowed up; and the Violence done to his *Body*, not affecting the *Soul*, could not properly have been called *Suffering*.

(*i*) *And ſome of them that ſtood by &c.*] Whether this was, as *Dr. Edwards*, (*Exercit. pag.* 196,——203.) and *Mr. Cradock*, (*Harm. Part* ii. *pag.* 256.) ſuppoſe, the Miſtake of ſome *Helleniſt Jews*, who did not underſtand the *Syro-Chaldaic* Language, or whether it proceeded from his being raiſed ſo high, that, amidſt the rude Noiſe around him, they did not diſtinctly hear, I do not pretend to ſay. Perhaps the *Malice* of thoſe who *did* hear what he ſaid, might *miſrepreſent his Words*, to prevent any ſerious Reflections on the *Pſalm* from which they were taken, and to expoſe him to farther Contempt.

"and in my Thirſt they gave me Vinegar to drink," *ſaid* to them, *I thirſt.* Sect. 191.

29 Now there was ſet a Veſſel full of Vinegar: [and ſtraightway one of them ran, and took a Spunge, and filled *it* with Vinegar,] and put it upon Hyſſop [on a Reed,] and put it to his Mouth, [and gave him to drink.] [MAT. XXVII. 48. MARK XV. 36.—]

Now there was ſet, as uſual on ſuch Occaſions, *a Veſſel full of Vinegar* near the Croſs (*k*); *and immediately*, on his aſking for Drink, *one of them ran, and took a Spunge, and filled* [*it*] *with* this *Vinegar*; *and putting it round* [*a Stalk of*] *Hyſſop*, which they had faſtened *on* the Top of *a* Kind of Cane or large *Reed*, *they put it* up *to his Mouth, and* in a contemptuous Manner *gave* it *him to drink.* John XIX. 29.

MAT. XXVII. 49. The reſt ſaid, [Let alone,] let us ſee whether Elias will come to ſave him, [*and* take him down.] [MARK XV.—36.]

But the reſt of them that ſtood by, *ſaid, Let* [*him*] *alone*, and *let us ſee whether Elijah*, whom he has juſt been calling upon, *will come and ſave him* from the Croſs; [*and*] indeed he muſt *take him down* quickly, if at all. So little were their Hearts affected with this preternatural Darkneſs, which had continued now Three Hours; and thus cruelly did they inſult him, even in his expiring Moments, which had been moſt inhuman, tho' he had really been the vileſt Malefactor. Matth. XXVII. 49.

JOHN XIX. 30.—When Jeſus therefore had received the Vinegar, he ſaid, It is finiſhed.

When Jeſus therefore had received the Vinegar, he ſaid, It is finiſhed; that is, the important Work, for which I came into the World, is now compleated, the Demands of the Law are ſatisfied, the Juſtice of GOD is atoned, and my Sufferings are now at an End. John XIX. 30.

LUKE XXIII. 46. And [when he had cried again with a loud Voice,] he ſaid, Father, into thy Hands I commend my Spirit: and having ſaid thus, he [JOH. bowed his Head, and] gave up the Ghoſt. [MAT. XXVII. 50. MARK XV. 37. JOHN XIX.—30.]

And crying out again with a great and *ſtrong Voice*, which plainly ſhewed that much of the Strength of Nature was yet in him; *he ſaid* with a lively Faith and holy Joy, *Father*, for ſo I will ſtill call thee, tho' that Claim is thus derided by mine Enemies, I am now coming to thee, and *into thy Hands I commit my* departing *Spirit*, depoſiting it with thee, as a ſacred Truſt, which I am confident thou wilt receive and keep. *And when he had ſaid thus, declining his Head, he* voluntarily *diſmiſſed* or delivered up *his Spirit*, and expired (*l*). Luk. XXIII. 46.

And

(*k*) *A Veſſel full of Vinegar.*] It is well known, that *Vinegar* and *Water*, (which Mixture was called *Poſca*,) was the common Drink of the *Roman Soldiers*: Perhaps therefore this *Vinegar* was ſet here for their Uſe, or for that of the crucified Perſons, whoſe Torture would naturally make them *thirſty*.

(*l*) *He diſmiſſed*, or delivered up *his Spirit*, and expired.] The *Evangeliſts* uſe different Words in expreſſing *our Lord's Death*, which I a little wonder that *our Tranſlators* render in

Sect. 191. Matth. XXVII. 51.

And behold, GOD by a very awful and miraculous Interpoſition, avowed the Relation which his Son claimed, and evidently appeared to take the Charge of that dear and excellent Spirit, which Jeſus ſo ſolemnly recommended to him: For immediately upon his Death, [*while*] *the Sun was* ſtill *darkened,* (as was obſerved before, ver. 45.) *the Veil of the Temple,* which ſeparated between the Holy and the Moſt Holy Place, tho' made of the richeſt and ſtrongeſt Tapeſtry, *was* miraculouſly *rent in two in the Midſt, from the Top to the* very *Bottom*; ſo that while the Prieſt was miniſtring at the Golden Altar, (it being the Time of Evening Sacrifice,) the Sacred Oracle was laid open to full View *(m)*: GOD thereby declaring, as it were, the Abolition of the whole Moſaic Ritual, which depended on a Diſtinction between the Two Parts of the Temple; *and* intimating, that a Paſſage was opened into the Moſt Holy Place, by the Blood of Jeſus, which was now poured out on Mount Calvary. At the ſame Time, to increaſe the Terror, *the Earth trembled* even to the very Spot of Ground on which the Temple

MAT. XXVII. 51. And behold, [LUK. *while* the Sun was darkned,] the Vail of the Temple was rent in twain [LUK. in the Mids,] from the Top to the Bottom; and the Earth did quake, and the Rocks rent; [MARK XV. 38. LUKE XXIII. 45.]

in the ſame Manner, *he yielded,* or *gave up the Ghoſt. Mark* and *Luke* ſay ἐξέπνευσε, *he expired*; *John,* παρέδωκε τὸ πνεῦμα, *he yielded up his Spirit*; but *Matthew*'s Language is yet more ſingular, ἀφῆκε τὸ πνεῦμα, *he diſmiſſed his Spirit*; (as the ſame Word ἀφῆκε is uſed, *Mat.* xiii. 36. *Mark* iv. 36. xi. 6. and elſewhere.) Now this Expreſſion ſeems admirably to ſuit *our Lord*'s Words, *John* x. 18. *No Man taketh my Life from me, but I lay it down of myſelf, &c.* (ſee the *Paraphraſe* and *Note* there, *pag.* 215.) ſhewing, as *the ſtrong Cry* which ſo much impreſſed the *Centurion* did, that he *died* by the *voluntary Act* of his own Mind, according to the *Power received from the Father,* and in a Way peculiar to himſelf, by which *he alone* of all Men that ever exiſted, could have continued alive even in the greateſt Tortures, as long as he pleaſed, or have retired from the Body whenever he thought fit. Which View of the Caſe, by the Way, ſuggeſts an Illuſtration of the *Love of Chriſt* manifeſted in his *Death,* beyond what is commonly obſerved; inaſmuch as he did not uſe this *Power* to quit his Body, as ſoon as ever it was faſtened to the Croſs, leaving only an inſenſible Corpſe to the Cruelty of his Murtherers, but continued his Abode in it, with a ſteady Reſolution, as long as it was proper; and then retired from it, with a Majeſty and Dignity never known, or to be known, in any other Death; *dying,* if I may ſo expreſs it, *like the Prince of Life.*

(m) While the Prieſt was miniſtring at the Golden Altar, &c.] This being ſo high a Day, it is probable that *Caiaphas* himſelf might now be performing the ſolemn Act of *burning Incenſe* juſt before the *Veil*; which if he did, it is inexpreſſibly aſtoniſhing, that his obdurate Heart ſhould not be impreſſed with ſo awful and ſignificant a *Phænomenon.* There is no Room to doubt, but many of the other *Prieſts,* who had a Hand in *Chriſt*'s Death, ſaw the Pieces of the *Veil,* which, conſidering its Texture, and the other Circumſtances, muſt as fully convince them of the Reality of this extraordinary Fact, as if they had actually been preſent when it was *rent.*

(n) *The*

Temple ſtood, *and* ſeveral of *the Rocks* in the neighbouring Parts *were torn aſunder (n): And* ſome of *the Tombs* there *were opened* by the Earthquake; *and*, which was much more aſtoniſhing, a little while after, while the Monuments continued uncloſed, *many Bodies of* thoſe *holy Men who were ſleeping* there, *were raiſed* from the Duſt of Death *(o)*, *And came out of the Tombs after the Reſurrection of* [*Jeſus,*] *and entered into* Jeruſalem, *the Holy City, and appeared unto many (p)*; atteſting the Truth of that important Fact, and declaring their own Reſcue from the Grave, as a Kind of Firſt-fruits of his Power over Death, which ſhould at length accompliſh a general Reſurrection.

Sect. 191. Matth. XXVII. 52.

52 And the Graves were opened, and many Bodies of the Saints which ſlept, aroſe,

53 And came out of the Graves after his Reſurrection, and went into the Holy City, and appeared unto many.

53

And when the Roman *Centurion, who ſtood over-againſt him*, and guarded the Execution, *ſaw that he ſo cried out* with ſuch Strength of Voice, *and* ſuch firm Confidence in God, even at the Moment

Mark XV. 39.

Mark XV. 39. And when the Centurion which ſtood over-againſt him, ſaw that he ſo cried out, and gave up the Ghoſt, [Luk. *and* ſaw

(*n*) *The Rocks were torn aſunder.*] *Mr. Fleming* tells us, (in his *Chriſtology, Vol.* ii. *pag.* 97, 98.) that *a Deiſt* lately travelling thro' *Paleſtine* was *converted*, by viewing one of theſe *Rocks*, which ſtill remains *torn aſunder*, not in the weakeſt Place, but croſs the Veins; a plain Proof that it was done in a ſupernatural Manner. Compare *Sandys's Travels, Lib.* iii. *pag.* 164. and *Maundrell's Journey, pag.* 73, 74.

(*o*) *Many Bodies of holy Men were raiſed.*] The ingenious *Writer* mentioned in the laſt *Note*, who abounds with a vaſt Number of peculiar Conjectures, thinks, that theſe were ſome of the moſt eminent *Saints* mentioned in the *Old Teſtament*; and that they appeared in ſome extraordinary Splendor, and were known by *Revelation*, as *Eve*'s Original and Relation was to *Adam*, or *Moſes* and *Elijah* to the *Diſciples* at the *Transfiguration*. He ventures particularly to conjecture who they were; but does not mention *David* among them. (*Fleming of the Firſt Reſurrection, pag.* 29,——38.) But *Mr. Pierce* (on *Coloſ. pag.* 68.) maintains, that it is very improbable, that had other *Saints* of former Ages riſen, *David* ſhould have been excluded; and ſince *Acts* ii. 34. proves, that he did not now riſe, he concludes, that *the Saints who roſe* were ſome who died but a little before, perhaps ſuch as had believed in *Chriſt*, and were well known to ſurviving *Diſciples*. It was to be ſure a moſt ſurprizing Event, and *Dr. Whitby* ſuppoſes *John* v. 25. was a Prophecy relating to it.

(*p*) *And came out of the Tombs after the Reſurrection of Jeſus*, &c.] Conſequently it ſeems that *the Tombs ſtood open* all the *Sabbath*, when the Law would not allow any Attempt to cloſe them. What an aſtoniſhing Spectacle! eſpecially if *their Reſurrection* was not inſtantaneouſly accompliſhed, but by ſuch ſlow Degrees, as that repreſented in *Ezekiel's Viſion*: (*Ezek.* xxxvii.) Yet I do not take upon me to ſay, that it was ſo; for it is unprofitable, too particularly to conjecture on ſuch Circumſtances which are not recorded. For this Reaſon alſo I pretend not to ſay, what became of theſe Perſons; tho' as one can hardly imagine, they either immediately returned to their Graves, or that they continued to live on Earth, (becauſe it is only ſaid, they *appeared to many*,) it ſeems moſt natural to imagine, they *aſcended into Heaven* with, or after *our Lord*; perhaps from ſome Solitude, to which they might be directed to retire during the intermediate Days, and to wait in devout Exerciſes for their *Change*; for ſurely had they *aſcended* in the View of others, the Memory of ſuch a Fact could not have been loſt.

(*q*) *Cer-*

Sect. 191. Mark XV. 39. ment when he *expired*; [*and*] alſo *ſaw what was* [*then*] *done* in ſo miraculous a Manner, as an expreſs Anſwer to that dying Prayer; *he glorified GOD* by a free Confeſſion of his Perſuaſion of the Innocence of Jeſus, *ſaying, Certainly this was a righteous Man*; and *truly* it is evident *this Man was* really what he declared himſelf to be, even *the Son of GOD* himſelf (*q*). *And* the Soldiers alſo that attended the Centurion, even *they that were with him, guarding Jeſus* on the Croſs, *ſeeing the Earthquake, and thoſe* other *Things which were* now *done, feared greatly, and ſaid* in like manner, *Truly this* Jeſus of Nazareth, whom we have been thus inſulting and murthering, *was the Son of GOD*; and his Heavenly Father will ſurely avenge his Quarrel on us, and on the whole Nation of the Jews, who have delivered him to us.

ſaw what was done, he glorified GOD, ſaying, Certainly this was a righteous Man,] truly this Man was the Son of GOD. [MAT. XXVII. 54.—LUK. XXIII. 47.]

Matth. XXVII. 54.

MAT. XXVII.—54. And they that were with him, watching Jeſus, ſaw the Earthquake, and thoſe Things that were done, *and* they feared greatly, ſaying, Truly this was the Son of GOD.

Luk. XXIII. 48. *And all the Multitude* (*r*) *that were come together* on this remarkable Occaſion, *to* ſee *this* doleful *Spectacle*, even ſome of thoſe who but a little before had been inſulting him in his dying Agonies, *when they ſaw the Things which were done, returned, beating their Breaſts* for Sorrow and Remorſe; in terrible Expectation, that ſome ſad

LUKE XXIII. 48. And all the People that came together to that Sight, beholding the Things which were done, ſmote their Breaſts, and returned.

(*q*) *Certainly this was a righteous Man*; *&c.*] The moſt learned *Mr. Waſſe* of *Aynho*, (whoſe Death ſince the Publication of my *Firſt Volume* is an irreparable Loſs to the Commonwealth of Letters,) has a *Diſſertation* on theſe *Words of the Centurion*, in the *Firſt Number* of the *Bibliotheca Literaria*, to which I am indebted for ſeveral Hints in the *Paraphraſe* on theſe *Verſes*: But I have ventured to depart from him, in not entirely incorporating *Mat.* xxvii. 54. with *Mark* xv. 39. and *Luke* xxiii. 47. as the *Two latter* only mention the Effect of this ſurprizing Sight on the *Centurion*, while *Matthew* gives us alſo an Account of the Effect it had upon the *Soldiers*, who very probably might repeat the Words their *Officer* had ſpoke but juſt before, in expreſſing their Sentiments on this Occaſion.—— I ſhall only add, that *Elſner*, in a very learned *Note* on this Place, has ſhewn, that ſome of the *Heathens* had a Notion among them, that *Prodigies*, eſpecially *Storms* and *Earthquakes*, ſometimes attended the *Death* of extraordinary Perſons, peculiarly *dear to the Gods*; and among other Paſſages, mentions that of *Plutarch*, in which he tells us, that when *Ptolemy* had crucified *Cleomenes*, while the Body hung dead on the Croſs, a large *Serpent* wound itſelf round his Face, and defended it from Birds of Prey; from whence the *Egyptians* concluded, he was a *Hero* more than mortal, and a *Son of the Gods*. See *Elſn. Obſerv. Vol.* i. *pag.* 126, 127.

(*r*) *All the Multitude.*] That is, great Numbers; for it is no way neceſſary to ſuppoſe, that every individual Perſon preſent was thus impreſſed. The *Conviction* produced by theſe *Prodigies* undoubtedly made Way for the *Converſion* of ſuch a Multitude by the Preaching of the *Apoſtles*, on the Deſcent of the *Spirit*, which was but *ſeven Weeks* after, when theſe Things were freſh in their Memories. *Acts* ii. 41.

sad Calamity would speedily befal them and their Country, for the Indignities and Cruelties they had offered to Him, for whom GOD had expressed so high a Regard, even in his greatest Distress. Sect. 191. Luk. XXIII. 48.

IMPROVEMENT.

AND surely We, when we return from such a View of it as this, have Reason to *smite upon our Breasts* too, and to be most deeply affected with what we have *heard and seen* in this lively Description. Let us set ourselves, as with the *Mother of Jesus*, and the *Beloved Disciple*, at the Foot of the *Cross*; and *see*, whether *there be any Sorrow like unto his Sorrow, wherewith the Lord afflicted him, in the Day of his fierce Anger.* (*Lam.* i. 12.) Well might *the Sun* grow pale at the Sight; well might *the Earth* tremble to support it! How obdurate must the Hearts of those Sinners be, who could *make a Mock* of all his Anguish, and sport themselves with his dying Groans! But surely the blessed *Angels*, who were now, tho' in an invisible Croud, surrounding the accursed Tree, beheld him with other Sentiments; admiring, and adoring the various *Virtues* which he expressed in every Circumstance of his Behaviour; and which, while this *Sun of Righteousness* was setting, gilded and adorned all the Horizon. Let us likewise pay our Homage to them, and observe with Admiration his *Tenderness* to his surviving *Parent*; his *Meekness* under all these Injuries and Provocations; his steady *Faith in GOD* in an Hour of the utmost Distress; and his *Concern* to accomplish all the Purposes of his Life, before he yielded to the Stroke of Death. *Luke* xxiii. 44, 45. *Mat.* xxvii. 49. *John* xix. 26, 27. Ver. 28, 30.

Yet with what Amazement must the holy *Angels* hear *that Cry* from the *Son of GOD*, from the Darling of Heaven, *My GOD, my GOD, why hast thou forsaken me!* Let not any of the *Children of GOD* wonder, if their *Heavenly Father* sometimes withdraw from them the sensible and supporting Manifestations of his Presence, when *Christ* himself was thus exercised; and let them remember, that *Faith* never appears with greater Glory, than when, in Language like this, it bursts thro' a thick Cloud, and owns *the GOD of Israel*, and *the Saviour*, even while *he is a GOD that hideth himself* from us. (*Isa.* xlv. 15.) May we, in our approaching Combat with the *King of Terrors*, find him enervated by the *Death* of our dear *Lord*, who thus conquered even when he fell! May we thus *breathe out* our willing and composed *Spirits into our Father's Hands*, with a Language and Faith like his, as *knowing whom we have believed, and being persuaded that he is able to keep what we commit to him until that Day!* (2 *Tim.* i. 12.) *Mat.* xxvii. 46. *Luke* xxiii. 46.

With Pleasure may we survey the awful *Tokens*, by which GOD owned his dying *Son*, and wiped away the Infamy of his *Cross*. The *Veil* is *Mat.* xxvii. 51,—53.

Sect. 191. now *rent* by the Death of *Jeſus*; let us be encouraged to *come boldly to the Throne of Grace*, and to draw near to *the Holieſt of all, into which he he has entered with his own Blood.* (*Heb.* iv. 16. ix. 12.) May GOD render the Knowledge of the *Croſs of Chriſt* the bleſſed Means, of ſhaking
Ver. 54. the Conſciences of Men with powerful *Convictions*, and of raiſing them from the *Death of Sin* to a *Life of Holineſs!* and may we be ſo *planted together in the Likeneſs of his Death*, that we may at length *alſo* be planted *in the Likeneſs of his Reſurrection!* (*Rom.* vi. 5.)

SECT. CXCII.

While CHRIST *continues hanging on the Croſs, his Side is pierced, but his Legs are not broken:* Joſeph *begs the Corpſe, and lays it with Reſpect in his own Sepulchre.* Mat. XXVII. 55,——61. Mark XV. 40, *to the End.* Luke XXIII. 49, *to the End.* John XIX. 31, *to the End.*

LUKE XXIII. 49.

Sect. 192. *AND* while our Lord was thus expiring on the Croſs, *all his* familiar *Acquaintance* mingled themſelves with the Croud of Spectators, and *ſtood at a Diſtance, viewing theſe Things* with weeping Eyes and ſympathizing Hearts: *And* of this Number there were *many* pious *Women* (*a*), *who had attended him when he was in Galilee, and* had there *miniſtred to him*, and liberally aſſiſted him and his Diſciples with their Subſtance; (compare Luke viii. 2, 3. Vol. i. pag. 370.) [*and*] *had* now *followed him from Galilee* to Jeruſalem, where they had conſtantly attended on his Preaching in the Temple, nor would they leave him in this

Luk. XXIII. 49.

LUKE XXIII. 49.

AND all his Acquaintance, and [many] Women [MAR. who, when he was in Galilee, followed him and miniſtred unto him, and] followed him from Galilee, ſtood afar off, beholding theſe Things: [MAT. XXVII. 55. MARK XV. 40.—41.—.]

(*a*) *Many* pious *Women.*] I hope I ſhall give no Offence by ſaying, what I am ſure I ſay very ſeriouſly, that the frequent Mention which is made in the *Evangeliſts* of the generous and couragious Zeal of ſome *pious Women* in the Service of *Chriſt*, and eſpecially of the faithful and reſolute Conſtancy with which they attended him in theſe laſt Scenes of his Suffering, might very poſſibly be intended to obviate that haughty and ſenſeleſs Contempt, which the Pride of *Men*, often irritated by thoſe Vexations to which their own irregular Paſſions have expoſed them, has in all Ages affected to throw on *that Sex*, which probably in the Sight of GOD conſtitute by far the better half of Mankind; and to whoſe Care and Tenderneſs the wiſeſt and beſt of Men generally owe and aſcribe much of the daily Comfort and Enjoyment of their Lives.

(*b*) There

this great and laſt Trial: *Among whom* there Sect. 192.
was Mary Magdalene, and Mary the Mother of Matth.
James the leſs and of Joſes; *and* there was alſo XXVII. 56.
the Mother of the Apoſtles James and John, whom we have ſo often mentioned as *the Sons of Zebedee* the Fiſherman (*b*); *and Salome* alſo (*c*), *and many other* zealous and affectionate *Women*, *who came up with him to* this Paſſover at *Jeruſalem*, and who had the Courage to attend him, even when his Apoſtles themſelves had forſaken him and fled.

MAT. XXVII. 56. Among which was Mary Magdalene, and Mary the Mother of James [the leſs,] and [of] Joſes, and the Mother of Zebedee's Children, [and Salome, and many other Women which came up with him unto Jeruſalem.] [MARK XV.—40. —41.]

Then as the Day was drawing to a Cloſe, *the* John XIX.
Jews were very ſolicitous, *becauſe it was* now 31.
the Preparation for the Sabbath, *that the Bodies might not remain* all Night *upon the Croſs*, which their Law expreſsly forbad; (Deut. xxi. 22, 23.) and more eſpecially they were concerned, that this Profanation might not happen *on the Sabbath-Day*; *(for that Sabbath* being the Firſt which followed the Paſſover, *was a great Day* of peculiar Solemnity *(d)*:) They went therefore, and *intreated Pilate*, that he would ſend an Order to the Soldiers, who were watching the crucified Perſons, *that their Legs might be broken*, more certainly to diſpatch them, if they were not quite dead, *and* [*that*] *they might* then *be taken away* (*e*). And Pilate upon this gave Orders, that it ſhould 32
accordingly be done: *The Soldiers therefore*, who guarded

JOHN XIX. 31. The Jews therefore, becauſe it was the Preparation, that the Bodies ſhould not remain upon the Croſs on the Sabbath-Day, (for that Sabbath-Day was an high Day,) beſought Pilate that their Legs might be broken, and *that* they might be taken away.

32 Then came the Soldiers, and brake the Legs of the

(*b*) There was alſo *the Mother of the Sons of Zebedee.*] Tho' the Conſtruction of the *Original* be dubious, yet I think it very rational to conclude, that this *Mother* of *James the greater* and *John*, was a different Perſon from the *Mother* of *James the leſs* and *Joſes*; both as *the Sons of Zebedee*, tho' ſuch diſtinguiſhed Friends of *Chriſt*, are never called *his Brethren*, as *James* and *Joſes* are; (*Mat.* xiii. 55. and *Mark* vi. 3. *Vol.* i. *pag.* 451.) and as ſome *Scriptures* plainly intimate, that no more than *Two* of the *Apoſtles* were *the Sons of Zebedee*. (See *Mat.* x. 2. xxvi. 37. *Mark* iii. 17.)

(*c*) *And Salome.*] This *Salome* is commonly ſuppoſed to be *the Mother of Zebedee's Children* mentioned by *Matthew*: But as it is expreſsly ſaid, that there were *many other Women preſent*, ſhe might poſſibly be ſome other *Diſciple*, and there is no ſufficient Reaſon to conclude they were the ſame.

(*d*) *For that Sabbath was a great Day.*] It was (as *Dr. Whitby* in his *Paraphraſe* has well obſerved,) not only *a Sabbath*, but the *Second Day* of the *Feaſt* of *unleavened Bread*, from whence they reckoned the *Weeks* to *Pentecoſt*; and alſo *the Day* for preſenting and offering the *Sheaf of new Corn*: So that it was indeed a *treble* Solemnity.—See *Note* (*b*) on *Luke* vi. 1. *Vol.* i. *pag.* 303.

(*e*) *Might be taken away.*] It was cuſtomary, as *Bp. Pearſon* (*on the Creed, pag.* 218.) has abundantly proved, to let the *Bodies* of Perſons who had been executed *continue on the*

Sect. 192. John XIX. 32. guarded the Execution, *came and brake the Legs of the firſt* Malefactor, or of him that hung neareſt the Place where they had been ſitting; *and* then, paſſing by Jeſus, who hung in the Middle, they went and brake the Legs *of the*

33 *other, who was crucified with him. But coming* afterwards *to Jeſus, they did not break his Legs, as they ſaw* it was needleſs, ſince it was plain *he was already dead*; and they were now impreſſed with ſome Degree of Reverence even to his Corpſe, by the amazing Prodigies which they

34 had juſt now ſeen. *But* yet *one of the Soldiers* had ſo much Boldneſs and Inhumanity, that he *pierced his Side with a* long Lance or *Spear*, which he had in his Hand; *and immediately there came out* of the Wound, both *Blood, and Water* mingled with it *(f)*; which made it plainly appear, that had he been living, the Wound would have been mortal, having reached his very Heart; and conſequently put it out of all Doubt, that he was really dead, before he was taken down from the Croſs.

35 *And* as this was ſo important, and indeed ſo fundamental a Point *(g)*, it may not be improper to add, that it was *one who ſaw* [*it,*] who *has borne* [*this*] *Teſtimony*, and recorded ſo remarkable a Circumſtance; *and* therefore *his Witneſs is* undoubtedly *true: And*, now he is writing this, he ſolemnly declares, that *he knows* by the moſt certain Teſtimony of his Senſes, *that what he ſaith is true*; and he makes this Declaration, *that*

the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his Legs.

34 But one of the Soldiers with a Spear pierced his Side, and forthwith came there out Blood and Water.

35 And he that ſaw it, bare record, and his record is true: *and he knoweth* that he ſaith true, that ye might believe.

Croſſes or *Stakes*, till they were eaten up by Birds of Prey: But as this was forbidden to the *Jews*, the *Roman Governors* probably uſed to oblige them by permitting ſuch *Bodies* as belonged to them to be *buried*.

(f) There came out Blood and Water.] I do not pretend to determine, whether this was, as Dr. *Drake* ſuppoſes, (in his *Anatomy*, *Vol.* i. *p.* 106.) the ſmall Quantity of *Water* incloſed in the *Pericardium*, in which the Heart ſwims; or whether the *Cruor* was now almoſt coagulated, and ſeparated from the *Serum*: Either Way it was a certain Proof of *Chriſt's Death*; for he could not have ſurvived ſuch a *Wound*, had it been given him in perfect Health.

(*g*) So important, and fundamental a Point.] The grand Evidence of *Chriſt's Miſſion* is his *Reſurrection*, which implies the Certainty of his *Death*: And thus *Crucifixion* might have ſeemed, on a ſlight View, a leſs proper *Execution* than ſome others, ſuch as, *beheading*, *burning*, and the like; but *this Wound* would effectually exclude all Pretences of his having been *taken down alive* by his Friends; and accordingly *that* is an Evaſion, which falſe and malicious as his Enemies were, we do not find they ever had recourſe to.

(*h*) *Not*

Sect. 192. John XIX. 35.

that you, whoever you are, into whoſe Hands this Hiſtory may come ſooner or later, *may believe*, and may be confirmed in your Adherence to that Goſpel, which is eſtabliſhed on the Death and Reſurrection of Chriſt.

36 For theſe Things were done, that the Scripture ſhould be fulfilled, A Bone of him ſhall not be broken.

36 *For* however inconſiderable *theſe Things* may appear, they *were* permitted in the Courſe of Divine Providence to be *done*, *that* thus *the Scripture might be* remarkably *fulfilled*, in what it ſays concerning the Paſchal Lamb, which did in ſo many Circumſtances reſemble Chriſt, (Exod. xii. 46. and Num. ix. 12.) "*Not a Bone of it ſhall* "*be broken*" (*b*): A Precept, which, among many others, was given on purpoſe to lead the Minds of Believers, to reflect on the Harmony and Unity of Deſign carried on, (tho' by ſuch a Variety of Perſons, in no Concert with each other,) under the Old Teſtament, and under the New.

37 And again another Scripture ſaith, They ſhall look on him whom they pierced.

37 *And again*, there is *another Scripture*, which *ſays*, concerning the Jews, when they are to be converted to the Meſſiah in the latter Days, "*They ſhall look on him whom they have pierced*;" (Zech. xii. 10.) for which Reaſon GOD permitted them, not only to pierce the Hands and the Feet of Jeſus with Nails, but alſo to open his Side by that deep and large Wound, which we have now been mentioning.

MARK XV. 42. And now [JOH: after this] when the Even was come, becauſe it was the Preparation, that is, the Day before the Sabbath; [MAT. XXVII. 57.— JOHN XIX. 38.—]

Mark XV. 42.

And quickly *after theſe Things, as the Evening was now come, becauſe* (as we before obſerved) *it was the Preparation*, *or* the laſt Hours of *the Day before the Sabbath*; for it was Friday Evening, and the Sabbath, which began at Six o'Clock, was near at hand, in which no Work could lawfully be done;

LUKE XXIII. 50. Behold [there came a rich Man of Arimathea,] [LUK. a City of the Jews] named Joſeph,

Luk. XXIII. 50.

Behold, *there came* to the Governor's Palace *a* certain *Rich Man of Arimathea*, *(a City of the Jews*, antiently called Ramoth, which lay in the Tribe of Ephraim, and was the City of Samuel that celebrated Prophet;) and

(*b*) *Not a Bone of it ſhall be broken.*] *Dr. Arthur Young* (in his *Hiſtorical Diſſertation* on *Revelation deſigned to prevent Superſtition*, *Vol.* i. *pag.* 196, 203, 204.) has a particular Thought on the *Reaſon* of *this Prohibition*, that it was intended to oppoſe the Manner, in which the *Egyptian Sacrifices* were ſometimes *pulled to Pieces*: But I think the *Reaſon* ſuggeſted in the *Paraphraſe* much more certain and important. It is very well illuſtrated in *An Eſſay on the ſeveral Diſpenſations of GOD &c. Pref. pag.* xxii, *& ſeq.*

(*i*) *Went*

Sect. 192. and he was *named Joſeph*, and was a Perſon of conſiderable Note, *being an honourable Counſellor*, or Member of the Sanhedrim, who had a general Reputation as *a benevolent and upright Man*.

Luk. XXIII. 50.

51 *The ſame* was not concerned with the reſt of his Fellow Senators in putting Jeſus to Death, and *had not given* the Concurrence of *his Vote to the Counſel and Action of them* that condemned him; [*but was one*] *who alſo himſelf* humbly and affectionately *waited for the Kingdom of GOD, being* indeed *a Diſciple of Jeſus, tho' ſecretly*; becauſe he durſt not openly profeſs him *for Fear of the Jews* and their Rulers, who were ſo ſtrongly prejudiced againſt him.

52 *This Man*, awakened by the Prodigies attending his Death to greater Courage than he had before, tho' he knew it muſt neceſſarily draw upon him the Hatred and Contempt of his Brethren, yet *went in boldly to* the Preſence of *Pilate (i)*, *and begged* his Permiſſion, *that he might take away the Body of Jeſus*, to preſerve it from further Inſults, and bury it in a decent and reſpectful Manner.

Mark XV. 44. *And* when *Pilate* heard his Requeſt, conſidering how lingering an Execution that of the Croſs was, he *thought it ſtrange if he were already dead*, and would not eaſily believe it; *and* therefore *having called the Centurion to him*, who was appointed to guard the Bodies, *he aſked him whether*

45 *he had been dead any Time. And when he knew* [*it*] *of the Centurion*, and was certainly informed, that beſides all the Appearances of his having been dead before, he was afterwards ſtabbed to the very Heart, *Pilate*, without any farther Scruple, *gave him leave*, [*and*] *commanded the Body to be delivered to Joſeph*; which he might be the more willing to do, as he was thoroughly convinced that Jeſus was innocent; and as the Heathens generally thought, that the Spirits of the Departed received

ſeph, [MAR. an honourable Counſellor,] *and he was* a good Man, and a juſt: [MAT. XXVII.—57.—MARK XV. 43.— LUKE XXIII. 51.—]

—51 The ſame had not conſented to the Counſel and Deed of them; [*but was one*] who alſo himſelf waited for the Kingdom of GOD, [JOH. being a Diſciple of Jeſus, but ſecretly, for Fear of the Jews.] [MAT. XXVII.—57. MARK XV. —43. — JOHN XIX. —38.—]

52 This Man went [MAR. in boldly] unto Pilate, and begged [JOH. that he might take away the Body of Jeſus.] [MAT. XXVII. 58.— MARK XV. —43. JOHN XIX.—38.—]

MARK XV. 44. And Pilate marvelled if he were already dead: and calling unto him the Centurion, he aſked him, whether he had been any while dead.

45 And when he knew *it* of the Centurion, [JOH. Pilate gave him leave,] [*and* commanded the Body to be delivered] to Joſeph. [MAT. XXVII.—58. JOHN XIX. —38.—]

(*i*) *Went in boldly to Pilate.*] It was indeed a couragious Act for this rich and noble *Senator* thus publickly to own his Friendſhip to *Chriſt* in the midſt of his greateſt Infamy; and a Perſon of ſuch Sagacity could not but know, that if a *Reſurrection* ſhould happen, nothing would have been more natural, than that he ſhould have been brought into queſtion as a *Confederate* in the pretended *Fraud* of conveying him away.

(*k*) *Swathed*

received ſome Advantage from the Honours of a Funeral paid to their Bodies. Sect. 192.

46—And [Joſeph] bought fine Linnen, and [JOH. came therefore, and] took down [JOH. the Body of Jeſus,] and wrapped [it in a cleanLinnenCloth.][MAT. XXVII. 59. LUKE XXIII. 53.— JOHN XIX.—38.

And Joſeph therefore having bought a large Piece of *fine Linnen, came* to Calvary, *and* with proper Aſſiſtance *took down the Body of Jeſus* from the Croſs, *and wrapped it* up *in a* Kind of Winding-Sheet of *clean Linnen Cloth.* Mark XV. 46.

JOHN XIX. 39. And there came alſo Nicodemus, (which at the firſt came to Jeſus by Night,) and brought a Mixture of Myrrh and Aloes, about an hundred Pound *weight*.

And there came alſo at the ſame Time with Joſeph to the Croſs, *Nicodemus*, another Member of the Sanhedrim, of whom we have made repeated Mention in the preceding Story, and *who* was he that *at the firſt* Beginning of his publick Miniſtry *came to Jeſus by Night*; (John iii. 1, 2.) and as he was now grown more couragious than before, to teſtify his great Regard for Jeſus, he came *bringing a Mixture of Myrrh and Aloes, [that weighed] about an hundred Pounds.* John XIX. 39.

40 Then took they the Body of Jeſus, and wound it in Linnen Clothes, with the Spices, as the manner of the Jews is to bury.

And to prepare for his Interment, without regarding the Reproach to which it might expoſe them, *they took then the Body of Jeſus, and ſwathed it up in* a great many Folds of *Linnen* (*k*), together *with the Spices, according to the Jewiſh Cuſtom of burying*, intending to embalm him in a more exact Manner, as ſoon as the Sabbath was over; and hoping that in the mean time the Spices lying near him might be a Means of preſerving it from the leaſt Taint of Corruption. 40

41—Now in the Place where he was crucified, there was a Garden; and in the Garden a new Sepulchre.

Now it happened very commodiouſly, that almoſt *in the* very *Place where he was crucified, there was a Garden*; *and in the Garden a new Sepulchre* belonging to Joſeph. 41

42 There laid they Jeſus therefore [in *Joſeph's* own new Tomb, which he had hewn] [LUK. in Stone] [MAR. out of a Rock,] [JOH. wherein was never Man yet laid:] becauſe [LUK. that Day was the] Jews [LUK. Preparation, and

There laid they Jeſus therefore in [*Joſeph's*] *own new Tomb, which he had* lately ordered to be *hewn in Stone out of a* ſolid *Rock*, to which therefore there could be no Paſſage but by the Door, and *in which no Man was ever yet laid*, ſo that there could be no Room to imagine any other Perſon roſe from thence. And this they did, without firſt carrying the Body into any Houſe to embalm it; *becauſe* (as we have ſaid before) *it was the Jewiſh Preparation-Day*, 42

(*k*) *Swathed it up in Linnen.*] This I take to be the moſt literal *Tranſlation* of the Words ἔδησαν αὐτὸ ὀθονίοις: for ὀθόνια were a Kind of *Linnen Rollers*, in which, as *Elſner* has ſhewn, (*Obſerv. Vol.* i. *p.* 347.) the *Eaſterns ſwathed up their Dead.* It was, no doubt, by *Miracle*, that when *Chriſt* aroſe, he diſentangled himſelf from theſe *Swathes.*

Sect. 192. John XIX. 42. *Day, and the Sabbath drew on,* which did not allow their undertaking a Work of ſo much Labour and Time: To be ready therefore for the Reſt commanded on the Sabbath-Day, they uſed no farther Ceremony in interring him, and choſe a moſt convenient Place to do it with Diſpatch, Matth. XXVII. 60. *for the Sepulchre was* very *near at hand.* And Joſeph having thus interred him in his own Tomb, and ſo "made his Grave with the Rich in his "Death," as it was propheſied concerning the Meſſiah, (Iſa. liii. 9.) he took care to make all Things ſecure, *and having rolled a great Stone to the Door of the Sepulchre,* to block up the Entrance, *he went away* to his own Home.

and the Sabbath drew on;] for the Sepulchre was nigh at hand. [MAT. XXVI. 60.—MARK XV.—46.—LUKE XXIII.—53, 54. JOHN XIX.—41.]

MAT. XXVII.—60. And he rolled a great Stone to the Door of the Sepulchre, and departed. [MARK XV. —46.]

Luk. XXIII. 55. *And* when Joſeph and Nicodemus came, and took down Jeſus from the Croſs, *Mary Magdalene, and the other Mary,* who (as was ſaid before,) was *the Mother of* James and *Joſes,* (Mat. xxvii. 56. pag. 579.) *and* the reſt of *the Women alſo, who came with him from Galilee,* and ſo affectionately attended during the Time of his Crucifixion, were now deſirous to ſee how they diſpoſed of him; and therefore when they carried off the Corpſe, theſe pious Women *followed after* them, *and ſitting over againſt the Sepulchre,* into which they ſaw them enter, *beheld* with diligent Obſervation, *where, and how, his Body was laid.*

LUKE XXIII. 55. [And Mary Magdalene, and the other Mary] [MAR. the Mother of Joſes,] and the Women alſo which came with him from Galilee, followed after, and [ſitting over againſt the Sepulchre,] beheld [MAR. where] and how his Body was laid. [MAT. XXVII. 61. MAR. XV. 47.]

56 And perceiving that they did not embalm him, but only wound him up in Linnen with the dry Spices, they reſolved to perform this laſt Office of Duty and Affection to him in the compleateſt and moſt reſpectful Manner they could; *and* therefore *they* immediately *returned* into the City, *and* before the Day of Preparation was quite finiſhed, they *provided* a great Quantity of *Spices and Balms* for that Purpoſe, that nothing might prevent them from engaging in it, as ſoon as the Firſt Day of the Week ſhould open; *and,* in the mean Time, they *reſted on the Sabbath-Day, according to the* Divine *Commandment,* which they would not violate even on ſo ſolemn an Occaſion as this.

56 And they returned, and prepared Spices and Ointments; and reſted the Sabbath-Day according to the Commandment.

IMPROVE-

IMPROVEMENT.

WE have ſeen the Sorrows of our expiring *Lord:* Let us now, like theſe pious *Women*, raiſe our Eyes to him with an holy and unfeigned Affection, and behold him pale and breathleſs on the accurſed Tree. Let us view him by Faith, till the Eye affects the Heart, and till we learn to *glory in nothing but his Croſs, whereby the World* may be *crucified to us, and we* may be crucified *to the World.* (*Gal.* vi. 14.) Sect. 192. *Mat.* xxvii. 55, 56.

How wonderfully does the Providence of GOD appear to have regarded *the Body* of *Jeſus*, which had ſo long been the *Temple* of the indwelling Deity; even when it was deſerted of that *Spirit*, which had lately animated it; and while it *hung*, (amazing Thought, that it ever ſhould have *hung!*) *between the Bodies* of *two Thieves* on a *Croſs*, without the Gates of *Jeruſalem!* He, who has *all Hearts* in his Hand, interpoſed by a ſecret, but powerful Influence on the *Soldiers*, who *brake the Legs* of the *Malefactors*, to ſpare thoſe of *Chriſt*; that ſo nothing which looked like a *Prophecy* of him, ſhould want its proper *Accompliſhment.* But *his Side was pierced*; and how deep was the Wound, when *immediately there came out of it Blood and Water?* Happy Emblem of the bleſſed Effect of his Death! *He came* both *by Water and Blood*, (as *he who ſaw and teſtified* this important Fact, leads us to improve it; 1 *John* v. 6.) and at once *atones* the injured Juſtice of GOD, and *purifies* the Souls of them that believe in him. *John* xix. 31,—33. Ver. 33, 36. Ver. 34. Ver. 35.

Our Indignation riſes againſt the Man, that could, by ſuch an Outrage as this, abuſe the *dead Body* of our *Redeemer*; but oh, let us ſeriouſly remember the Hand, which *our Sins* had in all that was now done. *He was wounded for our Tranſgreſſions; he was bruiſed for our Iniquities:* (*Iſa.* liii. 5.) And therefore it is ſaid, concerning thoſe *on whom the Ends of the World are to come*, that *they ſhall look on him whom they have pierced*, *and mourn.* (*Zech.* xii. 10.) May we *mourn* over him with a genuine evangelical Sorrow, when we conſider *whom* we *have pierced*; and how deep, and how often, we have *pierced him*; and upon what ſlight Temptations, and under how many Engagements, rather to have bathed his Wounds with our Tears, and even to have expoſed our own Hearts to the ſharpeſt Weapon, by which the Madneſs of Sinners might have attempted to injure him! Ver. 37.

The *Boldneſs* of *Joſeph*, and even of *Nicodemus* himſelf, deſerves our Notice on ſuch an Occaſion. They *are not aſhamed* of the Infamy of his *Croſs*, but come with all holy Reverence and Affection to *take down* thoſe ſacred Remains of *Jeſus*; nor did they think the fineſt *Linnen*, or the choiceſt *Spices*, too valuable on ſuch an Occaſion. But who can deſcribe their Conſternation and Diſtreſs, when they ſaw *him*, who they *truſted ſhould have delivered Iſrael*, a cold and bloody Corpſe in their Arms; and *Mark* xv. 43. *John* xix. 39. *Mark* xv. 46. *John* xix. 40.

Sect. 192. *Mat.* xxvii. 60.

left *him* in the *Sepulchre* of *Joseph*, whom they expected to have seen on the *Throne* of *David*?——We leave for the present his *Enemies* in Triumph, and his *Friends* in Tears, till *his Resurrection*; which soon confounded the Rage of the former, and revived the Hopes of the latter; *Hopes*, which must otherwise have been for ever intombed under that *Stone*, with which they now covered him. But happy and comfortable is the Thought, that this his transient *Visit to the Grave* has (as it were) left a Perfume in the *Bed of Dust*, and reconciled the Believer to dwelling a while in the *Place where the Lord lay!*

SECT. CXCIII.

Judas confessing his Guilt, returns the Money he had received from the Chief Priests, and then hangs himself. The Jews *the next Day demand, and procure a Guard to be set on* CHRIST's *Sepulchre.* Mat. XXVII. 3,—10. 62, *to the End.*

MAT. XXVII. 3.

Sect. 193. Matth. XXVII. 3.

HAVING thus finished the Account of the Death of Jesus, it may be convenient here to mention the miserable End of that perfidious Disciple, by whom he was betrayed into the Hands of his Enemies. The Jewish Rulers having delivered Jesus to the Roman Governour, and having prevailed upon him to give Orders for his Execution, *then Judas, who had betrayed him, when he saw* to his Surprize, *that he was condemned* by Pilate, and that they were leading him forth to die upon the Cross, to which he seemed determined to submit, tho' he could so easily have rescued himself from it (*a*), was seized with great

MAT. XXVII. 3.

THEN Judas which had betrayed *him*, when he saw that he was condemned, repented himself, and

(*a*) *Then Judas, &c.*] For the proper Place of *this Story*, which is here inserted out of its *Order*, see *Note* (*a*) on *John* xix. 16. *pag.* 556. *Matthew* has introduced it immediately after the *Jews* had *delivered Jesus to Pilate*; but after this, the *Jews* were so intent on persuading *Pilate* to consent to his Death, that there was hardly Time for the *Sanhedrim*'s adjourning to the *Temple*, where this Occurrence happened, before they had prevailed with *Pilate* to *condemn him*; and as *Judas* must have often heard his *Master* say, he should *be crucified*, *Pilate*'s Order for his Execution must have more sensibly affected him, than the *Jews* passing Sentence on him, who had not then the Power of putting any one to Death. ——The Word τότε, *then*, with which the *Evangelist* begins this Story, may be taken in some

and brought again the Thirty Pieces of Silver to the Chief Priests and Elders,

great Terror and Agony of Conscience; and *repenting* of the fatal Bargain he had made, whereby he had brought such a Load of Guilt on his own Soul, he *carried back the Thirty Pieces of Silver*, which they had given him, *to the Chief Priests and the Elders*, while they were together in the Temple that Morning; for they resorted thither with a specious Appearance of Piety, before they followed the Multitude to Calvary to see the Execution. *And* coming in among them in a wild Disorder, he *said* to them, Oh Sirs! *I have sinned* in a most desperate Manner, *in that I have betrayed innocent Blood* to you; for I am well convinced, that Jesus my Master has done nothing to deserve this Punishment, to which you have delivered him; and I am not able to bear the Thought of the Concern I have had in it. *And they answered* with the steady Coolness of those who knew no Shame or Remorse for their Wickedness, *What* [*is that*] *to us*, whether thou thinkest him innocent, or not? *See thou* [*to that:*] It is sufficient for us, that we know he is Guilty, whether such a Wretch as thou art, approvest, or condemnest our Sentence. *And throwing down the Pieces of Silver* Money *in the Temple*, in their very Presence, with all the Marks of Agony and Distress, *he withdrew*; *and going away* to the Brow of a Hill, in some retired and melancholy Place, *he* there *hanged himself*; but the Rope breaking by the Force with which he threw himself off, he fell down the Precipice, and burst asunder with the Force of his Fall, so that all his Bowels gushed out *(b)*; and he lay expiring,

Sect. 193. Matth. XXVII. 3.

4 Saying, I have sinned, in that I have betrayed the innocent Blood. And they said, What *is that* to us? see thou *to that*.

4

5 And he cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself.

5

some *Latitude*, to introduce the Mention of an Occurrence, which happened *about that Time*, whether a little *before* or *after*, and need not be interpreted with so much Rigour, as to determine it to an Assertion of observing the exactest *Order* in all Circumstances. See *Note (a)* on *Mat.* xxvii. 27. *pag.* 545.

(*b*) *And going away, he hanged himself*; but the Rope breaking &c.] This Method, which *Mr. Le Clerc (Harm. pag.* 527.) and several other learned *Criticks* have taken, of reconciling *Matthew* with what is afterwards said of this Fact, *Acts* i. 18. (that *falling headlong, he burst asunder in the midst, and all his Bowels gushed out*;) appears to me much preferable to that of those, who would render πρηνὴς γενόμενος, *he was stifled*, or *suffocated with Excess of Grief*; (see *La Motte* of *Inspir. pag.* 155.) a *Version*, which none of the Authorities I have seen, seem sufficient to justify. Nor is it necessary to suppose with *Dr. Lightfoot*, (*Hor. Hebr.* on *Mat.* xxvii. 5. and *Acts* i. 18.) that *Judas* was carried away by the *Devil*, and

Sect. 193. Matth. XXVII. 5. piring, in a moſt painful and terrible Manner, a Spectacle of Horror to all that beheld him, alive, or dead, as a Multitude of Spectators did. (Compare Acts i. 18, 19.)

6 *And the Chief Prieſts, taking* up *the Pieces of Silver*, were at ſome Loſs how they ſhould diſpoſe of them; for they *ſaid, It is not lawful* for us *to put them into the* Cheſt which is called Corban, or the Sacred *Treaſury, becauſe it is the Price of Blood*, and would in Effect be offering to God the Life of a Man. And theſe Hypocrites ſcrupled ſuch a Point of Ceremony, while they ſtill perſiſted in their Reſolution to deſtroy Jeſus, which, had they deſired it, they might perhaps

7 yet have prevented. *But* afterwards, when they met in a Body about ſome other Buſineſs, *having conſulted together* what they ſhould do with thoſe Pieces of Money, *they bought with them* that Cloſe in the Neighbourhood of Jeruſalem, which is called *the Potters Field* (*c*), *for a Burying-Place of Foreigners*, who had no Sepulchres of their own, and whoſe Bodies they ſcrupled to

8 lay with thoſe of their own holy Nation. And *therefore*, by the way, *that Field was called* in the Syriack Language, Aceldama, that is, *the Field of Blood*; (Acts i. 19.) and it bears that Name even *to this Day*, becauſe it was purchaſed with that Money, which was the Price paid for the Blood of Jeſus, and was in effect the Purchaſe of the Blood of Judas too.

9 *Then was that fulfilled* in a very remarkable Manner, *which was ſpoken by the Prophet* (*d*), (Zech.

6 And the Chief Prieſts took the Silver Pieces, and ſaid, It is not lawful for to put them into the Treaſury, becauſe it is the Price of Blood.

7 And they took Counſel, and bought with them the Potters Field, to bury Strangers in.

8 Wherefore that Field was called, The Field of Blood, unto this Day.

9 (Then was fulfilled that which was ſpoken by Jeremy

ſtrangled in the Air, and being thrown from thence in the Sight of all the City, was *daſhed in Pieces* by the Violence of the Fall.

(*c*) *The Potters Field.*] *Thirty Pieces of Silver* may ſeem a very inconſiderable Price for a Field ſo near *Jeruſalem*; but as *Grotius* well obſerves, the Ground was probably much ſpoiled, by digging it up for *Earth* to make *Potters Veſſels*; ſo that it was now unfit for Tillage, or Paſture, and conſequently of ſmall Value.

(*d*) *Which was ſpoken by the Prophet.*] Moſt *Copies* read it, *by Jeremiah the Prophet*; yet 'tis univerſally known, that theſe Words are found no where in *Jeremiah*, but in *Zechariah*, (*chap.* xi. 13.) It appears to me very unnatural, to ſay with *Dr. Lightfoot*, (*Hor. Hebr. in loc.*) that *all the Prophetic Writings* might be called the *Book of Jeremiah*; becauſe in antient Times the Prophecy of *Jeremiah* was put at the Beginning of the Volume of the *Prophets*; nor would the granting this Fact account for the Expreſſion, of its being *ſpoke by him*. Nor am I at all convinced by *Mr. Joſeph Mede*'s Reaſonings, (ſee his *Works*, *pag.* 963.)

my the Prophet, ſaying, And they took the Thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Iſrael did value:

10 And gave them for the Potters Field, as the Lord appointed me.)

(Zech. xi. 13.) *ſaying*; " *And I took the Thirty* Sect. 193.
" *Pieces of Silver*," (which Sum, the Reader will obſerve, was *the* uſual *Price of one who was ſold* Matth. XXVII. 9.
for a Slave, or of one *whom the Children of Iſrael did ſell*, being eſteemed among them on an Average but the equitable Price of ſuch a one; and was here the Price of the Blood of the Son of GOD himſelf, that infinitely valuable Perſon (*e*):)
" *And they were given for the Potters Field, as* 10.
" (ſaith the Prophet,) *the Lord commanded me* in
" Viſion, in Token of his juſt Diſpleaſure againſt
" thoſe, who had put ſuch an Affront on his
" Paſtoral Care (*f*)."

But

pag. 963.) that theſe Words, tho' recorded by *Zechariah*, or rather found in his Book, were *originally* ſpoken by *Jeremiah*, and by ſome Accident diſplaced: A Principle, on which the whole Credit of the *Prophecies* might be deſtroyed. It would be a much leſs Diſhonour to the Sacred Writings, to ſuppoſe a ſmall Error in the Pen of ſome early *Tranſcriber*, who might (as *Bp. Hall* prettily conjectures,) by the Miſtake of *one Letter* only, (ſuppoſing the Word to be contracted,) write ιρμ for ζρμ. And tho' it is certain, that *Jeremiah* was the received Reading, as early as *Origen*'s Time, yet there is room to doubt, whether *any Prophet* was named in the *firſt Copies*, as the *Syriack Verſion*, which is allowed to be made in the moſt early Times, ſays only, *It was ſpoken by the Prophet*, without mentioning by whom. On the whole, I think it more reſpectful to the *Evangeliſt*, to ſuppoſe that ſome officious *Tranſcriber* might either inſert, or change *the Prophet's Name*, than to impute it, as *Dr. Mill* ſeems to do, to a Slip in the *Author*'s Memory.

(*e*) *The Price of one who was ſold, &c.*] We may either render the Words, [τν τετιμημενν, ον ετιμησανλο απο υιων Ισραηλ,] *of one who was ſold*, even of one *whom the Children of Iſrael did ſell*; and ſo conſider them as expreſſive of the common Price *a Slave* was rated at among them: Or we may render them, *of him that was ſold*, or *valued*, (even their own *Meſſiah*,) *whom the* very *Children of Iſrael ſold* at this ſhameful Price. And I think, either of theſe *Verſions* would ſuit the *Original*, and convey a lively and proper Senſe: I have therefore ſuggeſted both in the *Paraphraſe*, tho' in the *Verſion*, which could not well be equally ambiguous, I have preferred the former.

(*f*) *And they were given for the Potter's Field, as the Lord commanded me.*] It is plain theſe Words are not exactly quoted, either from the *Hebrew*, or the *Septuagint*; yet I cannot think the Difference ſo great, as it at firſt appears; ſince thoſe Words in the *Parentheſis* (την τιμην τν τετιμημενν, ον ετιμησανλο απο υιων Ισραηλ,) which are not in either, may be conſidered as the Words of the *Evangeliſt* himſelf, (to which he was naturally led by thoſe of the Prophet, *A goodly Price, that I was prized at of them*;) and if, which might eaſily happen, εδωκαν be written for εδωκα, as ελαβον is ambiguous, it may be rendered, yet nearer to the *Original*, *I took—and gave them &c.*——As for the general Propriety of applying theſe Words to this Occaſion, I think it may well be vindicated; for the Connection and Senſe of the Prophecy in the *Old Teſtament* ſeems to be this. In order to repreſent to *Zechariah* the Contempt which *Iſrael* put upon their GOD, he had a *Viſion* to the following Purpoſe. He thought GOD firſt appointed him to appear among them as a *Shepherd*; (making him by that Emblem a Repreſentation of himſelf:) After ſome Time, he directs him to go to the Rulers of *Iſrael*, and aſk them, What they thought he deſerved for his Labour in that Office? They give him the Price of a Slave, *Thirty Pieces of Silver*; and this *in the Houſe of the Lord*, where the Court ſate. On this, GOD, as reſenting this Indignity offered to him in the Perſon of his *Prophet*, order him to *throw it down* with Diſdain before the firſt poor Labourer he met, who happened to be *a Potter* at work by the Temple Gates, as a fitter

Sect. 193. Matth. XXVII. 62. But to return *now* to the main Story. When, notwithstanding the Confession of Judas, the Jews had crucified Christ, and his Friends had taken down his Body from the Cross, and laid it in Joseph's Tomb on the Evening of the Sixth Day of the Week, *on the Morrow*, or on the Sabbath itself, *which followed the Day of Preparation, the Chief Priests, and* other *Pharisees* who belonged to the grand Sanhedrim, *assembled together* in a Body, *to* wait upon *Pilate*, as with an Address

63 of solemn Importance: *Saying, Sir, we remember, that this* notorious *Deceiver*, who was Yesterday put to Death for his Crimes, *while he was yet living said, After Three Days I will rise*

64 *again* from the Dead *(g)*: We desire *therefore*, that since thou hast permitted his Friends so honourably to inter him, thou wouldst *order that the Sepulchre* where he is laid, may *be* strictly guarded and *secured till the Third Day* is past; *lest his Disciples* should *come by Night, and steal him away, and* upon this should *tell the People*, that according to his own Prediction *he is risen from the Dead: And* so *the last Deceit will be worse than the first*, and the deluded Populace will be more eager to profess their Regard to him after his Death, than they ever were while he was living.

65 *And Pilate said to them, You have a Guard* in waiting about your Court in the Temple; *Go your way* therefore, and order as many of them as you think fit to march to the Sepulchre, and

MATT. XXVII. 62. Now the next Day that followed the Day of the Preparation, the Chief Priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that Deceiver said, while he was yet alive, After Three Days I will rise again.

64 Command therefore that the Sepulchre be made sure until the Third Day, lest his Disciples come by Night, and steal him away, and say unto the People, He is risen from the Dead: So the last Error shall be worse than the first.

65 Pilate said unto them, Ye have a Watch, go your way, make it as sure as you can.

to

a fitter Price for a little of his paltry Ware, than a suitable Acknowledgment of the Favours they had received from GOD. Now surely, if there was ever any Circumstance, in which *the Children of Israel* behaved themselves so, as to answer this Visionary Representation, it must be, when *they gave* this very Sum of *Thirty Pieces of Silver*, as *a Price* for the very Life of that Person, whom GOD had appointed their great *Shepherd*. And in order to point out the Correspondence the more sensibly, Providence so ordered it, that the Person to whom this Money went, should be *a Potter*; tho' the Prophecy would have been answered, if he had been *a Fuller*, or of any other Profession. I do not remember ever to have seen this Matter set in, what seems to me, its just and most natural Light; but *Gratius* has some valuable Hints upon it, which I wonder he did not pursue farther.

(*g*) *After Three Days I will rise again.*] Their intending to *make the Sepulchre secure* only *till the Third Day* ended, shewed that they understood *our Lord's* Expression of *rising after Three Days*, to be (as indeed it was,) equivalent to a Declaration that he would *rise on the Third Day*. See *Note* (*d*) on *Mat.* xii. 40. *Vol.* i. *pag.* 384. Compare also *Deut.* xiv. 28. with xxvi. 12.

(*b*) Having

to keep Centinel there all Night, and thereby *make* [*it*] *as secure as you* possibly *can.* Sect. 193.

66 So they went and made the Sepulchre sure, sealing the Stone, and setting a Watch.

And accordingly *they went*, and took a Detachment of Soldiers with them to the Garden of Joseph; *and* having first satisfied themselves that the Corpse was there *(b)*, they *secured the Sepulchre* as well as they possibly could, *sealing the Stone*, that it might not be broke open without a Discovery of the Fraud *(i)*; *and* also *setting a Guard* near it, who took Care to place themselves so, that they could not but take an immediate Alarm, if any had presumed to make the least Attempt to open the Sepulchre, and remove the Body, or even to embalm it. Matth. XXVII. 66.

IMPROVEMENT.

IN how fatal a Manner does the *Way of Transgressors* deceive them! *Judas* no doubt, but a few Hours before, was thinking with eager Impatience of receiving this Sum of *Money*, which was the *Wages of Unrighteousness*: But tho' he might for a little while *roll it* as a sweet Morsel *under his Tongue*, yet how soon was it *turned* into *the Gall of Asps within him*? (*Job* xx. 12,—14.) *Mat.* xxvii. 3.

We see the *Force* of *Conscience*, even in the worst of Men. He that had slighted all the Warnings that his Master gave him, and neither was affected by the Remembrance of his Goodness to him, nor by the Fear of his Displeasure, while he was set upon accomplishing his covetous Design, no sooner comes to feel the Sting of an awakened *Conscience*, but he is filled with Horror, and is unable to endure the cutting Anguish of his own Reflections. And thus could GOD in a Moment drive the most hardened Sinner into all the Agonies of Remorse and Despair, by letting Ver. 5.

(*b*) Having first satisfied themselves that the Corpse was there.] Common Prudence would teach them to do this; and perhaps they might feed their Cruelty with viewing the *dead Body*, as *Herodias* did, with that sad Spectacle *the Baptist's Head*. See *Note* (*o*) on *Mark* vi. 28. *Vol.* i. *pag.* 478.

(*i*) *Sealing the Stone.*] Some have conjectured, they might also cement it with Lead, or bind it with Iron; but the *Sabbath* would hardly have allowed this. The *Guard* would prevent *Violence*; and the *Seal* would be a Security against any *Fraud* of theirs in Confederacy with the *Disciples*, if that could have been suspected. But it is most senseless to say, with that wretched Opposer of the *Miracles of Christ*, who has brought upon himself such just Infamy, that this intimated a *Contract* between *Christ* and *them*, that he should *rise* in the Sight of the *Jewish* Rulers *on the Third Day*. Probably their Design was *on the Fourth Day* to have opened the Sepulchre, and have exposed the Corpse to public View; which, had it been in their Power, had been the most prudent Step they could have taken.—— But they do not seem to have been mad enough to think, that if *Jesus rose from the Dead*, it must be just when they thought fit to attend.

Sect. 193. letting looſe *his own Thoughts* upon him, to prey upon his Heart like ſo many hungry *Vultures*, and make him a *Terror* to others, and an *Executioner* to himſelf.

Ver. 4. We muſt ſurely admire the Wiſdom of Providence, in extorting, even from the Mouth of this *Traitor*, ſo honourable a *Teſtimony* of the *Innocence* of *Jeſus*, tho' to his own Condemnation. And who could have imagined, that the *Supream Court* of *Iſrael* itſelf ſhould have been ſo little impreſſed with it, as coldly to anſwer, *What is that to us? See thou to that.* Is this the Language of *Rulers*, yea, of *Prieſts?* But they had caſt off the *Fear* of that GOD, whoſe Miniſters they were, and had devoted themſelves to *Gain* and *Ambition*. They therefore felt no Remorſe, even when *Judas* trembled before them, and appeared almoſt diſtracted, under the Senſe of a Crime, in which they had been Confederates with him. But their *Conſciences* were *ſeared as with a red hot Iron*, and all their familiar Converſe with Divine Things ſerved only, in ſuch a Circumſtance, to harden their Hearts; as tempered *Steel* gathers Strength from the Furnace and the Hammer.

Ver. 5. *Judas repents*; he *confeſſes* his Crime; he *throws away* the Reward of his Guilt: Yet was there nothing of *Godly Sorrow* in all this. Deſpairing, he becomes *his own Executioner*; and flies to *Death*, and to *Hell*, as a Refuge from the Rage and Fury of an awakened Conſcience. Fatal Expedient! thus to ſeal his own Damnation! But the righteous Judgment of GOD erected him as a Monument of Wrath, and verified *our Saviour*'s Declaration, *It had been good for that Man, if he had never been born.* (*Mat.* xxvi. 24. and *Mark* xiv. 21. pag. 435.) Tremble, oh our Souls, at this Thought! that *Judas*, even *one of the Twelve*, ſhould fall into ſuch Depths of Sin and Ruin! May we each of us be jealous over ourſelves! and may we never preſume to cenſure whole Bodies of Men
Ver. 64. for the Fault of particular Members, when we find there was *a Traitor* and *Reprobate* among the holy Band of the *Apoſtles*.

Ver. 63. We ſee the reſtleſs and implacable Malice of *Chriſt's Enemies*, which purſued him even to his *Tomb*, and there endeavoured to blaſt his Memory as an *Impoſtor*. They demanded, and procured *a Guard for his Sepulchre*. And here alſo we have a repeated Inſtance of GOD's *taking*
Ver. 65, 66. *the Wiſe in their own Craftineſs.* (*Job* v. 13.) The *Seal*, and the *Guard* ſerved only more fully to atteſt the Doctrine of *Chriſt*'s *Reſurrection*, which they were intended to overthrow, and to grace the Triumph they oppoſed. Thus ſhall all the Rage, and all the Artifice of his Enemies, at length, promote the Purpoſes of his Glory: Thus ſhall *Meat* at length *come out of the Eater, and Sweetneſs out of the Strong.* (*Judg.* xiv. 14.) *The Wrath of Man*, oh Lord, *ſhall praiſe thee*; and *the Remainder of it ſhalt thou reſtrain*, and ſhalt triumph over it, either by thy Grace, or thy Vengeance. (*Pſal.* lxxxvi. 10.)

SECT.

SECT. CXCIV.

CHRIST *rising from the Dead, the Guards flee away in Astonishment:* Mary Magdalene *finding the Sepulchre open, calls* Peter *and* John, *who having entered into it, return; while* CHRIST *himself makes his First Appearance to her.* Mat. XXVIII. 1,—4. Mark XVI. 1, 2.— 3, 4. Luke XXIV. 1, 2. 12. John XX. 1,—17.

MARK XVI. 1.

AND when the Sabbath was past, Mary Magdalene, and [the other Mary,] *the Mother* of James, and Salome, had bought sweet Spices, that they might come and anoint him. [MAT. XXVIII. 1.—]

MARK XVI. 1.

AND when the Sabbath was over (a), which ended in the Evening, (as was often observed before,) *Mary Magdalene, and the other Mary,* who was [*the Mother*] *of James* and Joses, *and Salome,* and Joanna, (compare Luke xxiv. 10. Sect. 195.) and some other pious Women, were so intent on embalming the Body of Jesus, that they had another Consultation about it; and not satisfied with the Preparation they had made before, they *bought* more *Spices* and Ointments *(b), that* after a short Repose, as soon as ever they could see to do it, *they might go and anoint him* with them, and inter him in the most honourable Manner they could contrive. Sect. 194. Mark XVI. 1.

2—And very early in the Morning, [JOH. when it was yet dark,] [as it began to

And accordingly they were all ready before it was Day; *and* setting out *very early in the Morning, while it was yet Dark, as it began to dawn towards* 2

(a) *When the Sabbath was over.*] This, which *Mark* expresses by διαγενομενου του σαββατου, *Matthew* expresses by another Phrase, οψε σαββατων, *in the End of the Sabbath,* or *when the Sabbath,* (and consequently the preceding *Week,* of which the *Sabbath* was the last Day) *was over;* as in *Philostratus,* οψε μυστηριων is, *when the Mysteries were ended.* So that the Controversy between *Majus* and *Wolfburg,* on this Subject, seems needless; as the *Criticism* of the former, who supposes these Words in *Matthew* to belong to the Close of the *former Chapter,* and to refer to the Time of *Sealing the Sepulchre,* is very unnatural; as *Wolfius* has shewn, in his learned *Note* on *Mat.* xxviii. 1.

(b) *They bought* more *Spices* &c.] *Luke* had before observed, (*Chap.* xxiii. 56. *pag.* 584.) that they *prepared Spices and Ointments, and* then *rested the Sabbath Day according to the Commandment:* And *Mark* here says, that διαγενομενου σαββατου, *when the Sabbath was over,* ηγορασαν, *they bought,* [not, *they had bought*] *Spices, and* then (*ver.* 2. *very early in the Morning*) *came to anoint him.* This I look upon as a strong Intimation, that some Time *after Six in the Evening,* (on what we call *Saturday Night,*) *when the Sabbath was over,* as it was then lawful to perform any common Work, their generous Hearts prompted them to purchase a larger Quantity of *Aromatick Drugs* for this pious Purpose.

Sect. 194. Mark XVI. 2. *towards the Firſt Day of the Week, they went to viſit the Sepulchre, bringing the Spices* with them, *which* (as was ſaid before,) *they had prepared* to embalm the Body of Jeſus, and which indeed were a conſiderable Weight: *And ſome* [*others*] of their Female Friends went alſo *with them* to aſſiſt on this Occaſion (*c*).

to dawn towards the Firſt *Day* of the Week,] [LUK. they came] [to ſee the Sepulchre,] [LUK. bringing the Spices which they had prepared; and certain *others* with them.] [MAT. XXVIII. —1. LUKE XXIV. 1. JOHN XX. 1.—]

3 *And* as they were advancing towards the Sepulchre, they were not under any Apprehenſion from the Soldiers that were ſet to guard it, who had been ſtationed there without their Knowledge on the Sabbath-Day; (Sect. 193. pag. 590.) but remembring the Stone that was placed at the Mouth of it, *they ſaid among themſelves, Who ſhall roll away the Stone for us from the Door of the Sepulchre*, which all of us together have not

3 And they ſaid among themſelves, Who ſhall roll us away the Stone from the Door of the Sepulchre?

4 Strength to remove? *For* they had ſeen Nicodemus and Joſeph ſtop up the Entrance with it; and *it was* indeed *very large* and heavy.

—4. For it was very great.

Matth. XXVIII. 2. But this Perplexity of theirs was altogether needleſs; for GOD had provided a very extraordinary Way to remove that Obſtruction. *And, behold* with due Regard and Admiration, it was this: *There was* but a little before they arrived there, *a great Earthquake*, (which would naturally awaken the Guards, if any of them had fallen aſleep;) and very awful and aſtoniſhing were the Circumſtances that attended it; *for an Angel of the Lord deſcending from Heaven had approached*

MAT. XXVIII. 2. And behold, there was a great Earthquake; for the Angel of the Lord deſcended from Heaven,

(*c*) *Some others* of their Female Friends went alſo *with them.*] It was indeed a Circumſtance of *Decency*, conſidering the Office they were intending to perform; that the *Men*, and the *Women* ſhould perform their reſpective Parts in it by themſelves; which accordingly the *Evangeliſts* plainly intimate they did. Their *ſetting out alone* was a remarkable Inſtance of their Zeal and Courage: Perhaps ſome Appointment might be made with *Peter* and *John*, (who were early up, as it ſhould ſeem, on this Occaſion,) either to meet them, or come after them, to aſſiſt in *removing the Stone*, tho' not in *embalming the Body*.—— I think *Majus* and *Elſner* juſtly obſerve, that the xxiii^d *Chapter* of *Luke* ſhould not have ended at the Place it does; for here, as in ſeveral other Places, a Sentence is divided: [Το μεν σαββατον ησυχασαν, —τη δε μια των σαββατων—ηλθον &c.] Such *Diviſions* are great Inſtances of Negligence in the Perſon by whom they were firſt made; but in a Work like this *Harmony*, they are leſs material, and hardly in ſome Caſes avoidable.—— I have here rendered the Word ηλθον, *went*, (and have likewiſe explained the Word ελθωσαι in the ſame manner in the *firſt Verſe* of this *Section*,) which agrees better with the *Order* of the Story, and is frequently the Senſe, in which *our Tranſlators* have rendered it elſewhere. See *Mat.* xii. 9. xiii. 36. xiv. 12. *Mark* iii. 19. *Luke* ii. 44. xiv. 1. *John* iv. 45. vi. 17. *Acts* iv. 23. xxviii. 14.

(*d*) They

Heaven, and came and rolled back the Stone from the Door, and ſat upon it.

approached in Sight of the Guards, *and rolled away the Stone from the Door, and ſate down upon it.* And, at the very ſame Time, Jeſus, like a ſleeping Conqueror awaking on a ſudden, burſt aſunder the Bands of Death, and ſprung up to a new and immortal Life. Sect. 194. Matth. XXVIII. 2.

3 His Countenance was like Lightning, and his Raiment white as Snow.

But none of the Guards ſaw him riſe, being ſtruck into the utmoſt Conſternation at the Sight of the Angel, who appeared to remove the Stone: *And* well indeed they might be ſo; for *his Countenance was like* the Brightneſs of *Lightning, and his* long flowing *Garment* was as *white as Snow*, glittering with extraordinary Luſtre beyond what their Eyes could bear. 3

4 And for Fear of him the Keepers did ſhake, and became as dead Men.

And the Guards, tho' Romans and Soldiers, *trembled for Fear* at the Sight *of him, and became like* ſo many *dead Men*, falling down on their Faces in a moſt helpleſs Condition. But quickly after preſuming to lift up their Eyes, and finding he had diſappeared, and left the Sepulchre open, they fled to ſome diſtant Place, to conſult their own Safety in ſo ſurprizing an Occurrence *(d)*. 4

JOHN XX.—1. And Mary Magdalene ſeeth the Stone taken away from the Sepulchre.

By this Time the Women, whom we mentioned before, were near the Place; *and Mary Magdalene*, tranſported with the diſtinguiſhing Ardour of her Affection, advanced a little before the reſt; and, it being now Light enough to diſcern Objects, as ſoon as ſhe came thither, ſhe *ſaw* to her great Surprize, *that the Stone was* already *taken away from the Sepulchre (e)*, and that the John XX. 1.

(*d*) They fled to ſome diſtant Place, &c.] As nothing is ſaid of any Interview between them and the Friends of *Chriſt*, there is great Reaſon to believe, that this was the Caſe; as indeed it is on other Accounts probable it ſhould be.

(*e*) *Mary Magdalene ſaw that the Stone was taken away &c.*] Every attentive Reader may have obſerved, how difficult it is, to form the *Evangeliſts* into one coherent Story here, and to reconcile ſome ſeeming Contrarieties in their Accounts: Nevertheleſs I hope, on a careful Examination of *this*, and the *following Sections*, it will be found not impracticable. I ſhall not mention the very different Schemes other *Criticks* have taken, nor the particular Objections againſt them; but would only add a Word or two concerning that of *Dr. Guyſe*, which is both new and ingenious, yet not to me ſatisfactory. He ſuppoſes, (in his *Note* on *John* xx. 2.) that there were *Two Appearances* of the *Angels* to the *Women*; and that *Mark* and *Luke* ſpeak only of the *Firſt*, and *Matthew* and *John* of the *Second*; that is in other Words, (as I underſtand it,) That as ſoon as it was Light, theſe good *Women* came to the Sepulchre, and ſaw an *Angel*, who told them, "He *knew they ſought Jeſus*, "but that *he was riſen*;" and inviting them "to come and *ſee the Place where he was* "*laid*," charged them "to *go and tell his Diſciples, that he would go before them into Ga-*

Sect. 194. Luk. XXIV. 2. the Tomb was open. *And* ſhe was greatly aſtoniſhed and alarmed at the Sight, and preſently concluded that the Body was removed. She therefore ſtepped back, and informed her Companions of this Circumſtance; upon which *they* [*alſo*] *looked, and* plainly *found* that it was as ſhe repreſented, and that *the Stone* was indeed *rolled away from* the Entrance of *the Sepulchre.*

LUKE XXIV. 2. And [when they *alſo* looked,] they found the Stone rolled away from the Sepulchre. [MARK XVI. 4.—]

John XX. 2. And not reflecting on the Aſſurance Jeſus had given them of his riſing again from the Dead, they knew not how to account for the Removal of the Stone; but Mary Magdalene and the other Women having conſulted a little together, as well as the Confuſion they were in would admit, it was thought beſt that ſome of the Diſciples ſhould be immediately acquainted with it: *She therefore runs* back to the City with all poſſible Diſpatch *(f)*, *and* knowing where they lodged, ſhe *comes to Simon Peter, and to* John, *that other Diſciple, whom Jeſus* peculiarly *loved*, (by whom this Part of the Story is moſt exactly and circumſtantially recorded;) *and* finding them already up, and full of Solicitude about the Events of this important Day, ſhe *ſays to them*, Oh my Friends, the Sepulchre is broke open, and ſome or other muſt have been there, who have removed the Stone; nor

JOHN XX. 2. Then ſhe runneth, and cometh to Simon Peter, and to the other Diſciple whom Jeſus loved, and ſaith unto them, They have

"*lilee.*" Upon this they go immediately, and *tell the Diſciples*, (without ſaying any Thing, that we find, of the *Viſion*,) "that ſome unknown Perſons had *taken away the Lord*, "*and laid him they knew not where:*" And then *returning* again to the Sepulchre, in leſs than an Hour, they ſee another, or the ſame *Angel* as before, who, as if it were perfectly unknown by any former Declaration, tells them juſt in the ſame Words, "He *knew they* "*ſought Jeſus*, but *he was riſen*;" and inviting them again, "to *come and ſee the Place* "*where he had lain*," charges them again "to *go and tell his Diſciples, that he went be-*"*fore them into Galilee.*" This is ſuch a *Similarity* of Words and Actions, immediately ſucceeding each other, as I believe can no where be parallelled.—The Scheme I offer here, (which is that, which twice at the Diſtance of ſeveral Years, preſented itſelf to me, on a View of the *Evangeliſts* alone,) is incumbered with no ſuch Difficulty, nor indeed with any worth naming, except what ariſes from the *Tranſpoſition* of *Mark* xvi.—2. and *Luke* xxiv. 12. on which ſee *Note (b)* in this *Section*, and *Note (a)* in the next.

(f) She therefore runs back to the City &c.] It is not expreſsly ſaid, whether the *other Women* ſtaid any where near the *Sepulchre*, or whether they returned to the City with her; but conſidering that *John*, who was an *Eye-Witneſs*, has mentioned only *Mary Magdalene*, and ſays that *ſhe ran*, (which with their Load of *Spices* they could not all do,) it ſeems moſt probable, they ſtaid at ſome Diſtance, till *Peter* and *John* came, and had viewed the *Sepulchre*.—*John* hints nothing at all of *Mary*'s having *look'd into the Sepulchre*, before ſhe *ran back* to him; and his Narration being the laſt, and moſt circumſtantial, muſt guide us in adjuſting all that is ambiguous in the reſt.

(g) They

have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

nor is there any room to doubt but *they have taken away the Lord out of the Sepulchre* (*g*), *and we know not where they have laid him*; ſo that I, and my Companions, whom I have left behind me, cannot find any Method of performing that laſt Office of Reſpect and Affection, which you know we intended. Sect. 194. John XX. 2.

LUKE XXIV. 12.—Then aroſe Peter [*and* went forth, and that other Diſciple, and came to the Sepulchre.] [JOHN XX. 3.]

And upon hearing this, without ſo much as ſtaying to make any Reply, *Peter*, whoſe Heart was ſtruck with ſuch a Circumſtance, *aroſe* in a Tranſport of various Paſſions (*h*), *and that other Diſciple* whom we mentioned before, [*and*] *went* directly *out*, *and* never ſtopped till they *came to the Sepulchre*. Luk. XXIV. 12.

JOHN XX. 4. So they ran both together: And the other Diſciple did out-run Peter, and came firſt to the Sepulchre.

And not contented with the ſwifteſt Pace with which they could walk, *they both ran together*; *and* as *that other Diſciple* was the younger Man, he *out-ran Peter* who had the Start of him at the Beginning, *and came firſt to the Sepulchre*: John XX. 4.

5 And he ſtooping down, *and looking in*, ſaw the Linnen Clothes lying; yet went he not in.

And ſtooping down [*to look into it*,] *he ſaw the Linnen Clothes*, or Rollers, in which the Corpſe had been wrapped up, *lying* there by themſelves; *but he did not* at firſt *enter in* to the Sepulchre. 5.

6 Then cometh Simon Peter following him, and [ſtooping down he] went into the Sepulchre, and ſeeth the Linnen Clothes [laid by themſelves;] [LUKE XXIV. —12.—].

Then came Simon Peter, very quickly *following him, and having ſtooped down* to view the Sepulchre, as John had done before, he was not ſatisfied with this; but that he might examine this important Affair with ſuch Exactneſs as it deſerved, *he went into the Sepulchre*, *and* found the Body was gone, but *ſaw the Linnen Clothes*, with which it had been covered, *laid by themſelves*, as John had obſerved from without. 6.

(*g*) *They have taken away the Lord &c.*] It is difficult to ſuppoſe with *Dr. Clarke*, *Dr. Guyſe*, and many other *Criticks*, that ſhe would have ſpoken thus, if the *Angels* had before this expreſsly aſſured her of *Chriſt's Reſurrection*, and ſent her back with ſuch a Meſſage, as they did, to the *Diſciples*. Compare *Note* (*m*) on *ver.* 13.

(*h*) *And Peter aroſe.*] Theſe Words in *Luke* come in *after* the Account given by the *Women* to the *Eleven*, *and all the reſt* of the *Diſciples*, (*ver.* 9.) of the *Angels appearing to them*, *&c.* and ſo make the chief Objection againſt the Scheme here offered to the Reader: But the Word *Then*, with which *this Verſe* is introduced by our *Tranſlators*, does not well anſwer to δε in the *Original*; and as we have often ſhewn before, that *Luke* is not always ſo exact in his *Order*, as not to admit of ſome *Tranſpoſition*, ſo it will run us into greater Difficulties, not to allow it in the preſent Caſe, in which it is apparently reaſonable to follow *John's Order*, who was an *Eye-Witneſs*, and who gives the laſt and largeſt Account. And indeed if no *Tranſpoſition* may be allowed, it is abſolutely impoſſible to make any conſiſtent *Harmony* of the *Evangeliſts* at all, not only in *this Story*, but in many more; as every attentive Reader muſt have often obſerved.

(*i*) *But*

Sect. 194. John XX. 7. out. *And* he diſcovered another material Circumſtance, which had not been remarked before, namely, that *the Napkin which was about his Head*, was *not laid with the Linnen Clothes, but* was *folded up in a Place by itſelf (i)*, in ſuch an orderly Manner, as plainly ſhewed, that the Body was not haſtily hurried away, either by Friend, or Enemy; but made the Sepulchre appear rather like a Bed-Chamber, which a Perſon on his awaking in the Morning had leiſurely quitted. *Then that other Diſciple, who came firſt to the Sepulchre*, and being leſs adventurous than Peter ſtood hitherto without, *went in alſo* to view it; *and* when *he ſaw* the ſeveral Parts of the Funeral Dreſs in this Situation, he was immediately convinced, *and believed* it at leaſt to be now very probable, that his dear Maſter was indeed revived (*k*). *For hitherto they did not know the* full Meaning of thoſe various Intimations of *Scripture*, to which Jeſus had ſo often referred to convince them, *that he muſt* certainly *riſe from the Dead*; which if they had conſidered, they would chearfully have expected the ſure Accompliſhment of them, and would not have been ſo much ſurprized at the News which Mary brought them. *Then* both *the Diſciples went away again to their Companions* in the City *(l)*, [*Peter*] not being ſo thoroughly ſatisfied as John was, yet greatly *won-*

7 And the Napkin that was about his Head, not lying with the Linnen Clothes, but wrapped together in a Place by itſelf.

8 Then went in alſo that other Diſciple which came firſt to the Sepulchre, and he ſaw, and believed.

9 For as yet they knew not the Scripture, that he muſt riſe again from the Dead.

10 Then the Diſciples went away again unto their own Home, [*Peter* wondering

(*i*) *But folded up in a Place by itſelf.*] Perhaps *our Lord* Himſelf *folded up the Napkin*; and this remarkable Circumſtance might be intended to ſignify the perfect *Calmneſs* and *Compoſure*, with which he aroſe, tranſported with no Rapture or Surprize at his awaking out of this long Sleep.——It would be very impertinent, to enquire whence he had *his Clothes*; the *Angels* no doubt furniſhed him with them; and perhaps the Diverſity of their Colour, or Form, might prevent his being *known* by his Friends at firſt Sight.

(*k*) *He ſaw, and believed.*] Many *Interpreters* explain this only of his *believing that the Body was not there*; but that he muſt have *believed before*, on *looking into the Sepulchre*: I rather underſtand it as a modeſt Intimation, that *he*, *firſt* indeed of all others, *believed the Truth of Chriſt's Reſurrection*, inferring it, as he reaſonably might, from the *Order* in which he found the *Sepulchre*. Theſe Words have a Force, and a Grace, on this Interpretation, which I think no other can give them. Much of the Beauty of *John*'s Manner of Writing conſiſts in ſuch Hints as theſe, which ſhew the Temper of that excellent Man; and were he to be conſidered merely as a *Human Hiſtorian*, add great Weight to his Teſtimony. See *Note* (*d*) on *John* xxi. 20. *Sect.* 201.

(*l*) *Went away again to their Companions.*] So προς ἑαυτους ſeems evidently to ſignify: (Compare *Elſner. Obſerv. Vol.* i. *pag.* 348.) Accordingly preſently after the *Women* found *the Eleven, and the reſt* together. (*Luke* xxiv. 9.) Απελθειν προς ἑαυτον never that I know of ſignifies, *to come to one's ſelf*, or to the Exerciſe or Poſſeſſion of one's own Mind, as ſome have

dering in himſelf at that which was come to paſs.] [LUKE XXIV.—12.]

11 But Mary ſtood without at the Sepulchre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the Sepulchre,

12 And ſeeth Two Angels in white, ſitting, the one at the Head, and the other at the Feet, where the Body of Jeſus had lain:

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14 And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing him to be the Gardener, ſaith unto him, Sir, if thou have born him hence, tell

wondering in himſelf at what had happened, and very dubious as to the Event of ſo ſurprizing a Beginning. Sect. 194.

But Mary ſtood near the Sepulchre after Peter and John were gone from it, not indeed going into it as they had done, but *weeping without: And as ſhe wept, ſhe* alſo *bowed* herſelf *down,* [*and looked*] *into the Sepulchre*; *And* there ſhe *ſaw* with great Surprize *Two Angels in white* Habits, *ſitting, one at the Head, and the other at the Feet,* of that Niche in the Sepulchre, *where the Body of Jeſus had been laid.* *And they ſaid to her, Woman, why doſt thou weep* thus? And *ſhe ſaid to them,* Alas, I have Reaſon enough to weep; it is *becauſe they have taken away* the Body of Jeſus *my* dear *Lord, and I know not where they have laid him,* or how the ſacred Corpſe may be neglected, or abuſed *(m).* John XX. 11. 12. 13.

And juſt *as ſhe had ſaid this,* hearing a ſudden Noiſe behind her, *ſhe turned back,* before the Angels could give her any Anſwer; *and* ſhe *ſaw Jeſus* himſelf *ſtanding* near her: *And ſhe knew not* at firſt *that it was Jeſus,* his Habit being changed, her Eyes alſo overflowing with Tears, and her Mind being ſo far from any Expectation of his Appearance, and ſo much diſtreſſed, that ſhe did not ſo much as look up to the Face of the Perſon who appeared. 14.

Then *Jeſus ſaid to her* with a gentle Voice, *Woman, why doſt thou weep* thus? and *whom doſt thou ſeek?* And *ſhe, ſuppoſing him to be the Gardiner (n), ſaid to him, Sir, if thou haſt* for any unknown Reaſon *borne him* away from *hence,* where 15.

have ſtrangely interpreted theſe Words. *Luke*'s Expreſſion in that Caſe is different; *Luke* xv. 17. where he ſays of the *Prodigal,* εις εαυτον ελθων, *when he came to himſelf.*——It was very prudent in *Peter* and *John* to *retire* immediately, leſt they ſhould have been queſtioned by the *Rulers,* if found *near the Sepulchre.*

(*m*) *They have taken away my Lord, &c.*] This Expreſſion may very eaſily be accounted for, in our Manner of ranging this Story; but it is very harſh to ſuppoſe, ſhe ſhould ſpeak in this Manner, if one of the *Angels* had a few Minutes before told her, that *Chriſt was riſen.* She perhaps thought, *they came* to do a Kind of Homage to the Place where he had lain, if ſhe apprehended them to be *Angels*; which whether ſhe did, or did not, we do not certainly know.

(*n*) *Suppoſing him to be the Gardiner.*] It is very probable, *Chriſt* might ſpeak low, or in a different Way from what he uſually did; and her taking him for *the Gardiner,* ſeems to

Sect. 194. John XX. 15.

where the Maſter of the Sepulchre ſaw fit ſo honourably to lay him but a few Hours ago (*o*), I earneſtly beg thou wouldſt immediately *tell me where thou haſt put him, and I will remove him*, and take effectual Care that his Corpſe ſhall be decently interred elſewhere, without giving any farther Trouble here.

tell me where thou haſt laid him, and I will take him away.

16 *Jeſus* on this *ſaid to her*, with a loud and diſtinct Voice, in his uſual affectionate Way, *Mary*, doſt thou not know me? [*And*] Mary thereupon *turning* directly towards him, and eagerly fixing her Eyes upon him, immediately diſcovered who it was; and tranſported with a Mixture of unutterable Paſſions, *ſhe ſaid to him, Rabboni, that is to ſay*, [*My great*] *Maſter*, and Teacher! and ſhe could ſay no more; but immediately proſtrated herſelf at his Feet to embrace them.

16 Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter.

17 But *Jeſus ſaid to her, Touch* or embrace *me not* any longer now, either to pay thine Homage to me, or to confirm thy Faith; both which thou wilt have other Opportunities of doing: *For I am not yet* withdrawn from your World, and *aſcended to* the Heavenly Court of *my Father*, as you may perhaps imagine I ſhould preſently do (*p*); *but* I ſhall yet for a little while longer continue upon Earth: *Go* therefore *to my* dear *Brethren, and*

17 Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my Brethren,

to intimate, there was nothing very ſplendid in his Dreſs: Accordingly when *he appeared* to the *Two Diſciples* in their Way to *Emmaus*, they ſeem to have taken him for a Perſon of *a Rank* not much ſuperior to their own.

(*o*) *Sir, if thou haſt borne him hence.*] It is obſervable, that ſhe accoſts this Stranger in reſpectful Language, even when ſhe took him for *a Servant*; (for κυριος cannot, I think, ſignify *the Owner of the Garden*;) prudently reflecting, that an Error on that Hand, would be more excuſable, than on the other, ſuppoſing he ſhould have proved one of ſuperior Rank in a plain Dreſs: And alſo that ſhe does not name *Jeſus*, but ſpeaks in indefinite Terms, *if thou haſt borne* him *hence*; intimating, that he was the *one Perſon*, of whom her own Thoughts and Heart were ſo full, that ſhe took it for granted, every one muſt know who ſhe meant. Such Language in ſuch a Circumſtance was perfectly natural.——If there was any Hedge or Arbour *near the Sepulchre*, ſo that while ſhe ſpake to *Chriſt*, ſhe was not viſible to *her Companions*; or if this Avenue was ſuch, that while they came up to it, *the Sepulchre* was between her and them; or if they were now waiting at ſome Diſtance, or coming up with a ſlower Pace, being charged with the Weight of the Materials for *embalming*; (any one of which might very poſſibly be the Caſe,) a Difficulty which may offer itſelf to the ſagacious Reader, in the Diſpoſition of the *following Section*, when compared with *this*, will diſappear at once.

(*p*) *Touch me not, for I am not yet aſcended &c.*] *Dr. Whitby*, (in his *Note* on this Place,) *Mr. Fleming*, (*Chriſtol. Vol.* iii. *pag.* 502.) *Mr. Cradock*, and others, interpret theſe Words, as I have done in the *Paraphraſe*; and it is ſtrange that *Mr. Whiſton* ſhould think

thren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my GOD and to your GOD.

and ſay unto them, I am riſen from the Dead, and am quickly indeed to *aſcend* into Heaven, from whence I came; yet grieve not at that Separation, but remember, that as I am going *to* him who is in a very peculiar Senſe *my Father*, ſo I am alſo going to your Friend *and your Father, and* [*to*] *my GOD, and your GOD*; for ſuch he is now become, thro' that Covenant which he has eſtabliſhed with you in me (*q*): On the whole therefore, you have infinitely greater Reaſon to rejoice, than to mourn. Sect. 194. John XX. 17.

And upon ſaying this, he immediately diſappeared for the preſent; and the other Women, advancing to the Sepulchre, where the Angels continued, received the News of his Reſurrection from them, and in Conjunction with Mary Magdalene reported it to the Diſciples, with a Variety of additional Circumſtances, which will be mentioned in the following Section.

IMPROVEMENT.

HOW fit is it, that we ſhould *ſing unto the Lord a new Song*; and with what thankful Hearts ſhould we join, on *his own Day*, and on every Day, to congratulate the Triumph of his *riſing from the Dead*, and to rejoice in this *Birth-Day* of our Hopes! Now is the *Juſtice*

think *this Text* inexplicable, unleſs we ſuppoſe "that *Chriſt* was *immediately* to *aſcend to his* "*Father*, before he could at all converſe with any of them, or receive the Expreſſions of "their Homage to him." (See the *Appendix* to his *Sermons* at *Boyle's Lect. pag.* 298,—300.) If there had been any Neceſſity for his *aſcending immediately*, he ſurely would not *firſt* have *appeared to her*, and then to the *other Women* on their Way to the City. The Interpretation I have given ſuits *the Words* as well, and other *Scriptures* much better. She probably thought, that if *he was riſen*, he was alſo returned back to his *Heavenly Father*, to take up his ſtated Abode with him again; as he quickly after did: To aſſure her therefore of the contrary, was exceeding proper, and the beſt Reaſon that could be given, to perſuade her to wave any farther Diſcourſe now, with which to be ſure ſhe muſt otherwiſe have been earneſtly deſirous to detain her dear Lord.——To ſuppoſe with *Meſſrs. L'enfant* and *Beauſobre*, that ſhe meant this Adoration, as *Homage* to a *Temporal Prince*, and that *our Lord's Anſwer* was chiefly intended, as a Declaration that he muſt *aſcend to his Father, before he received his Kingdom*, appears to me very unnatural.

(*q*) *Go to my Brethren, &c.*] By calling the Diſciples *his Brethren*, and GOD *their Father and their GOD*, he intimates in the ſtrongeſt Manner the full *Forgiveneſs of their Fault*, even without ever mentioning it; juſt as *the Father* of the *Prodigal* (*Luke* xv. 22, *& ſeq.*) intimated *his Forgiveneſs*, by *calling for the beſt Robe, &c.* without any direct Reply to what his *penitent Child* had ſaid of his *Unworthineſs to be called his Son*.——Theſe exquiſite Touches, which every where abound in the *Evangelical Writings*, give inexpreſſible Delight to a well turned Heart, and ſhew how perfectly *Chriſt knew our Frame*.

Sect. 194. *tice of GOD* amply *ſatisfied*, or the Priſoner had never been releaſed. Now is the *Reproach of the Croſs ceaſed*, and turned into proportionable Glory. *That Reproach* was *rolled away* at once by the *deſcending Angel*, who *appeared*, not to awaken *Chriſt* from his Sleep, or to bring him *a New Life*, for he had himſelf *a Power* when ever he pleaſed, to reſume that which he had voluntarily reſigned: *(John* x. 18.*)* But he came to add a ſolemn Pomp to his Revival, and to ſtrike *the Guards* with ſuch a *Terror*, as would effectually prevent any mad Attempt on this glorious *Conqueror*, when he was burſting the Bonds, in which he had for a while been held.

Mat. xxviii. 1,—4.

Oh Lord, we acknowledge the Truth of thy Promiſe: *Thou didſt not leave* his *Soul in Hell, neither didſt thou ſuffer* the Fleſh of *thine Holy One to ſee Corruption. (Pſal.* xvi. 10.*) Now is Chriſt* indeed *riſen from the Dead, and become the Firſt Fruits of them that ſlept:* (1 *Cor.* xv. 20.) May we in Conformity to his Holy Example be *dead to Sin*, and *to the World*; *that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo* may *walk in Newneſs of Life! (Rom.* vi. 4.*)* Then will *he that raiſed up Chriſt from the Dead*, e'er long *quicken our mortal Bodies by his Spirit that dwelleth in us. (Rom.* viii. 11.)

Let the Faith of what has been done with Regard to our glorified *Head*, and ſhall at length be accompliſhed with Reſpect to all his *Mem-*

John xx. 13. *bers*, daily gladden our Hearts. When our Eyes are *weeping*, and our Souls ſinking within us, let us raiſe our Thoughts to *Jeſus*, our *riſen*,

Ver. 17. and now *aſcended Redeemer*; who ſays to all *his Brethren* theſe gracious Words, which may juſtly fill us with Tranſports of Aſtoniſhment, *with Joy unſpeakable and full of Glory*, " *I aſcend to my Father and your Father*, " *to my GOD and your GOD.*"

The GOD and Father of our Lord Jeſus Chriſt is now, thro' the Death and Reſurrection of his dear Son, (whom *by raiſing him from the Dead* he has ſo ſolemnly owned under that Relation,) become *our Father*, and *our GOD.* As ſuch let us honour him, love him, and rejoice in him: And when we muſt leave this World, which *Chriſt* has long ſince left, let it delight our Souls to think, that we ſhall likewiſe *aſcend* after him, and *dwell with him* in this propitious Divine Preſence. In the mean Time, *if we are riſen with Chriſt*, let us *ſeek thoſe Things which are above, where Chriſt* now *ſitteth at the Right Hand of GOD*; *(Col.* iii. 1.) and let us be willing, in whatever Senſe GOD ſhall appoint, to be *made conformable to his Death*, that we may alſo be *Partakers of his Reſurrection* and Glory. *(Phil.* iii. 10, 11.*)*

SECT.

SECT. CXCV.

CHRIST *having appeared to* Mary, *the other Women come to the Sepulchre, and are informed of his Reſurection by the* Angels. *He appears to the Women, as they return to the City; but neither their Teſtimony, nor that of* Mary, *is received by the Diſciples.* Mat. XXVIII. 5,——10. Mark XVI. —2. 5,——11. Luke XXIV. 3,——11. John XX. 18.

MARK XVI. 9.

NOW when *Jeſus* was riſen early, the Firſt *Day* of the Week, he appeared firſt to Mary Magdalene, out of whom he had caſt Seven Devils.

—2 And they [*i. e. the other Women*] came unto the Sepulchre at the riſing of the Sun.

LUKE. XXIV. 3. And they entred [into the Sepulchre,] and found not the Body of the Lord Jeſus. [MARK XVI. 5.—]

MARK. XVI. 9.

WE have juſt *now* ſeen in the preceding Section, that *when* [*Jeſus*] *was riſen* from the Dead, very *early on the Firſt Day of the Week,* (which Day was afterwards obſerved by his Followers in Commemoration of this important Fact,) *he made his firſt Appearance to Mary Magdalene, out of whom* (as was formerly ſaid,) *he had* ſome Time before *ejected* no leſs than *Seven Dæmons,* who by an awful Providence were permitted to join together in afflicting her. (Compare Luke viii. 2. Vol. i. pag. 370.) Sect 195. Mark XVI. 9.

And it is now Time to return to [*the other Women*] her Companions, from whom ſhe had parted when ſhe went to the Diſciples, (pag. 596.) who juſt in the Moment that ſhe was engaged in this Interview with Chriſt, *came* up *to the Sepulchre:* And it was now *about* the Time of *the Riſing of the Sun* (*a*). —2

And having found the Paſſage open, and obſerved at a Diſtance that Peter and John had done the like, they *entered into the Sepulchre* themſelves; but to their great Surprize, *they found not the Body of the Lord Jeſus.* Luk. XXIV. 3.

And

(*a*) *About the Riſing of the Sun.*] They ſet out *while it was yet Dark,* and came within Sight of the *Sepulchre* for the firſt Time, juſt as it grew Light enough to diſcern that it was opened; (compare *Mat.* xxviii. 1. and *John* xx. 1. *pag.* 593.) but by that Time *Mary* had called *Peter* and *John,* and *they* had viewed the *Sepulchre,* which might all paſs in much leſs than an Hour, *the Sun was up.* Theſe Circumſtances well agree with each other, and are Preſumptions in Favour of the *Order* which we have laid down.

Sect. 195. Luk. XXIV. 4

And it came to paſs, that *as they were in great Perplexity on this Account*, and knew not what to think was become of the Body, *behold*, to their inexpreſſible Aſtoniſhment, *they ſaw* the *Two* Angels, whom Mary had ſeen but a little before, (who had diſappeared upon their coming to the Sepulchre, but now rendered themſelves viſible at once,) in the Form of *Men*, arrayed *in ſplendid Habits*, [*who*] came and *ſtood by them*, the Women being unable to diſcover how they came in: And [*one of them*] appeared like *a Young Man*, with a beautiful and chearful Aſpect, *clothed in a long white Robe*, glittering with Luſtre like the pureſt Snow: And this was the Angel, [*who*] appeared at firſt to the Guards, and [*had*] ſince [*been*] ſeen by Mary, *ſitting on the Right Side* of the Entrance into the Sepulchre. *And they were* greatly *terrified* at this extraordinary and ſurprizing Sight; *and* ſtepping back to the very Door *(b)*, they *bowed their Faces to the Ground*, and fixed their Eyes upon it, in Token of the profoundeſt Reſpect *(c)*.

4 And it came to paſs, as they were much perplexed thereabout, behold [they ſaw] Two Men [*who*] ſtood by them in ſhining Garments; [*one of them* a Young Man, *who had been* ſitting on the Right Side, clothed in a long white Garment.] [MARK XVI.—5.—]

5 5— And [they were affrighted,] and bowed down *their* Faces to the Earth. [MARK XVI.—5.]

Matth. XXVIII. 5.

And the Angel in a moſt mild and condeſcending Manner *anſwered and ſaid unto the Women, Do not be terrified* at what you ſee; *for* we appear to comfort rather than afflict you, and have the beſt Tidings to bring you that ever you heard: *I know that* in the Strength of your Affection *you* are come to *ſeek* that Holy and Excellent Perſon, *Jeſus of Nazareth, who was crucified* the other Day, and buried here: But *why ſeek ye the Living among the Dead?* and why are you come hither with Materials for embalming one, who is poſ-

MAT. XXVIII. 5. And the Angel anſwered and ſaid unto the Women, [Be not affrighted:] for *I know* that ye ſeek Jeſus [of Nazareth,] which was crucified: [LUK. Why ſeek ye the Living among the Dead?] [MARK XVI. 6.— LUKE XXIV. —5.]

(*b*) Stepping back to the very Door.] This it was natural for them to do; and from the *Angel*'s afterwards inviting them to *come in, and view the Sepulchre*, we may infer that they were now preciſely in this Attitude.

(*c*) They *bowed their Faces to the Ground*, and fixed their Eyes upon it, &c.] The Words κλινασων το προσωπον εις την γην, do not intimate their *proſtrating themſelves* before the *Angels*, but a reſpectful and reverential *declining of their Heads*, and looking downward, that they might not appear to *gaze*; which is well known to have been forbidden to the *Jews*, when GOD appeared to them: (See *Exod.* xix. 21. and compare *Judg.* xiii. 20.) And it was alſo conſidered as dangerous by the *Heathen*, when their *Deities*, or any Celeſtial Meſſengers from them, were ſuppoſed to make themſelves viſible; as *Elſner* has finely ſhewn in his learned and entertaining *Note* here. *Elſn. Obſerv. Vol.* i. *pag.* 284.

(*d*) *Re-*

LUKE XXIV. 6. He is not here, but is riſen, [as he ſaid;] [MAR. behold, where they laid him;] [come ſee the Place where the Lord lay:] Remember how he ſpake unto you, when he was yet in Galilee, [MAT. XXVIII. 6. MARK XVI.—6.

poſſeſſed of an immortal Life? *He is not here, but is riſen* this Morning, *as he ſaid* that he ſhould: *Behold* the Tomb *where they laid him*; the Body is not here: *Come* in, and ſatisfy yourſelves by the ſtricteſt Enquiry, and *view*, with all the Mixture of holy Affections which are ſuitable to ſuch a Circumſtance, *the Place where the Lord* of Life and Glory, the Prince of Angels and Men, *lay*, for a while, a breathleſs Corpſe: But he has now triumphed over the Grave; and you have no Reaſon to be ſurprized to hear it; for, as it was in itſelf moſt probable, ſo he often foretold it. *Remember* particularly *how he ſpake unto you, when he was yet in Galilee* with you, where I know how kindly you attended, and miniſtred to him *(d)*; Recollect that remarkable *Saying* of his, which was ſo often repeated, *The Son of Man muſt be delivered into the Hands of Sinners, and be crucified, and the Third Day* he ſhall *riſe again:* (See Mat. xvi. 21. Vol. i. pag. 549. xvii. 22, 23. Vol. ii. pag. 15. and xx. 18, 19. pag. 264.) Now this, as you well know, is the Third Day. *(And* while the Angel ſpake thus, *they* called to mind what Jeſus had ſaid, and perfectly *remembered his Words.)* *But go quickly*, added he, and communicate to your Friends the Joy which you now feel; yea, go *and tell his* mourning *Diſciples, and* particularly tell *Peter*, who is ſo overwhelmed with his peculiar Sorrows, *that he is riſen from the Dead: And* add farther, *Behold, he is* ſhortly *going before you into Galilee (e)*; for I am

Sect. 195. Luk. XXIV. 6.

7 Saying, The Son of Man muſt be delivered into the Hands of ſinful Men, and be crucified, and the Third Day riſe again. 7

8 And they remembred his Words. 8

MAT. XXVIII. 7. [But] go [your Way] quickly, and tell his Diſciples [and Peter,] that he is riſen from the Dead; and behold, he goeth before you into Galilee, there ſhall Matth. XXVIII. 7.

(d) *Remember how he ſpake unto you, when he was yet in Galilee.*] This familiar Manner, in which the *Angel* ſpeaks of what paſſed between *Jeſus* and them *in Galilee*, ſeems to intimate, that he had then been preſent, tho' inviſible, and heard what *Jeſus* ſaid. The Hint ſuggeſts many agreeable Reflections, which the pious Reader will dwell upon at Leiſure.——The Mention which he afterwards makes of *Peter*, whether it were, or were not by a particular Charge from *Chriſt*, is alſo obſervable in the ſame View.

(e) *He is going before you, &c.*] When we conſider this Expreſſion of the *Angel* to the *Women*, as *Mark* has related it, [ειπατε—οτι προαγει υμας &c.] the Conſtruction ſhews, as the learned *Bos* obſerves, (*Exercit. pag.* 23.) that theſe Words are the *Meſſage* which the *Angel* puts into the Mouth of theſe *Women*, to be delivered by them to the *Apoſtles*. But what is added, [*there ſhall ye ſee him,*] may, conſiſtent with this Criticiſm, be underſtood as in the *Paraphraſe*, which makes the Senſe more compleat, by adding a very material, and to them who ſo tenderly loved *Jeſus*, a very delightful Circumſtance; namely, that they ſhould *ſee him themſelves*, and not merely receive the moſt credible Aſſurances of his Reſurrection from others.

(f) *With*

Sect. 195. Matth. XXVIII. 7.

am commiſſioned to aſſure you, that *there ye ſhall all ſee him, as he ſaid to you* that he would meet you there: (Compare Mat. xxvi. 32. and Mark xiv. 28. pag. 495.) *Lo, I,* who am one of the Angels that ſtand in the Preſence of GOD, *have told you* this, and my Aſſociate here is ready to atteſt it; and therefore, important and wonderful as the Meſſage is, you need not at all ſcruple to report it.

ſhall ye ſee him, [as he ſaid unto you:] Lo, I have told you. [MARK XVI. 7.]

Mark XVI. 8.

And upon this, inſtead of making any farther Scrutiny, *they went out quickly, and fled from the Sepulchre* as faſt as poſſible; *for they trembled and were amazed* at this Angelick Viſion: *And,* who ever they met by the Way, *they ſaid nothing to any one* of them, *for they were afraid;* [*but*] *with* Hearts full of *Fear* at what they had ſeen, *and* with a Mixture alſo of *great Joy* at this happy News which they had received in ſo awful a Manner *(f)*, *they ran* with all the Speed they could *to bring his Diſciples Word.*

MARK XVI. 8. And they went out quickly, and fled from the Sepulchre; for they trembled, and were amazed: neither ſaid they any Thing to any Man, for they were afraid; [and with Fear and great Joy did run to bring his Diſciples Word.] [MAT. XXVIII. 8.]

Matth. XXVIII. 9.

And as they were going on their Way *to tell his Diſciples (g)*, *behold, Jeſus* himſelf *met them (h)*, *ſaying,* in the uſual Form of congratulatory Salutations, *Hail,* my Friends! I give you Joy of the Day. *And they* immediately knowing him, *drew near* in the moſt reſpectful Manner, *and* proſtrating themſelves before him, *took hold of his Feet,* and embraced them, *and paid their Homage to him* on this joyful Occaſion.

MAT. XXVIII. 9. And as they went to tell his Diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the Feet, and worſhipped him.

Then

(f) With Fear and great Joy.] It was ſo natural for ſuch a *Mixture* of *Paſſions* to ariſe on this grand Occaſion, that I think very little Streſs is to be laid, on *Mark*'s mentioning their *Fear* alone, and *Matthew*'s mentioning their *Joy* with it, to prove they relate *different Stories.*

(g) And as they were going on their Way *to tell his Diſciples.*] Admitting what I am perſuaded moſt will believe, that there was but *one Viſion* of *Angels,* and *one Meſſage* ſent by them, this will I think inconteſtably eſtabliſh the *Order* in which we have ranged this Story. For if, (as *Dr. Clarke* and many other *Criticks* ſtrangely ſuppoſe,) *Mary*'s Interview with the *Apoſtles* (*John* xx. 2.) had happened between the *Angelick Viſion,* and this *Appearance of Chriſt* to them, ſuch a Connection as this would have been very unnatural. *Matthew* would on that *Hypotheſis* rather have ſaid, *And when they had told his Diſciples, and they believed them not, Jeſus met them, &c.*

(h) Jeſus himſelf *met them.*] I cannot think with *Dr. Lightfoot,* (*Hor. Hebr. in loc.*) that this relates to his Interview with *Mary,* deſcribed before; for tho' an *Enallage* or *Exchange of Numbers* be ſometimes uſed, (ſee *Note (b)* on *Luke* xxii. 39. *pag.* 566.) yet it is not to be admitted without Neceſſity. Now it is certain, *Mary* was alone, when *Chriſt* appeared to her; and *that Appearance* was *at the Sepulchre, this* between that and the City, and probably after they had diſpatched ſome conſiderable Part of the Way in their Flight. The Words (*as they went to tell his Diſciples,*] are indeed wanting in many antient *Verſions* and

10 Then said Jesus unto them, Be not afraid: go tell my Brethren, that they go into Galilee, and there shall they see me.

Then Jesus, as he saw that they were still in a great deal of Confusion, did not long permit them to continue in that Posture, but comforted and dismissed them, (as he had done before with respect to Mary,) and *said to them, Be not afraid*, for you have no Reason for it; [*but*] as you have now the fullest Proof that I am indeed risen from the Dead, *go* ye therefore, and *tell my* dear *Brethren*, who ever of them you may meet here in the City (*i*), *that they go away into Galilee*, to the Place I formerly appointed; (see Note (*b*) on Mat. xxvi. 32. pag. 495.) *and* when a proper Number of them is met *there, they shall see me* appear publickly among them, to remove all the remaining Doubts which any of them may entertain, as to the Certainty of my Resurrection. Sect. 195. Matth. XXVIII. 10.

Luke XXIV. 9. And [they] returned from the Sepulchre, and told all these Things unto the Eleven, and to all the rest.

Now after Jesus had spoken these Words, he immediately disappeared; and the Women ran on to carry the News: *And when they were returned from the Sepulchre* to Jerusalem, *they told all these Things to the Eleven* Apostles, *and to all the rest* of the Disciples, whom they met with then, or on the following Days (*k*), having it much at Heart to deliver this important Message in the most punctual and effectual Manner. Luk. XXIV. 9.

10 — It was — Joanna, and Mary *the Mother* of James, and other *Women that were* with them, which told these

And it was Joanna, and Mary [*the Mother*] *of James* and Joses, and Salome, *and the other Women* that had gone *with them*, as above, with an Intent to embalm Christ's Body, (pag. 593, 594.) *who* were 10 the

and *Manuscripts*, as *Dr. Mill* has shewn in his *Note* on this Place; but *Dr. Whitby*, with considerable Reason contends that they are genuine; (see his *Examen Millii*, *pag.* 91.) and the Sense of them seems implied in the Close of the preceding *Verse*.

(*i*) *My Brethren.*] The Reader will observe, *our Lord* speaks the same Language here, which he had used, *John* xx. 17. (See *Note* (*q*) on that Text, *pag.* 601.) No doubt, these affectionate Friends of *Christ* were exact in reporting this Circumstance, that their injured *Lord* called them *his Brethren* still. And both *Matthew*, and *John*, to whom the glad Tidings were immediately brought, felt it strike so powerfully on their Hearts, that they could not but record it.

(*k*) *And to all the rest.*] This I think refers, not only to *one Report*, but to the *Repetition* of the Testimony to any of their pious Friends who believed in *Jesus*: And if *that* be admitted, it will be an additional and certain Proof, that what is said in *ver.* 12. should be *transposed* in such a Manner, as is necessary for reconciling it with the Scheme we have proposed in the preceding *Section*. Compare *Note* (*b*) on *Luke* xxiv. 12. *pag.* 597.

Sect. 195. thus honoured with this Message from the Angels, and from Christ himself; and who accordingly came and *told these Things to the Apostles*, who had none of them as yet seen any Thing more themselves, than that the Sepulchre was empty, and the Linnen Clothes laid in Order.

Luk. XXVI. 10.

these Things unto the Apostles.

Mark XVI. 10. *And Mary Magdalene* [*also*] *went* along with the rest, *and told the Disciples that had been* so constantly *with him, as they were mourning and weeping* for the Loss of their dear Master, *that she* also *had seen the Lord*; *and that* indeed *he* had appeared to her the first of all the Company, and *had spoken these* gracious *Things unto her* as well as to them, relating to his Resurrection from the Dead, and had particularly sent her to acquaint them with his Purpose of ascending e'er long, to his Father and their Father, and to his God and their God. [Compare John xx. 17. pag. 601.]

MARK XVI. 10. *And* [Mary Magdalene *also*] went and told [JOH. the Disciples] that had been with him, as they mourned and wept, [JOH. that she had seen the Lord, and that he had spoken these Things unto her.] [LUKE XXIV. —10. JOHN XX. 18.

11 But such were the prevailing Prejudices that had possessed the Minds of the Disciples, and so entirely were their Spirits dejected, and their Hopes blasted by the Death of their Lord, that tho' they could not think this was related with a Design to impose upon them, yet they were ready to impute it to the Power of Imagination; *and* even *when they heard that he was* actually *alive, and had been seen by her* and her Companions, *they did not* in general *believe* it; *but their Words seemed to* most of *them as an idle Tale*; and they declared their Resolution never to admit the Truth of so important a Fact, till they were satisfied of it by the Testimony of their own Senses; which thro' the great Condescension of their Lord several of them were before the End of that Day, as we shall quickly relate.

11. And they, when they had heard that he was alive, and had been seen of her, believed not: [and their Words seemed to them as idle Tales.] [LUKE XXIV. 11.]

IMPROVEMENT.

Mat. xxviii. 6. WE are now again called, as by the *Angel*'s Voice, *to come and see the Place where the Lord lay*, and to take an affectionate Survey of that *Sepulchre*, which *our rising Saviour* had left, and where he had laid aside the *Dress of Death*, as a Token that he should return to it no more. How wonderful, that he should ever have *lain there!* that the

Lord

Lord of Life should have dwelt among the *Dead*, and from the Glory of the *Throne* of GOD, should have sunk down to the Abasement of the *Grave!*——But he has burst its Prison Doors, and has *abolished Death, and him who had the Power of it*; abolished it for himself and us. How are all its Terrors now disarmed! *Oh Death, where is thy Sting! Oh Grave, where is thy Victory!* (1 *Cor.* xv. 55.) Sect. 195.

With what Pleasure did the *Angels* deliver this gracious Message of *their Lord*, as well as *ours!* and with what Transport did these pious *Women* receive it? Behold the tender Care of *Christ* over his People! *Angels* have it immediately in Charge to send the glad Tidings to *his Disciples*; and *Jesus* repeats and confirms them. *Go tell my Brethren*, I am risen from the Dead. *Lord!* Is this thy Language concerning those, that but a few Hours before had *forsaken thee*, and one of them, with such dreadful Imprecations, *denied thee!* Yet even *that Disciple* is not excluded; nay, to *him* is it peculiarly addressed: *Go tell my Brethren*, and in particular, *tell Peter*, that he, poor Mourner, may especially be comforted. *Compassionate Redeemer!* thou hast brought up from the Tomb with thee, that Tenderness and Goodness which laid thee there! Ver. 7, 8. Ver. 10. *Mark* xvi. 7.

Such is the Freedom and Glory of thy Grace, that thou sometimes dost *first manifest thyself* to those, who were once in the most miserable Bondage to *Satan*. When ever this is the Case, may the peculiar Obligation be remembered! May every Remainder of *Unbelief* be subdued in our Souls; and may we joyfully *communicate*, to all around us, the Tidings of a *risen Saviour*, and the merciful Discoveries of his Presence to us! Ver. 9. Ver. 10.

SECT. CXCVI.

The Guards, returning to Jerusalem, *make their Report to the Chief Priests; and are bribed to say, that the Disciples stole the Body of* CHRIST *while they slept.* CHRIST *appears to* Peter, *and then to Two other Disciples.* Mat. XXVIII. 11,——15. Mark XVI. 12, 13.

MAT. XXVIII. 11.

NOW when they were going, behold, some of the Watch came into the City,

MAT. XXVIII. 11.

NOW while these extraordinary Things were transacting, and [*the Women*] *were going* to tell the Disciples what they had heard and seen, *behold, some of the Guards* who had fled from the Sepulchre in great Consternation, began a little to recollect Sect. 196. Matth. XXVIII. 11.

Sect. 196. Matth. XXVIII. 11. recollect themſelves, as to the Excuſe they ſhould make for its being broke open, and the Body being gone, as it would ſoon be known that it was: And they *came* therefore *into the City, and told the Chief Prieſts*, from whom they had received their immediate Charge, *all that had happened*; and urged how impoſſible it was for them to make any Oppoſition, in the Preſence of the Angel, who ſhook the very Earth with the Terror of his Appearance, and therefore might be eaſily ſuppoſed to take away all Power of Reſiſtance from them. And thus theſe ignorant and ſtupid Heathen became in effect the firſt Preachers of Chriſt's Reſurrection, and were Witneſſes of the Truth of it to the moſt inveterate of his Enemies (*a*).

City, and ſhewed unto the Chief Prieſts all the Things that were done.

12 This Report could not but ſtrike the Chief Prieſts into ſome Amazement and Confuſion; and therefore they immediately convened the Sanhedrim: *And having met together with the Elders* of the People, they deliberated upon it, *and conſulted* among themſelves, what they ſhould do in ſo perplexing an Emergency; and particularly, whether they ſhould diſmiſs the Guards with a Charge to conceal the Story they had told them, or ſhould accuſe them to the Governor, and attempt to puniſh them for neglecting their Duty: But conſidering the Manner in which the Governor had appeared affected towards Jeſus, and the many Prodigies which had attended his Death, by which Pilate's Conſcience muſt have been in ſome Degree awakened; and alſo knowing they had no poſitive Proof of any Negligence or Treachery in the Soldiers, *they* reſolved to commence no Proſecution againſt them, and to paſs it

12 And when they were aſſembled with the Elders, and had taken Counſel, they gave.

(*a*) Theſe ignorant and ſtupid Heathen became in effect the firſt Preachers &c.] Such News, coming from ſuch Perſons, muſt undoubtedly throw the *Prieſts* into inexpreſſible Confuſion; but it is remarkable, that neither, the *Soldiers*, nor the *Prieſts* were converted, by what the one ſaw, or the other heard. Perhaps the *Soldiers* might think, that *Jeſus* was, like ſome of their fabulous *Heroes*, the *Son* of ſome *Deity*, who brought him to Life again; but inſtead of imagining themſelves concerned in the Purpoſes of his *Reſurrection*, they might perhaps abuſe their Knowledge of it, to confirm their Belief of ſome ſuperſtitious Tales of their own *Prieſts*, which bore ſome little Reſemblance to it; as thoſe of *Alceſtis*, *Hippolytus*, *Hercules*, and many others did. See alſo *Valer. Max. lib.* I. *cap.* viii. §. 12. and *Plin. Nat. Hiſt. lib.* vii. *cap.* 52.

(*b*) They

gave large Money unto the Soldiers,

it over without any Complaint; but apprehending that the moſt effectual Method they could take would be to endeavour to pervert their Evidence, they *gave* [*a*] *large* [*Sum of*] *Money to the Soldiers (b):* Sect. 196. Matth. XXVIII. 12.

13 Saying, Say ye, His Diſciples came by Night, and ſtole him away while we ſlept.

Saying, Since this ſtrange Thing has happened, whether there really was any Sorcery in it, or whether it was merely your Dream (*c*), it muſt for the publick Safety be concealed, or the whole Nation will be deluded and undone: We muſt therefore inſiſt upon it, that neither you, nor your Companions, *ſay* any Thing of what you imagine you ſaw; but if any ſhould queſtion you about it, and pretend that this Jeſus is riſen, tell *ye* them in the general, We were weary with ſo long a Watch, and dropped aſleep, and we conclude, *that his Diſciples came by Night, and ſtole him away while we ſlept (d).* 13

14 And if this come to the Governor's Ears, we will perſwade him, and ſecure you.

And you have no need to be afraid of being puniſhed for your Negligence; for *if this ſhould* come to *be heard by the Governor*, and he ſhould blame you for ſleeping on your Guard, *we will perſuade him* to make no farther Enquiry about it, *and* by our Intereſt with him will *make you* eaſy and *ſecure.* 14

15 So they took the Money, and did as they were taught:

And they took the Money that was offered them, *and did as they were taught*; and according 15

(*b*) *They gave* a *large* Sum of *Money to the Soldiers.*] *Mr. Ditton* very well obſerves, (in his unanſwerable *Demonſtration of Chriſt's Reſurrection, pag.* 296.) that had they not been afraid to put them to Death, as they were *Romans*, it is very probable that *Caiaphas*'s Maxim, (*John* xi. 50.) that *it was better one Man ſhould die, than all the People periſh*, would have coſt ſome of them their Lives; at leaſt the *Commanding Officer*, had he been fully in their Power, would have been in imminent Danger. Could they have proved any *Neglect*, no Doubt theſe *Soldiers* would have been proſecuted to the utmoſt; (as *Peter's Guards* were afterwards, *Acts* xii. 19.) But, as they were deſtitute of all Proof, it was Prudence not to proſecute them at all; for had *Pilate* acquitted them, it would have been in Effect a publick Declaration, that he was convinced, *Jeſus* was indeed *riſen.*

(*c*) Whether there really was any Sorcery in it, &c.] They muſt, to be ſure, be puzzled, to account for this ſtrange Event; and laying it down as a firſt Principle, "that *Jeſus* muſt be an *Impoſtor*," they would, to be ſure, incline to impute *his Reſurrection*, as they had aſcribed *his Miracles*, to ſome *Diabolical Operation.* It is however probable, that ſuch artful Men might ſpeak of it, in ſuch looſe Terms, as the *Paraphraſe* repreſents, tho' they could not ſeriouſly endeavour to perſuade the *Guards*, they were in a *Dream.*

(*d*) *And ſtole him away while we ſlept.*] It was ridiculous to pretend to ſay with any Certainty, what paſſed *while they were aſleep*; ſo that this was in Effect only hiring them to ſay, that *they knew nothing of the Matter*, and did not obſerve any Thing more than ordinary had paſſed that Night. How abſurd this Pretence was, a Thouſand Circumſtances concur to ſhew; as moſt *Writers in Defence of Chriſtianity* have demonſtrated, and perhaps none, in few Words, better than *Biſhop Burnet on the Articles, pag.* 64.

Sect. 196. ing to their Inſtructions, they concealed what they had ſeen, and pretended that ſome of the Diſciples muſt have taken the Advantage of their Wearineſs and Neglect, and ſo have carried off the Body. *And*, ſuch are the Prejudices of that unhappy People, that *this Story*, wild and ſenſeleſs as it was, *is commonly reported among the Jews even to this Day (e):* And they ſtill chuſe, in Oppoſition to the moſt certain Evidence, to believe this extravagant Suggeſtion, rather than yield to the Truth of Chriſt's Reſurrection, tho' ſolemnly atteſted to them, by many who ſaw and converſed familiarly with him after he was riſen from the Dead; of which Number Peter was one, to whom indeed he appeared firſt of all the Apoſtles *(f)*. (See 1 Cor. xv. 5.)

Matth. XXVIII. 15.

taught: and this Saying is commonly reported among the Jews until this Day.

Mark XVI. 12. This happened a few Hours after his Reſurrection, on the Firſt Day of the Week; *and* quickly *after this*, on the ſame Day, *he appeared to Two of them*, tho' *in another Form*, or in a different Habit from what he ordinarily wore *(g)*, *as they were walking* on the Way,

MARK XVI. 12. After that, he appeared in another Form unto Two of them, as they walked, and went into the Country.

(e) *Even to this Day.*] This ſeems to intimate, that *Matthew* wrote *his Goſpel* ſeveral Years after *our Lord's Reſurrection.*

(f) Peter was one, to whom he appeared firſt of all the Apoſtles.] Tho' the *Evangeliſts* have not recorded the particular Circumſtances of *our Lord's Appearance to Peter*, yet it is evident that he appeared *firſt to Peter*, before he was ſeen by the reſt of the *Apoſtles*. (Compare 1 *Cor.* xv. 5. and *Luke* xxiv. 34.) *Dr. Lightfoot* therefore ſuppoſes, that *Peter* was one of the *Two Diſciples* to whom *Chriſt appeared* as they were going to *Emmaus*; and imagines, he was ſo earneſtly deſirous to obtain a Sight of *Chriſt*, that upon hearing from the *Women*, (*Mat.* xxviii. 7, 8.) that he would *go before them into Galilee, where they ſhould ſee him*, he preſently ſet out with *Cleopas* for *Galilee*; but having ſeen him in their Way to *Emmaus*, they haſtened back to *Jeruſalem* to acquaint the *Diſciples* with it; upon which the reſt of *the Eleven*, as they knew of *Peter*'s Journey, when they ſaw him return ſo ſuddenly and unexpectedly, cried out, *Certainly the Lord has appeared to Simon, elſe he would never have come back ſo ſoon.* (See *Lightf. Hor. Hebr.* on *Mark* xvi. 13. and *Luke* xxiv. 34.) But had *Peter* been one of theſe *Two Diſciples*, it is no Way probable that in the large Account which *Luke* has given of this Matter, *his Name* would not have been mentioned, as well as that of *Cleopas*; or that a Perſon of his Forwardneſs would have continued ſilent, and have left *Cleopas* to carry on the Converſation as the *chief Speaker*; Nor does it ſuit with the Circumſtances of the Story, that after *Peter's going to the Sepulchre* had been related juſt before, they ſhould here only ſpeak of it, (*ver.* 24.) as what was done, not by one of themſelves, but by *certain of them that were with them:* or that it ſhould be ſaid, when they *returned to Jeruſalem*, (*ver.* 33.) that they *found the Eleven gathered together*, if one of thoſe that returned belonged to that Number, and was one of theſe *Eleven.* (Compare *Note* (*b*) on *Luke* xxiv. 34. *Sect.* 198.)

(g) *He appeared to Two of them, &c.*] The only Reaſon which *Maſius* has, (ſee *Supplem. Critic. Vol.* ii. *pag.* 1788.) for ſuſpecting, that *this Appearance* was different from that which *Luke* deſcribes, as made to thoſe that were on their Journey to *Emmaus*, (*Chap.* xxiv. 13, *& ſeq.*) is this: The Companions of theſe *Two Diſciples* are repreſented, as *not believing*

Sect. 196.

Mark XVI. 13.

13 And they went and told *it* unto the Reſidue: neither believed they them.

Way, *and going into the Country* to Emmaus a neighbouring Village (*b*). *And they went* back directly, *and told it to the reſt* of their Companions; *yet they did not* all immediately *believe them*, till at length he appeared to all his Apoſtles together once and again, and gave them ſuch convincing Evidence as they could not withſtand. But theſe Facts are of ſo great Importance, that we ſhall give a particular Narration of each, and firſt of that which happened on the Way to Emmaus in the next Section.

IMPROVEMENT.

SURELY there is nothing in the whole *Sacred Story*, which does in a more affecting Manner illuſtrate the deplorable Hardneſs of the Human Heart in this degenerate State, than the Portion of it which is now before us. What but the Teſtimony of an *Apoſtle* could have been ſufficient to perſuade us, that Men who had been but a few Hours before the Witneſſes of ſuch an awful Scene, who had beheld the *Angel deſcending*, had felt the *Earth trembling*, had ſeen the *Sepulchre* burſting open by a Divine Power, and had *fallen down* in helpleſs Aſtoniſhment and Confuſion, perhaps expecting every Moment to be themſelves deſtroyed, ſhould that very Day, yea, that very Morning, ſuffer themſelves to be *hired by a Sum of Money* to do their utmoſt to aſperſe the Character of *Chriſt*, and to invalidate the Evidence of his *Reſurrection*, of which they were in effect *Eye Witneſſes?* *Mat.* xxviii. 11, 15.

Nay, how aſtoniſhing is it, that the *Chief Prieſts* themſelves, the publick *Miniſters* of the *Lord of Hoſts*, could act ſuch a Part as this? They hear this full Evidence, that *he*, *that Jeſus* whom they had murthered, was *riſen* Ver. 12.

ing the Reſurrection of *Chriſt*, when atteſted by them; whereas when the *Diſciples* from *Emmaus* came to make this Report, *the reſt*, before they could tell their Story, ſaluted them with that joyful Declaration, *The Lord is riſen indeed, and hath appeared to Simon.* (*Luke* xxiv. 34.) But I apprehend theſe ſeemingly different Accounts may be reconciled, by obſerving, that various Perſons in the ſame Company were variouſly impreſſed; and that ſome of thoſe to whom the Travellers from *Emmaus* came, had, even after their Story was told, ſome remaining *Doubts*, appears from *Luke* himſelf. See *Chap.* xxiv. 37, 41. and *Note* (*a*) on *Mat.* xxviii. 17. *Sect.* 202.

(*b*) *Into the Country* to Emmaus &c.] *Emmaus* was a Village *about Sixty Furlongs* diſtant from *Jeruſalem*, as we are told by *Luke*, (*chap.* xxiv. 13.) and *Joſephus* gives the ſame Account of its Situation, *Bell. Jud. lib.* vii. *cap.* 6. (al. 26.) §. 6. And therefore, tho' they have been frequently confounded, *this* muſt have been a different Place from *that* which was afterwards called *Nicopolis*, which lay near the *Lake of Genneſareth*, at a much greater Diſtance from *Jeruſalem*. See *Reland. Palæſtin. lib.* ii. *cap.* 6. *pag.* 427, *& ſeq.*

Sect. 196. *risen from the Dead*; and they well knew, and remembered, that he had himself put the *Proof of his Mission* on this very Fact; *a Fact*, to which the *Prodigies* at his Death, which they themselves had seen and felt, added an inexpressible Weight of Probability. Who would not have expected, that they should have been alarmed, convinced, and humbled; that they should have turned the remaining Days of the *Passover* into a publick *Fast*, and have solicitously sought out him, who was so powerfully *declared to be the Son of GOD*, to cast themselves at his Feet, and intreat his Pardon and Grace! But instead of this, with invincible and growing Malice, they set themselves to oppose him, and *bribe the*
Ver. 13. *Soldiers* to testify *a Lye*, the most to his Dishonour of any that Hell could invent. And surely had not *Christ* been kept out of their Sight and Power, they would, notwithstanding all this, have endeavoured to bring him down to the *Tomb* again, on the very same Principles, on which they would have *slain Lazarus* after his Resurrection. (*John* xii. 10.) So true does it appear, in this renewed and unequalled Instance, that *if Men hear not Moses and the Prophets, neither will they be persuaded tho' one rose from the Dead.* (*Luke* xvi. 31.)

No Question but these very Men, when pressed with the Evidences of *Christ's Resurrection*, answered, as succeeding *Infidels* have presumptuously done, "that he should have *appeared to them*, if he expected they should "believe *he was risen*." But what Assurance can we have, that the same *Prejudices* which overbore the *Testimony* of the *Soldiers*, might not also have resisted even the *Appearance* of *Christ* himself? Or rather, that the *Obstinacy*, which led them to overbear Conscience in one Instance, might not have done it in the other? Justly therefore did GOD deny, what Wantonness, and not Reason, might lead them to demand: Justly did he give them up to dishonour their own Understandings, as well as their Moral Character, by this mean and ridiculous *Tale*, which brought Men to testify what was done, *while they were asleep.*

Ver. 15. The most that Common Sense could make of *their Report*, had they deserved the Character of honest Men, would have been, that they knew nothing of the Matter. And we have a Thousand Times more Reason to admire the Condescension of GOD, in sending his *Apostles* to these wicked *Rulers*, with such additional Proofs and Messages, than to censure his Providence in preventing *Christ*'s publick Appearance. May he deliver us from the Treachery and Corruption of our own Hearts! May he give us a holy Tenderness and Integrity of Soul, that we may see *Truth* wherefoever it is, and may follow it whitherfoever it leads us; lest GOD should *chuse our Delusions*, and give us up in his righteous Judgment to *believe a Lye*, and to think ourselves wise in that *credulous Infidelity*, which is destroying its Ten Thousands amongst us!

SECT.

SECT. CXCVII.

CHRIST *appears to the Two Diſciples on their Way to* Emmaus, *opens the Scriptures to them, and makes himſelf known in breaking of Bread.* Luke XXIV. 13, ——33.—

LUKE XXIV. 13.

AND behold, Two of them went that ſame Day to a Village called Emmaus, which was from Jeruſalem *about* Threeſcore Furlongs.

14 And they talked together of all theſe Things which had happened.

15 And it came to paſs, that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their Eyes were holden, that they ſhould not know him.

LUKE. XXIV. 13.

WE are now to give ſome farther Account of that Fact, which we hinted at above, of our Lord's appearing to Two of his Diſciples on a Journey: *And* the Caſe was this. *Behold*, (for it is a very obſervable Story,) *Two of them were travelling, that very Day* on which Jeſus roſe from the Dead, *to a Village called Emmaus, which was about Sixty Furlongs*, or ſomewhat more than Seven Miles, *from Jeruſalem.* *And* as they walked along, *they diſcourſed together of all theſe* wonderful and important *Things which had* lately *happened*, and which could not but lie with great Weight on their Spirits. *And it came to paſs, that as they talked* about the Sufferings and Death of their beloved Lord, and the Report which had been ſpread that Morning of his Reſurrection, *and argued* the Point *together* with viſible Marks of the greateſt Concern, *Jeſus alſo himſelf drew near*, as one that came from Jeruſalem and was going the ſame Way, *and travelled on with them.*

Sect. 197. Luk. XXIV. 13. 14. 15.

But that they might not preſently diſcover who he was, and be prevented from expreſſing their own Thoughts with Freedom, he appeared to them in ſomething of a different Form and Habit from what he uſually wore; (compare Mark xvi. 12. pag. 612.) and beſides, whatever there might be of uncommon Vigour and Majeſty in his Countenance, *their Eyes were* ſo affected and *reſtrained*, by a ſecret but powerful Influence, *that* they did not look upon him with that Attention and Recollection which might have been expected; ſo that on the whole, tho' they were ſome conſiderable 16.

Sect. 197. ſiderable Time in his Company, yet *they did not know him (a).*

Luk. XXIV. 17. *And he* joined himſelf to them, as it were by Accident, and, after the uſual Salutation, *ſaid to them*, May I enquire *what are theſe Matters which you are conferring upon between yourſelves, as you walk*, and about which you ſeem to be ſo much concerned? for you are very earneſt in Diſcourſe, *and appear with a ſorrowful Countenance.*

17 And he ſaid unto them, What manner of Communications are theſe that ye have one to another, as ye walk, and are ſad?

18 *And one* [*of the Two*] *whoſe Name was Cleopas (b), anſwered and ſaid to him*, You ſeem to be come from Jeruſalem, and tho' you may perhaps be no more than a Stranger there, yet is it poſſible that you ſhould be at any Loſs to know what is the Subject of our Converſation, and what it is that gives us ſuch Concern? *Are you the only Perſon that ſojourns in Jeruſalem, and is unacquainted with the* extraordinary *Things (c), which have been done there in* ſo publick a Manner within *theſe* few *Days*, that they engroſs the Converſation of the whole City?

18 And the one of them, whoſe Name was Cleopas, anſwering, ſaid unto him, Art thou only a Stranger in Jeruſalem, and haſt not known the Things which are come to paſs there in theſe Days?

19 *And he ſaid to them, What* are thoſe *Things* that you refer to? *And they ſaid to him, Thoſe that relate to Jeſus*, who was called *the Nazarene*; *a Man who was a Prophet* of the moſt illuſtrious Character, and greatly *powerful* both *in Actions and in Words*; for he wrought the moſt aſtoniſhing Miracles, and taught the moſt inſtructive and excellent Doctrine, which raiſed him to the higheſt Honour *before GOD, and all the People* of Iſrael, among whom he publickly appeared

19 And he ſaid unto them, What Things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a Prophet, mighty in Deed and Word before GOD, and all the People:

(*a*) *They did not know him.*] A different Habit, and their having no Expectation of ſeeing him, might, in part, prevent their knowing him: Yet as it is ſaid, *their Eyes were reſtrained from knowing him*, I am ready to think, there was ſomething more than this, even ſome particular Agency of GOD, to divert their Eyes from looking ſtedfaſtly upon him, or ſo to affect their Memories, as to render them incapable of recollecting who he was. Compare *Gen.* xxi. 19. *Numb.* xxii. 31. 2 *Kings* vi. 17, 18.

(*b*) *One of the Two, whoſe Name was Cleopas.*] It has already been obſerved, that *Cleopas* was the ſame with *Alpheus*, the Father of *James the leſs* and *Judas*, who were *Two* of the *Apoſtles*. (*Luke* vi. 15, 16.) See *Note* (*e*) on *John* xiv. 22. *pag.* 457. and *Note* (*b*) on *John* xix. 25. *pag.* 569.—— Some ſuppoſe, that the *other* was *Luke*; but *Dr. Lightfoot* endeavours to prove, it was *Peter*: (See *Note* (*f*) on *Mat.* xxviii. 15. *pag.* 612.) It ſeems more probable, that he was not one of the *Apoſtles*, but might poſſibly be of the Number of the *Seventy*, whoſe Name is uncertain.

(*c*) *Are you the only Perſon that ſojourns in Jeruſalem, and is unacquainted* &c.] This is the emphatical Import of the *Original*, σὺ μόνος παροικεῖς—καὶ οὐκ ἔγνως &c.

(*d*) *And*

peared for ſeveral Months and Years. And have you not then heard, *how our Chief Prieſts and Rulers delivered him up* to the Roman Governor, and compelled him by their Importunity *to* paſs *a Sentence of Death* upon him, *and* ſo *crucified him* between Two Robbers? And this muſt needs be an unſpeakable Affliction to us, who are Two of his Diſciples: For we not only thought him a Meſſenger from GOD, as the old Prophets were; *but we* verily *hoped, that he had been* the Meſſiah himſelf, even *the* very *Perſon who ſhould have delivered Iſrael* from the Power of their Enemies, and have eſtabliſhed the long-expected Kingdom of GOD among us: But now we are ready to give up all our Hopes; for we have ſeen him on a Croſs inſtead of a Throne: *And beſides all theſe* melancholy [*Occurrences,*] tho' he had given us Intimations of his riſing again on the Third Day, yet *this is now the Third Day ſince theſe Things were done,* or ſince he was condemned and crucified, and we have not yet received any convincing Evidence of his being riſen from the Dead. It is true *indeed ſome Women* among us, *of our Society, have greatly ſurprized us* with an Account they brought this Morning; *who* tell us, they *were* very *early at the Sepulchre* in which he was laid, with an Intent to embalm him; *And not having found his Body* there, they *came* away in Haſte to acquaint us with it; *and* beſides this, they *ſay, that they ſaw alſo a Viſion,* or Apparition, *of Angels* (*d*), *who affirmed him to be alive* again, with ſome other ſtrange and extraordinary Circumſtances. Nay, *and ſome Men* too *who were with us,* of our own Company, *went* themſelves *to the Sepulchre, and found* [*it*] to be *even ſo as the*

Sect. 197. Luk. XXIV. 20.

20 And how the Chief Prieſts and our Rulers delivered him to be condemned to Death, and have crucified him:

21 But we truſted that it had been he, which ſhould have redeemed Iſrael: and beſide all this, to Day is the Third Day ſince theſe Things were done.

22 Yea, and certain Women alſo of our Company made us aſtoniſhed, which were early at the Sepulchre:

23 And when they found not his Body, they came, ſaying, that they had alſo ſeen a Viſion of Angels, which ſaid that he was alive.

24 And certain of them which were with us, went to the Sepulchre, and found *it*

21

22

23

24

(*d*) *And ſay, that they ſaw alſo a Viſion of Angels.*] According to the *Order* in which the Story is digeſted in the preceding *Sections*, the *Women* did not return to their Company, between the *Appearance of the Angels*, and *that of Chriſt* to them; and therefore I am ready to conclude, that theſe *Travellers* imagined, that which the *Women* took for an *Appearance of Chriſt*, was at moſt but a *Viſion of Angels*; (as ſome thought with reſpect to *Peter*, *Acts* xii. 15.) and what is added in the *next Verſe*, with relation to *Peter* and *John*, who are the *Men* there ſpoken of, [*but him they did not ſee,*] may perhaps imply, that the *Women* pretended alſo to have *ſeen Jeſus* himſelf.

Sect. 197. Luk. XXIV. 24. *the Women had ſaid*, that is, that the Body was gone, and ſaw the Funeral Linnen laid in Order there; *but him they did not ſee*; tho' the Women apprehended, he had actually appeared to them himſelf, and declared that he was riſen, and would ſhew himſelf to his Diſciples: So that as yet we know not what to think of it, and cannot but be under great Concern about it.

it even ſo as the Women had ſaid; but him they ſaw not.

25 *And* upon this our Lord, without diſcovering who *he* was, *ſaid to them* with ſome Warmth, *Oh* ye *thoughtleſs* [*Creatures*,] *and ſlow of Heart to believe all* the Things *that the Prophets have* ſo frequently and clearly *ſpoken* (*e*); which, if you had attentively conſidered and believed them,

25 Then he ſaid unto them, O Fools, and ſlow of Heart to believe all that the Prophets have ſpoken!

26 would have prevented this Surprize. *Was it not neceſſary*, in order to accompliſh thoſe Sacred Oracles, "which teſtify before-hand the Suffer-"ings of Chriſt, and the Glory that ſhould fol-"low," (1 Pet. i. 11.) *that the Meſſiah ſhould ſuffer* all *theſe Things* at which ye ſtumble, *and* [*ſo*] *ſhould enter into his Glory?*

26 Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?

27 *And* hereupon *beginning from* the Writings of *Moſes, and* ſupporting his Diſcourſe with the Authority of almoſt *all the Prophets* (*f*), *he interpreted to them*, in a much clearer Light than they had ever ſeen them in before, *the* principal *Things*, which either had been typified, or were foretold *concerning him, in all the Scriptures.*

27 And beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himſelf.

And

(*e*) *Oh thoughtleſs Creatures, &c.*] The Word ἀνόητοι is by no Means of ſo bad a Sound, as that of *Fools*, by which we tranſlate it: (See *Note* (*l*) on *Mat.* v. 22. *Vol.* i. *pag.* 230.) Yet as *Dr. Bullock* juſtly obſerves, (in his *Vindication of Chriſt's Reſurrection*, *pag.* 174.) if the *Prophecies* of the *Old Teſtament* had been (as *Mr. Collins* pretends,) only *allegorical*, there could not have been Room for ſuch a heavy Charge of *Stupidity* againſt theſe *Diſciples* for not underſtanding them. It is, by the Way, very weak in *Mr. Collins*, and ſome other *Deiſts*, to urge the *Slowneſs of Chriſt's Friends to believe his Reſurrection*, as an Argument that the Proofs of it were defective: On the contrary, as *Biſhop Chandler* well replies, (in his *Vindication of Chriſtianity*, *pag.* 45, 46.) their *believing afterwards* carries the greater Weight; for it removes all Suſpicion of a Colluſion between *Chriſt* and them in his Life-time; and alſo implies an impartial Examination of the Fact, and the Strength of thoſe Proofs that vanquiſhed this Incredulity.

(*f*) *Beginning from Moſes, and all the Prophets.*] It is no Way neceſſary (with *Mr. Mede*, in his ingenious Diſcourſe on theſe Words,) to ſuppoſe, that *Chriſt's Sufferings*, *Reſurrection*, and *Exaltation*, are each of them diſtinctly foretold in each of thoſe *Parts* of the *Sacred Writings*, which are mentioned here. It is enough, if *Moſes* gives ſome Intimations concerning him, which ſucceeding *Prophets* carry on; and if, when all their Teſtimonies are taken together, all theſe Events are expreſſed by ſome or other of them. It was very unbecoming the Character of an honeſt Writer, to repreſent *our Lord*, as here attempting to

prove

28 And they drew nigh unto the Village, whither they went: and he made as though he would have gone further.

And by this Time *they drew near to the Village* Sect. 197.
whither they were travelling: And when they came to the House where they designed to tarry, Jesus, like one that was a Stranger, began to take his Leave; and making no Offer to turn in with them, *he seemed as if he were going farther*, intending indeed to do it, if he were not prevented by their Request. Luk. XXIV. 28.

29 But they constrained him, saying, Abide with us, for it is towards Evening, and the Day is far spent. And he went in to tarry with them.

But they even *compelled him* 29
by their friendly Importunity to go in with them *(g)*, *saying*, Let us prevail upon you to *continue* this Night *with us*, where we assure you of a most hearty Welcome; and as indeed We are so greatly delighted and edified with your Company, that we cannot part with you, it may also be inconvenient for You to travel much farther, *for it is* now *towards Evening, and the Day declines* apace. *And he* complied with their Request, and *went in to continue with them.*

30 And it came to pass, as he sat at Meat with them, he took Bread, and blessed *it*, and brake, and gave to them.

And it came to pass, that when Supper was 30
ready, *as he sate down to Table with them, he took* a Cake of *Bread*; and tho' he only appeared as a Guest there, he assumed the Office of the Head of the Family, *and* looking up to Heaven *blessed*, or gave Thanks over it; *and* then *brake* it, *and gave* [*it*] *to them*, just in the Manner which he had formerly been used to.

31 And their Eyes were opened, and they knew him: and

And they were so surprized at this Circum- 31
stance, that they now looked upon him more intently than they had done before; and *their Eyes were* then *opened (h)*, *and* to their unutterable Astonishment and Joy *they knew him*, and plainly saw that

prove *his Resurrection* from *Scripture*; which *Mr. Collins* pretends to have been the Case. The precise Point in View plainly was, to convince them, that there was no Reason to be scandalized at the *Death* of one whom they took to be the *Messiah*; nor in general to look on the Report of his *Resurrection* as a monstrous and incredible Tale. But that he was actually *risen*, was to be proved another Way; which accordingly *our Lord* immediately used, by discovering himself to them.

(*g*) *They compelled him* &c.] It might be rendered, *they pressed him:* (See *Note* (*g*) on *Luke* xiv. 23. *pag.* 151.) Every Body easily sees, how little Room there was for any proper *Compulsion* in such a Case as this. Probably one of them dwelt at *Emmaus*, or they were going to an Inn, or to some Friend's House, where they could use the Freedom to introduce this unknown Stranger, for whom they had so high a Veneration.

(h) Their Eyes were opened.] I see no Reason to conclude, with *Cradock*, and *Brennius*, that his undertaking this Office of *breaking Bread*, or with others, that some peculiar *Gesture* in performing it, was the Thing that made the Discovery. (See *Note* (*a*) on *ver.* 16.)

Sect. 197. Luk. XXIV. 31. that it was Jeſus, their dear Maſter: *And* as they were preparing to acknowledge him as ſuch, *he* ſuddenly became inviſible, and *withdrew himſelf from before them* in a Moment (*i*).

and he vaniſhed out of their Sight.

32 *And they ſaid one to another*, How ſtrange is it, that we ſhould diſcover him no ſooner? Sure we might eaſily have known him, even by that inimitable Spirit and Energy in his Diſcourſes, ſo peculiar to himſelf; for *did not our Hearts* glow, and *burn within us* (*k*), *while he was talking to us by the Way, and while he was opening the Scriptures to us?*

32 And they ſaid one to another, Did not our Heart burn within us, while he talked with us by the Way, and while he opened to us the Scriptures?

33 *And* they were not able to conceal ſuch good News, or to defer the Publication of that which would give their Brethren ſuch a holy Tranſport, as they felt in their own Breaſts; and therefore, late as it was, *they* preſently *roſe up* from their unfiniſhed Meal *that very Hour, and* with chearful Speed *returned to Jeruſalem*, and told it to the reſt of their Companions; (compare Mark xvi. 13. pag. 613.) among whom they had ſoon after the Pleaſure of ſeeing their Lord again, in the Manner we ſhall preſently relate in the next Section.

33 —And they roſe up the ſame Hour, and returned to Jeruſalem.—

IMPROVEMENT.

Luke xxiv. 13, 14. HOW delightful a Cloſe of ſo melancholy *a Day* to theſe pious *Travellers! A Day* ſurely long to be remembered, by them, and by us! They were *on a Journey*; but they did not amuſe themſelves on it with any trifling Subject of Diſcourſe. Their *Hearts* were ſet upon *Chriſt*, and therefore their *Tongues* were employed in ſpeaking of him.

Ver. 15. And behold, *Chriſt himſelf*, the dear Theme of their Diſcourſe, makes one among

The *Evangeliſt* ſtrongly intimates, that the *miraculous Influence*, which before prevented their *knowing him*, was removed, tho' the other Circumſtances mentioned might awaken them to more attentive Obſervation.

(*i*) Became inviſible, and *withdrew himſelf from before them.*] *Eraſmus* juſtly obſerves, that the Word *vaniſhed* leads the Mind to think of the Perſon vaniſhing as a mere *Spectre*; he would therefore render ἀφανὴς ἐγένετο, as we have done. *Beza* alſo obſerves, that ἀπ' αὐτῶν is more expreſſive than αὐτοῖς, and ſignifies *our Lord*'s being *ſeparated from them* by a ſwift and ſudden Motion.

(*k*) *Did not our Hearts burn within us?*] This Reading is far more expreſſive, as well as far more authentick, than that of ſome *Copies*, which inſtead of καιόμενη here, have κεκαλυμμένη, *Was not our Heart veiled &c.*——Compare *Pſal.* xxxix. 3. and *Jer.* xx. 9.

among them; he enlightens their Eyes, and warms their Hearts, and at length *makes himſelf known to them in the breaking of Bread.* Sect. 197. Ver. 30, 31.

So may we often be *ſpeaking of Chriſt*, from the Fulneſs of our Hearts, *when we go out, and when we come in!* So may *he* ſtill, in ſome Degree, *join himſelf with us* in Spirit, guiding our Souls into Divine Knowledge, and animating them with holy Love.

They bear an honourable, and a juſt Teſtimony, to that great *Prophet* whom GOD had *raiſed up for them*, as *mighty before him both in Word and in Deed.* Ver. 19. But they knew not how to ſee thro' ſo dark a Cloud: Their Hopes were almoſt extinguiſhed, and they could only ſay, *We truſted this had been he, that ſhould have redeemed Iſrael.* Ver. 21. Pitiable Weakneſs! Yet too juſt an Emblem of the Temper, which often prevails in the pious Mind; when the *Chriſtian* is ready to give up all, if *Deliverance* does not proceed juſt in the Method he expected. Yet was *Chriſt* even then *delivering Iſrael*, in the moſt glorious and effectual Manner, by thoſe very *Sufferings* which gave them ſuch Diſtreſs. *Verily* thou art *the GOD of Iſrael*, and *the Saviour*, when *thou art a GOD that hideſt thyſelf* from us. (*Iſa.* xlv. 15.)

In faithful Friendſhip, and with a Plainneſs well becoming his Office, the compaſſionate *Redeemer* upbraids them with their *Slowneſs of Heart to believe* theſe Things, when they had received *Line upon Line, Precept upon Precept* concerning them. Ver. 25. How juſtly do We fall under ſuch a *Rebuke* in many Inſtances! Let us humbly ſay, *Lord, increaſe our Faith!* (*Luke* xvii. 5.)

We ſhould reaſonably have thought ourſelves *happy*, in an Opportunity of hearing, or reading *this Diſcourſe* of *Jeſus*, in which he threw ſuch Luſtre on the *Prophecies* of the *Old Teſtament*, and proved, that, according to the Tenour of them, it was *neceſſary, that the Meſſiah ſhould* thus *ſuffer, and ſo enter into his Glory.* Ver. 26, 27. As Providence has denied us this Satisfaction, let us however improve this general, and very important Hint, that *Moſes and all the Prophets ſpeak of theſe Things.* Let us delight to trace the Heavenly Beam from its earlieſt Dawn, and to obſerve how it grew *brighter and brighter unto the perfect Day.* May the bleſſed *Spirit*, by whom thoſe myſterious *Predictions* were inſpired, ſo direct our Enquiries, that every *Veil* may be taken off from our *Eyes*, that we may *ſee Jeſus* in the *Old Teſtament* as well as in the *New*; and ſee him in *both* with that lively Fervour of holy Affection, which may cauſe *our Hearts to burn within us!* And oh, that we may eſpecially find, that when we ſurround *his Table*, he *makes himſelf known to us in the breaking of Bread*, in ſuch a Manner, as to *fill* our Souls *with all Joy*, as well as *Peace in believing!* (*Rom.* xv. 13.) Ver. 30, 31.

SECT.

SECT. CXCVIII.

The Two Diſciples return to make their Report to the Apoſtles; *and while they are together,* JESUS *appears to them the Evening after his Reſurrection.* Mark XVI. 14. Luke XXIV. —33,——43. John XX. 19,——23.

LUKE XXIV.—33.

Sect. 198. Luk. XXIV. 33. IT was obſerved before, concerning Cleopas and the other Diſciple, to whom Jeſus diſcovered himſelf at Emmaus, that they immediately aroſe, and returned to Jeruſalem, to communicate the joyful News to their Brethren there. *And* now when they came thither, *they found the Eleven* Apoſtles *aſſembled (a), and others with them*, who before theſe Two could begin their Story, were eager on their Part to inform the Travellers of the Satisfaction they had received,

34 ſince they went out: So that as ſoon as they appeared, they heard ſeveral of the Company *ſaying*, Oh Brethren, here are good Tidings, which will make your Hearts leap within you; for *the Lord is riſen indeed, and has* himſelf *appeared to Simon* Peter, who is here preſent to teſtify the Truth of it *(b)*.

35 *And* the Two Travellers declared how eaſily *they* could believe it, and *recounted the Things* [*which had happened*] to them *in the Way* to Emmaus; *and how*, after many wiſe and affectionate Diſcourſes, *he was* at laſt *known by them in the breaking of Bread*, as they were ſitting down to Supper.

LUKE XXIV.—33.

AND [they] found the Eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what Things *were done* in the Way, and how he was known of them in breaking of Bread.

(*a*) *They found the Eleven* Apoſtles *aſſembled.*] As *Paul* (1 *Cor.* xv. 5.) calls the Company of the Apoſtles *the Twelve*, tho' *Judas* the Twelfth Perſon was dead; ſo *Luke* here calls them *the Eleven*, tho' *Thomas* the Eleventh Perſon was abſent; as evidently appears from *John* xx. 24.

(*b*) *And has appeared to Simon* Peter.] None of the *Evangeliſts* mention any Thing of the Circumſtances of *this Appearance* to *Peter*; but it has been obſerved before, (*Note (f), Sect.* 196. *pag.* 612.) that the *Apoſtle Paul* expreſsly refers to it; 1 *Cor.* xv. 5.—— The ſame *Apoſtle* likewiſe mentions an *Appearance of Chriſt* to *James*: (*Ibid. ver.* 7.) Yet as nothing is ſaid of *his* having ſeen him *that Day*, it much diminiſhes the Credit of the Story, which *Jerom* gives us from the *Goſpel of the Nazarenes*, that *James* had *vowed to eat nothing* after the *Paſchal Supper*, till *Jeſus aroſe*; on which Account *our Lord* appeared *firſt* to

Supper. But notwithſtanding theſe repeated Teſtimonies of the Reſurrection of Chriſt, yet there were ſome in the Company, whoſe Prejudices were ſo ſtrong, and their Faith ſo weak, that they did not believe either Peter or them; (compare Mark xvi. 13. pag. 613.) tho' they were moſt of them convinced, (as they had juſt declared,) that the Lord was riſen indeed *(c)*. Sect. 198. Luk. XXIV. 35.

MARK XVI. 14.—[And] afterwards [as they thus ſpake,] he appeared unto the Eleven as they ſat at Meat. [LUKE XXIV. 36.—].

And quickly *afterwards, as they were ſpeaking of theſe Things* among themſelves, *and* the Company was *ſitting at Supper*, [*Jeſus*] himſelf *appeared to the Eleven*, who were then all together, except One of them. And this Appearance was attended with ſome remarkable Circumſtances, which ſhall be now related. Mark XVI. 14.

JOHN XX. 19. Then the ſame Day at Evening, being the Firſt *Day* of the Week, when the Doors were ſhut, where the Diſciples were aſſembled for Fear of the Jews, came Jeſus [himſelf,] and ſtood in the Midſt [of them,] and ſaith unto them, Peace *be* unto you. [LUKE XXIV.—36.]

It was *then on the Evening of the ſame Day* on which he roſe from the Dead, [*which was*] as we have before obſerved, *the Firſt Day of the Week, even when the Doors* of the Room, *where the Diſciples were gathered together, were ſhut*, and faſtened on the Inſide, *for Fear of the Jews*; as they did not know but ſome Officers of the High Prieſt might come to apprehend them, on the ſcandalous Pretence that they had ſtolen away the Body, which was now publickly laid to their Charge: It was, I ſay, at this Time and Place, that *Jeſus himſelf* on a ſudden *came* in, opening the Locks or Bolts by a miraculous Power *(d)*; *and* he *ſtood in the Midſt of them* in his uſual Form, *and ſaid to them*, with a mild Voice and a gracious Aſpect, All *Peace* and Happineſs *be* John XX. 19.

unto

to him. None of the *Apoſtles* ſeem to have had ſuch a firm Expectation of *Chriſt's Reſurrection*, as muſt have been the Foundation of ſuch a *Vow*; and the *Order* in which *Paul* mentions *his Appearance to James*, does very ill ſuit with this Story.——Probably *Peter* was the *Firſt Man*, as *Mary Magdalene* was the *Firſt Woman*, favoured with the View of *our riſen Saviour*.

(*c*) Some——did not believe &c.] *Mark* has expreſſed it in a general Way, (*chap.* xvi. 13.) that *they went and told it to the Reſidue; neither believed they them:* But we are undoubtedly to underſtand theſe Words with ſuch a Limitation as in the *Paraphraſe*. See *Note* (*g*) on *Mark* xvi. 12. *pag.* 613. and *Note* (*a*) on *Mat.* xxviii. 17. *Sect.* 202.

(*d*) *Jeſus himſelf came* in, opening the Locks or Bolts by a miraculous Power.] *Dr. Wallis* (*on the Sabbath, pag.* 25.) thinks the Expreſſion of *the Doors being ſhut* intends no more, than that what follows happened *in the Evening, when the Doors are uſed to be ſhut up*. But as *the Doors* are ſaid to have been *ſhut for Fear of the Jews*, it ſtrongly implies they were *faſtened within*, and all that was herein *miraculous* was the cauſing them, as of themſelves, to fly open, and ſhut again very ſuddenly.——*Elſner* has ſhewn, (*Obſerv. Vol.* i. *pag.* 351.) that

Sect. 198. *unto you:* Thereby graciously intimating, that he forgave their former Cowardice, and would ſtill continue to treat them as his Friends, tho' they knew in their own Conſciences they had of late behaved themſelves in a Manner unworthy of that Character and Relation.

John XX. 19.

Luk. XXIV. 37. *But they were* greatly *amazed and terrified* at this ſudden unexpected Appearance; *and* as they knew the Doors of the Room were ſhut, and in the preſent Hurry of their Thoughts did not immediately reflect upon the Proofs he had ſo often given of his Divine Power, or on the Evidences they had but juſt before received of his Reſurrection, ſome of them *ſuſpected, that* what *they ſaw* was only *a Spirit*, or a mere airy Phantome, and not a real Body.

LUKE XXIV. 37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a Spirit.

38 *And he ſaid to them, Why are you* thus perplexed and *troubled, and why do* theſe doubtful and unreaſonable *Suſpicions ariſe in your Hearts?*

38 And he ſaid unto them, Why are ye troubled, and why do Thoughts ariſe in your Hearts?

39 *Behold my Hands and my Feet*, which for your Satisfaction ſtill retain the Scars of thoſe Wounds which I received on the Croſs, to convince you *that it is I myſelf*, and no other: *Handle me* if you pleaſe, *and ſee*, whether this be not really a ſolid and ſubſtantial Body; *for* you know, that *a* mere *Spirit* or Phantome *hath not Fleſh and Bones, as you ſee me have*, but is only an empty Form preſenting itſelf to the Eye, yet eluding the Graſp of any Hand.

39 Behold my Hands and my Feet, that it is I myſelf: handle me, and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.

40 *And ſaying this, he ſhewed them his Hands and his Feet, and* even the Mark which the Spear had left in *his Side*, which appeared like a large Wound, newly, tho' perfectly, healed (*e*): And ſeveral of them, and among the reſt John the beloved

40 And when he had thus ſpoken, he ſhewed them *his* Hands and *his* Feet [and his Side.] [JOHN XX. 20.—]

that this is ſometimes ſpoken of by ſome of the *Pagan* Writers, eſpecially thoſe who may be ſuſpected of copying from the *Evangeliſts*, as the Effect of a ſupernatural Power attending the *Appearance* of their *Deities*, or other extraordinary Perſons among them.——The Argument which the *Papiſts* bring from hence, to prove that *Two Bodies* may be in the ſame Place at the ſame Time, and conſequently *One* in different Places, is ſo evidently built upon an abſurd Interpretation of the Clauſe under Conſideration, as not to deſerve farther Notice.

(*e*) *He ſhewed them his Hands and his Feet, &c.*] Probably *theſe Marks* were retained in his Body, when raiſed from the Dead, on purpoſe to give the greater Satisfaction to the Diſciples of the Truth of his *Reſurrection*; tho' indeed without that additional Circumſtance the Evidence might have been very ſatisfactory.

beloved Apoſtle, who records this Circumſtance, had the Curioſity particularly to examine it. (Compare 1 John i. 1.) And *the Diſciples there-fore were* exceeding *glad*, as it might reaſonably be expected they ſhould be, *when they* thus *ſaw the Lord*, and learnt by ſuch infallible Tokens that he was really alive. Sect. 198.

John XX. 20.

John XX. —20. Then were the Diſciples glad, when they ſaw the Lord.

And for their further Satisfaction, *when* [*ſome of them*] were ſo tranſported, that they *as yet believed not* their own Eyes *for Joy, and were ſo aſtoniſhed* that they hardly knew where they were, *he ſaid to them, Have you any Food here* left, that I may eat? *And they gave him* ſuch as they had, even *Part of a broiled Fiſh, and of an Honeycomb*, on which they had been ſupping juſt before. *And taking* [*it*] *he eat before them*, more fully to convince them that he was actually alive, and had a true and real Body. (Compare Acts x. 41.)

Luk. XXIV. 41. 42 43

Luke XXIV. 41. And while they yet believed not for Joy, and wondred, he ſaid unto them, Have ye here any Meat?

42 And they gave him a Piece of a broiled Fiſh, and of an Honeycomb.

43 And he took *it*, and did eat before them.

And when *he* had for a while gently *upbraided* and reproved *them for their Unbelief, and* for *the Hardneſs of their Hearts, that they had not believed* the repeated Teſtimony of *thoſe who had* already *ſeen him ſince he was riſen* from the Dead, and that even after his own Appearance to them, they had ſtill entertained ſo many Doubts; *Then* that they might be ſatisfied that he had graciouſly forgiven them, *Jeſus ſaid to them again, Peace be unto you:* May all Proſperity and Happineſs attend you! *As* [*my*] *Father ſent me*, and gave me Authority to act in his Name, *ſo alſo I ſend you* to act as my Apoſtles, under the important Character of my Embaſſadors to the Children of Men.

Mark XVI. 14. John XX. 21.

Mark XVI.—14. And [he] upbraided them with their Unbelief, and Hardneſs of Heart, becauſe they believed not them which had ſeen him after he was riſen.

John XX. 21. Then ſaid Jeſus to them again, Peace *be* unto you: as *my* Father hath ſent me, even ſo ſend I you.

And ſaying this, he in a ſolemn Manner *breathed upon* [*them*], *and ſaid to them* as one that had Divine Authority, *Receive ye the Holy Spirit*, and take this as an Earneſt of what you ſhall further receive not many Days hence: For thus will I ſhortly breathe out the miraculous Influences of my Spirit upon you, in a greater Abundance than you have ever yet received them, to qualify and furniſh you for this important Office; In Conſequence of which, *whoſe ſoever Sins you* ſhall *remit*,

22 23

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt.

23 Whoſe ſoever Sins ye remit, they are remitted unto

Sect. 198. John XX. 23.

remit, or ſhall declare to be forgiven, *they are remitted* and forgiven *to them*; [*and*] *whoſe ſoever* [*Sins*] *you* ſhall *retain*, or ſhall pronounce to be unpardoned, *they are* aſſuredly *retained*, and their Guilt lies upon them: For you ſhall have a Power, not only of declaring what is lawful or unlawful under the Goſpel Diſpenſation, but alſo of ſending or removing miraculous Puniſhments, and of diſcerning the Spirits of Men in ſuch Perfection, as to be able with Certainty to declare to particular Perſons in queſtion, whether they be, or be not, in a State of Pardon and Acceptance with GOD. (See Note *(b)* on Mat. xvi. 19. Vol. i. pag. 546.)

to them; *and* whoſe ſoever *Sins* ye retain, they are retained.

And after this Diſcourſe with his Diſciples, and this Diſcovery of himſelf to them, Jeſus departed from them for that Time, and left them to ſpend the reſt of the Evening in thoſe delightful Exerciſes of Devotion, which this great Occaſion had ſo natural a Tendency to inſpire.

IMPROVEMENT.

Luke xxiv. 34.

WITH Pleaſure let us echo back the Words of the *Apoſtles*, and join in that glad Anthem, which ſo well ſuits a Reſurrection-Day, *The Lord is riſen*, he is riſen *indeed*. We owe our daily Praiſes to GOD, for the abundant Demonſtration he has given us of ſo important a Fact, for every *Appearance of Chriſt* to his *Diſciples*, and for all the *infallible Tokens* by which *he ſhewed himſelf* to be *alive after his Paſſion*. (*Acts* i. 3.)

Ver. 36,—41.

He came with *Peace* and Bleſſings in his Mouth; he came to diſperſe their *Fears*, and to aſſure them of his forgiving Love. How ſtrong were thoſe *Prejudices*, which ſo hardly yielded to ſuch convincing Proofs! And how rich was that *Grace*, which condeſcended to overcome them!

John xx. 22.

Chriſt breathed on the Apoſtles, that they might *receive the Holy Spirit*. May he alſo *breathe* on our Souls, and fill us with that glorious and Divine Gift, which, if it qualified the *Apoſtles* for their extraordinary Office, may much more furniſh *us* for the common Duties of Life! May we try our State, by the Characters which they have laid down in their inſpired Writings; in which Senſe, among others, we may aſſure

Ver. 23.

ourſelves, that if they have declared *our Sins to be remitted*, they *are remitted*: And if indeed they are ſo, we need not be much concerned by whom they are *retained*. Vain and arrogant Men may claim a deſpotick

tick Power, which GOD never gave, and which theſe Words are far from implying. But whatſoever be the Sentence they may paſs, *they whom GOD bleſſeth, are bleſſed indeed.* (1 *Chron.* xvii. 27.) May we always eſteem it *a very ſmall Thing* to be *judged of Man's Judgment*; (1 *Cor.* iv. 3.) pitying, rather than reſenting, the Raſhneſs of thoſe, who claim any ſuch diſcretionary *Sacerdotal Power*, as can give the real Penitent any Alarm, or the Impenitent any Encouragement to continue in Sin!

Sect. 198.

SECT. CXCIX.

CHRIST *appears to the Eleven a ſecond Time, a Week after the former, particularly offering to* Thomas, *who had before been abſent, the moſt ſenſible Proofs of his Reſurrection.* John XX. 24,——29.

JOHN XX. 24.

BUT Thomas, one of the Twelve, called Didymus, was not with them when Jeſus came.

25 The other Diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand

JOHN XX. 24.

Sect. 199.

WE mentioned in the laſt Section Chriſt's appearing, on the Evening of that Day on which he aroſe, to his Diſciples; *but* it is farther to be obſerved, that *Thomas, one of the Twelve,* who was alſo *called Didymus*, or the Twin Brother, *was not with them, when Jeſus came. The other Diſciples therefore*, as ſoon as they met with him, *told him, We have ſeen the Lord* with our own Eyes, and conſequently can have no farther Doubt of the Truth of his Reſurrection, for he has condeſcended to ſhew us the very Marks of thoſe Wounds he received on the Croſs. *But he ſaid to them*, This is a Matter of too great Importance for me to believe on any Report, even on yours; and more is neceſſary to convince me of the Truth of it, than merely a tranſient Sight of mine own Eyes: For *unleſs I ſhall* evidently *ſee in his Hands*, as you ſay you have done, *the Mark of the Nails, and* more than that *ſhall put my Finger upon the* very individual *Mark of the Nails (a), and put my Hand upon* the very

John XX. 24. 25

(a) *And ſhall put my Finger upon the Mark of the Nails.*] I am ſenſible, it might ſeem more elegant, with the *Pruſſian Tranſlators* to wave the *Repetition*, and render it, *and put my*

Sect. 199. very Scar made by the Spear in *his Side, I will not* by any Means, or on any Teſtimony whatſoever, *believe* his Reſurrection.

Hand into his Side, I will not believe.

John XX. 26. *And*, as there was a great Degree of faulty Obſtinacy in ſuch a Reſolution, our Lord left him a whole Week under the Perplexity which it muſt neceſſarily give him: But *after Eight Days*, or on that Day ſeven-night from our Lord's riſing, *his Diſciples were again within* Doors as before, *and Thomas* was *with them*; [*and*] *Jeſus came* to them again, *the Doors being ſhut* and faſtened, as in the former Inſtance; *and* ſuddenly throwing them open, and in a Moment ſhutting them again, he *ſtood in the Midſt* of them, *and ſaid*, as in his former gracious Salutation, *Peace be unto you!*

26 And after Eight Days, again his Diſciples were within, and Thomas with them: *then* came Jeſus, the Doors being ſhut, and ſtood in the Midſt, and ſaid, Peace *be* unto you.

27 And *then*, to let them ſee that he was not unacquainted with what had lately paſſed among them in his Abſence, as well as to convince the over-ſcrupulous Diſciple, *he ſaid to Thomas, Reach* forth *thy Finger hither, and behold*, and examine *my Hands*; *and reach thine Hand* hither, *and put it to my Side* (*b*); *and be not incredulous* any longer, *but believe* on this Evidence at leaſt, which addreſſes itſelf at once to ſo many of thy Senſes.

27 Then ſaith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thruſt it into my Side: and be not faithleſs, but believing.

28 *And Thomas* overwhelmed at once with ſuch abundant Demonſtration, and ſuch humble Condeſcenſion, fell under the Conviction in a Moment; and inſtead of entering on any farther Scrutiny (*c*), *anſwered and ſaid to him*, in the utmoſt Tranſport of Aſtoniſhment and Joy, *My LORD,*

28 And Thomas anſwered and ſaid unto him, My LORD and my GOD.

my Finger into it: But on farther Reflection, there ſeems to be a Beauty in this *Repetition*, which admirably repreſents the Language of a *poſitive Man*, declaring again and again what he inſiſted upon; which I have therefore endeavoured to expreſs in the *Paraphraſe*, in Terms which ſuch Perſons often uſe.

(*b*) *Reach* forth *thy Finger hither, &c.*] It is obſervable that *Spinoza* himſelf could find out no more plauſible Objection againſt this Evidence of the *Reſurrection* of *Chriſt*, than to ſay, that the *Diſciples* were *deceived*, in what they imagined they ſaw, heard, and felt; (*Vie de Spin. pag.* 32.) which if granted, would be in effect to allow, that no Men could be competent Judges of any Fact whatſoever relating to their own Senſations, and conſequently would overthrow all *Human Teſtimony* in Courts of Judicature, and elſewhere.

(*c*) Inſtead of entering on any farther Scrutiny.] It is not ſaid, that he actually *touched the Wounds*; and *our Lord* afterwards ſays, (*ver.* 29.) that *his Belief* was built on *Sight*; which ſeems to intimate, that this *Condeſcenſion* of *our Lord*, together with the additional Evidence, ariſing from the *Knowledge* which he plainly had of that unreaſonable Demand, which *Thomas* had made in his Abſence, quite overcame him: A Turn of Mind, exceeding natural to ſo frank a Temper, as that of *Thomas* appears to have been.

(*d*) *My*

LORD, and my GOD! as if he ſhould have ſaid, I do not only now acknowledge thee to be Jeſus my Lord, infallibly riſen from the Dead, but I confeſs thy Divine Knowledge and Power, and proſtrate myſelf before thee, as the great Incarnate Deity, the glorious Emmanuel (*d*). Sect. 199. John XX. 28.

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

Jeſus ſays to him, Thomas, thou haſt believed, becauſe thou haſt ſeen me, and haſt received theſe ſenſible Demonſtrations of my Reſurrection; and it is well: But ſtill more *happy are they, who have not ſeen* me themſelves, *and* [*yet*] *have believed* on the credible Teſtimony of others; for they have ſhewn a greater Degree of Candor and Humility, which renders the Faith it produces ſo much the more acceptable (*e*). 29

IMPROVEMENT.

WE moſt evidently ſee in this Inſtance of *Thomas*, as well as in many Circumſtances of the Story mentioned above, how far the *Apoſtles* were from being raſhly *credulous* in the important Fact of *Chriſt's Reſurrection*. It is apparent, they erred in the contrary Extream; yet our gracious *Lord* condeſcended to ſatisfy *Scruples*, which were carried to an Extravagance. He renewed his *Viſit*, and at the ſame Time renewed his *Salutation* too. *Peace be unto you*, was ſtill his Language; nor did he only ſpeak, but act, as one who wiſhed it, and was determined to give it. *John* xx. 25. Ver. 26.

What *Peace* muſt it adminiſter to the Mind of this good Man, when *his Lord* ſaid, *Reach hither thy Finger, and behold my Hands, and reach hither* Ver. 27.

(*d*) *My LORD, and my GOD!*] The irrefragable Argument ariſing from theſe Words in Proof of the *Deity* of our *Bleſſed Lord*, (which ſo many good Writers have ſtated at large,) cannot be evaded by ſaying, that theſe Words are only an *Exclamation of Surprize*, as if he had ſaid, *Good GOD, is it indeed thus!* For it is expreſsly declared, he ſpoke theſe Words *to him:* And no doubt, *Chriſt* would ſeverely have reproved him, if there had not been juſt Reaſon to addreſs him thus.

(*e*) *Happy are they, who have not ſeen, and yet have believed.*] If it be queried, Why *a greater Bleſſedneſs* is pronounced on thoſe, who believe on more ſlender Evidence; it may be anſwered, that *our Lord* by no Means intended to aſſert, that every one, who *believes without ſeeing*, is *happier* than any one *believing on Sight*; for then the meaneſt *Chriſtian* now, would be *more happy* than the greateſt of the *Apoſtles:* But only, that where the Effects of that *Faith* were equal, it argued greater Simplicity, Candor, and Wiſdom, to yield to reaſonable Evidence *without ſeeing*, than could be argued merely from having believed *on Sight*, after ſufficient Evidence of another Kind had been propoſed. It was therefore in effect telling *Thomas*, "It would have been more acceptable to him, if he had not "ſtood out ſo long:" And it was doing it in ſuch a Manner, as would be moſt calculated for the Comfort and Encouragement of Believers in future Ages, to whom, in many of his Speeches to the *Apoſtles* themſelves, *our Lord* expreſſes a moſt obliging and affectionate Regard.

Sect. 199. *hither thine Hand, and put it to my Side; and be not faithleſs, but believing!* Evidently did he hereby ſhew, not only that he was *riſen from the Dead*, but that he circumſtantially *knew* thoſe Events which had paſſed in his bodily Abſence, and needed not human Information. Let us then ever behave ourſelves as *in the Preſence of Chriſt*. Let us act, and ſpeak, and think, in ſuch a Manner as may bear his Inſpection; and ſtruck with theſe united Demonſtrations of Wiſdom, Power, and Grace,
Ver. 28. let us proſtrate our Souls before him, and ſay, *Our LORD, and our GOD! honouring the Son, as we honour the Father*, (*John* v. 23.) and adoring the *indwelling Deity* through this *Veil of Fleſh*, in which it has been pleaſed to enſhrine itſelf, and kindly to attemper, tho' not entirely to conceal its Rays.

Tho' we have not thoſe Senſible Manifeſtations which were granted to *Thomas*, let it ſuffice us, that the *Apoſtles* were the *appointed Witneſſes* of all theſe Things; and *what they ſaw with their Eyes, and their Hands handled of the Word of Life, that have they declared unto us.* (1 *John* i. 1, 3.) Let us thankfully receive ſo convincing a Teſtimony. Let us ſhew an upright and candid Mind, in accepting *ſuch Evidence*, as the Wiſ-
Ver. 29. dom of GOD has ſeen fit to give us; remembering that a truly rational *Faith* is the more acceptable to GOD, in proportion to the Difficulties which it is able to ſurmount; and that there are peculiar *Bleſſings* in Store for them, *who have not ſeen, and yet have believed.*

SECT. CC.

CHRIST *diſcovers himſelf to* Peter *and ſeveral other Diſciples at the Sea of* Tiberias, *while they were fiſhing there.* John XXI. 1,——14.

JOHN XXI. 1.

Sect. 200. John XXI. 1. SOME Time *after theſe Things (a)*, between the laſt Interview he had with the Apoſtles at Jeruſalem, and the publick Appearance which he afterwards made to the whole Body of his Diſciples, *Jeſus manifeſted himſelf again to the Diſci-*

JOHN XXI. 1.

AFTER theſe Things, Jeſus ſhewed himſelf again to the Diſciples at the Sea

(*a*) Some Time *after theſe Things.*] *Grotius* thinks *this whole Chapter* was written by ſome *Elders* of the *Church* of *Epheſus*, and added to the reſt of the Book by the Approbation of that Society, as agreeable to the Relations which they had heard from the Mouth of *St. John*; and *Le Clerc* follows him in this Conjecture: But *Dr. Mill* has taken Pains to invalidate it; (*Prolegom. pag.* 249.) and the Beginning of *ver.* 24. deſtroys the Force of *Grotius*'s Argument from the latter Part of it. See *Note (f)* on *that Verſe, Sect.* 201.

(*b*) *Ne-*

Sea of Tiberias; and on this wiſe ſhewed he *himſelf:*

Diſciples, at the Sea of Tiberias, near that Moun- Sect. 200.
tain in Galilee, where he had appointed to meet John XXI.
them: (Mat. xxviii. 16. Sect. 202.) *And* the 1.
Manner in which *he* now *manifeſted* [*himſelf*] to them was *thus.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *Sons* of Zebedee, and Two other of his Diſciples.

Simon Peter, and Thomas who was *called Didymus, and Nathaniel* who was an Inhabitant *of Cana,* a Town *in Galilee* often mentioned in the foregoing Hiſtory (*b*), *and* alſo *the* [*Two Sons*] *of Zebedee,* James and John, *and Two other of his Diſciples* with them (*c*), *were* one Day *together* in Galilee; whither they were returned after the Paſſover, and where they choſe to continue, that purſuant to Chriſt's Appointment (Mat. xxviii. 7, 10. Sect. 195.) they might in a few Days meet with moſt of their Brethren there. 2

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entred into a Ship immediately; and that Night they caught nothing.

And while they were thus waiting, *Simon Peter,* that their Time might not lie on their Hands, and that he might make ſome Proviſion for his own Support, and for the Entertainment of his Friends, *ſays to them, I* will *go a Fiſhing* (*d*): And *they ſay to him, We alſo* will *go* along *with thee,* and give thee what Aſſiſtance we can. *They went out* therefore, *and immediately took Ship, and* ſpent not only *that* Evening, but all the following *Night,* in throwing their Nets; but tho' it was the propereſt Time for fiſhing, yet *they caught nothing* worth the mentioning. 3

4 But when the Morning was now come, Jeſus ſtood on the Shore: but the Diſciples

And when the Morning was now come, Jeſus ſtood upon the Shore; nevertheleſs the Diſciples, being at ſome Diſtance, and it not being yet perfectly 4

(*b*) *Nathaniel of Cana in Galilee.*] It is certain, this is the Perſon mentioned before, *John* i. 45. *Dr. Lightfoot,* (*Hor. Hebr.* on *Mat.* x. 3.) *Mr. Fleming,* (*Chriſtol. Vol.* ii. *pag.* 176.) and ſome others, take him to have been *Bartholomew the Apoſtle*; but I think they give no convincing Reaſon for that Opinion.

(*c*) *Two other of his Diſciples.*] It is indeed uncertain, who theſe [*Two Diſciples* were; tho' *Dr. Lightfoot* conjectures, they were *Andrew* and *Philip*; (*Hor. Hebr. in loc.*) which is not improbable, as they were both Inhabitants of *Bethſaida,* near the *Sea of Tiberias.* (*John* i. 44.) It is however a ſtrange Argument againſt it, to ſay, "that *John* muſt be "*One,* tho' he is not here mentioned," when he is ſo well known to have been One of *the Sons of Zebedee,* who are numbered before among thoſe that were preſent.

(*d*) *I* will *go a Fiſhing.*] It appears from this Story, that ſeveral of the *Apoſtles* were now returned to *Galilee,* where *Chriſt* had appointed to meet them; which ſhews that the Diſcourſe (*Luke* xxiv. 49.) in which *our Lord* commanded them to *continue at Jeruſalem, till the Holy Ghoſt fell upon them,* comes in *after this Chapter,* and not *before it,* as it is placed in many *Harmonies.*

(*e*) *They.*

Sect. 200. John XXI. 5.

fectly light, *knew not that it was Jeſus.* *Then* as they approached, *Jeſus ſaid to them, Have you any Meat* with you, my *Lads?* or have you taken Fiſh enough to make a Meal upon? *They anſwered him, No*; we have been toiling here all

6 Night in vain. *And he ſaid to them,* Let me then adviſe you to *throw the Net on the Right Side of the Ship, and you will* undoubtedly *find* [*ſome.*] And willing to try at leaſt whether this Stranger conjectured right, *they threw* the Net *therefore* as he had directed them; *and now they were not able to draw it* up into the Ship again, *on account of the Multitude of Fiſhes,* which they had incloſed in it (*e*).

7 *Then* John, *that Diſciple whom Jeſus* peculiarly *loved,* when he ſaw ſuch aſtoniſhing Succeſs after all their fruitleſs Toil and Diſappointment before, *ſays unto Peter, It is* undoubtedly *the Lord*; who has on this Occaſion renewed that Miracle which he wrought in thy Ship ſome Years ago, when he firſt called us to attend him. (See Luke v. 3,—10. Vol. i. Sect. 34.) *Simon Peter therefore hearing* him ſay, with the Appearance of ſuch good Reaſon, that *it was the Lord,* was ſo tranſported, that he immediately *girded on his Coat, (for he was* in a Manner *naked,* having nothing on but his inner Garment (*f*),) *and threw himſelf* directly *into the Sea,* and ſwam to Shore; that he might pay his earlieſt Duty to his dear Lord, and teſtify his Joy in the condeſcending

8 Viſit he was making them. *And the other Diſciples came* as faſt as they could *with the Boat, drawing the Net* [*full*] *of Fiſhes* after them; *for they*

ciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have ye any Meat? They anſwered him, No.

6 And he ſaid unto them, Caſt the Net on the Right Side of the Ship, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the Multitude of Fiſhes.

7 Therefore that Diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* Fiſhers Coat *unto him,* (for he was naked,) and did caſt himſelf into the Sea.

8 And the other Diſciples came in a little Ship, (for they were not far from Land, but

(*e*) *They were not able to draw it* up into the Ship again, &c.] This was not merely a Demonſtration of the Power of *our Lord,* but a kind providential Supply for them and their Families, which might be of Service to them, when they *waited* afterwards *in Jeruſalem* according to his Order: And it was likewiſe a Sort of emblematical Repreſentation of the great Succeſs, which ſhould attend their Attempts *to catch Men,* in the *Net* of the *Goſpel.* Compare *Luke* v. 9, 10. *Vol.* i. *pag.* 205.

(*f*) In a Manner *naked,* having nothing on but his inner Garment.] It is of great Importance, in order to vindicate ſeveral Stories in *Scripture,* which the Ignorance or Malice of ſome modern Writers has charged with *Indecency,* to obſerve, that (as *Grotius* and many others have ſhewn,) among the *Jews* they were ſaid to be *naked,* who had only an under Garment on. Compare 1 *Sam.* xix. 24. 2 *Sam.* vi. 20. *Iſa.* xx. 2, 3. and *Acts* xix. 16.

(*g*) *Come*

but as it were Two Hundred Cubits,) dragging the Net with Fiſhes.

they were not far from the Land, but about Two hundred Cubits, or One hundred Yards. Sect. 200.

9 As ſoon then as they were come to Land, they ſaw a Fire of Coals there, and Fiſh laid thereon, and Bread.

As ſoon then as they came aſhore, they ſaw a Fire of burning Coals laid ready there, *and Fiſh laid upon it, and* a ſufficient Quantity of *Bread* lying by; which Jeſus had miraculouſly prepared, that they might ſee how eaſily he could make Proviſion for them, even when they were deſtitute of the ordinary Means of Supply. John XXI. 9.

10 Jeſus ſaith unto them, Bring of the Fiſh which ye have now caught.

Jeſus ſaid to them, Bring hither [*ſome*] *of the Fiſh, which you have now taken.* 10

11 Simon Peter went up, and drew the Net to Land full of great Fiſhes, an Hundred and fifty and three: and for all there were ſo many, yet was not the Net broken.

And *Simon Peter went aboard, and* with the Help of his Brethren *drew the Net to Land*; and it was *full of great Fiſhes*, there being no leſs than *an Hundred and Fifty three*; *and tho' they were ſo many* and ſo great, yet *the Net was not broke.* 11

12 Jeſus ſaith unto them, Come *and* dine. And none of the Diſciples durſt aſk him, Who art thou? knowing that it was the Lord.

Then *Jeſus ſaid to them, Come* [*and*] *refreſh yourſelves* (*g*), after this Fatigue, that you have had for ſo many Hours. *And none of the Diſciples preſumed to aſk him, Who art thou?* or took upon them to enquire, how he came thither, or whence he procured the Proviſion he then offered them? well *knowing that it was the Lord*, tho' he converſed with them in ſomething of a diſtant Manner; and judging it moſt reſpectful, to leave it to him to direct the Diſcourſe to more intimate and particular Subjects, in ſuch a Manner, and by ſuch Degrees, as he ſhould think fit; as he preſently after did. 12

13 Jeſus then cometh, and taketh Bread, and giveth them, and Fiſh likewiſe.

Jeſus therefore came, and took Bread, as the Maſter of the Feaſt, *and gave* [*it*] *them*; *and likewiſe* gave them ſome of the broiled *Fiſh.* 13

14 This is now the Third Time that Jeſus ſhewed himſelf to his Diſciples, after that he was riſen from the Dead.

And *this was now the Third Time, that Jeſus ſhewed himſelf to* ſuch a Number of *his Diſciples* at once (*h*), *after he was riſen from the Dead*; and it was attended with ſome very remarkable and inſtructive Circumſtances, which will be particularly mentioned in the next Section. 14

IMPROVE-

(*g*) *Come* and *refreſh yourſelves.*] So I chuſe to render the Word ἀριστησατε, rather than *dine*; as *Homer* ſometimes uſes ἄριστον to ſignify *a Morning's Meal.*

(*h*) *The Third Time he ſhewed himſelf to* ſuch a Number &c.] *Grotius* explains this of the *Third Day* of his Appearance; for he had firſt appeared to ſeveral on the *Day of his Reſurrection*; then *after Eight Days, he came to his Diſciples*, when *Thomas* was preſent; and now again, *he ſhewed himſelf at the Sea of Tiberias.* And it is plainly neceſſary, that the Words ſhould

IMPROVEMENT.

Sect. 200. *John* xxi. 1,—3.— CHRIST first *called* these *Disciples*, when they were employed in the Duties of their proper Profession in Life; and he now *manifests himself to them*, while they were so engaged: Perhaps particularly intending thereby, to encourage an honest *Industry*, in which indeed we are far more likely to enjoy his Presence, and to converse with him, than when we throw away our Time in Idleness and Inactivity.

V.—3,—6. A while he leaves them to *labour in vain*, that when the plentiful *Draught of Fishes* came, it might be the more remarkable. Sometimes he may deal thus with his *Ministers*, in their Endeavours to *catch Men*; that we may be convinced to whose Power we owe our Success, and may not *sacrifice to* our own *Net*, *or burn Incense to* our own *Drag*. (*Hab.* i. 16.)

Ver. 7. All the *Disciples* rejoiced at his Appearance; but *Peter* was the foremost to cast himself at his Feet. Conscious that so *much had been forgiven him*, he is solicitous to shew, that he *loves much*. (*Luke* vii. 47.) So may the Remembrance of our Miscarriages work upon us, to make us more vigorous in *Christ*'s Service, and to inspire us with such Zeal and Affection, as *many Waters may not be able to quench*, *nor the Floods to drown!* (*Cant.* viii. 7.)

V. 11,—13. Let us not imagine, *this Miracle* was merely intended for a Demonstration of *Christ*'s Divine *Power* over all that *passeth thro' the Paths of the Sea*: (*Psal.* viii. 8.) It was also the Work of *Wisdom* and *Bounty*. By the Sale of *so many large* and fine *Fishes*, a seasonable Provision was made for the Subsistence of his *Disciples* at *Jerusalem*, while they were there *waiting for the Descent of the Spirit*. (*Luke* xxiv. 49.) Let every Circumstance of this Kind encourage us to trust him, as the *Lord* of *Nature*, and of *Grace*, who will withhold from us no necessary Supply of either, while we are making it our humble and faithful Care to promote his Glory.

be understood with some such *Limitation*, to make them consistent with the Accounts given by the other *Evangelists* and *St. Paul*; which, when laid together, will prove, that *this* was indeed at least the *Seventh Appearance*, that *Jesus* had made since his *Resurrection*. For he *appeared first* to *Mary Magdalene*; (*Mark* xvi. 9.) and *then* to the *Women*, as they returned from the *Sepulchre*; (*Mat.* xxviii. 9.) after this he was *seen of Peter*; (1 *Cor.* xv. 5.) and then *the same Day* by the *Two Disciples* that were going to *Emmaus*; (*Luke* xxiv. 13,——31.) and again *the same Evening* he appeared to the *Disciples*, when *Thomas* was absent; (*John* xx. 19.) on *that Day seven-night* he appeared to the *Eleven*, when *Thomas was with them*; (*John* xx. 26.) and now *after these Things* he *shewed himself* a Seventh Time *to the Disciples at the Sea of Tiberias*. (*John* xxi. 1.)

SECT.

SECT. CCI.

CHRIST's *Diſcourſe with* Peter *at the Sea of* Tiberias, *with a remarkable Prophecy concerning the Death of that Apoſtle.* John XXI. 15,——24.

JOHN XXI. 15.

SO when they had dined, Jeſus ſaith to Simon Peter, Simon, *Son* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my Lambs.

JOHN XXI. 15.

Sect. 201. John XXI. 15.

NOW when they had made a plentiful *Meal* on this kind Proviſion which Jeſus had ſupplied them with, there happened ſome Circumſtances in his ſucceeding Diſcourſe with his Diſciples, which may be worthy of more diſtinct Notice; and particularly this: *Jeſus ſaid to Simon Peter, Simon* [*Son*] *of Jonas, doſt thou love me more than theſe* do *(a)?* Or wilt thou now maintain, that thou haſt ſuch a zealous Regard for me, above any of thy Brethren, as thou once didſt profeſs, when thou ſaidſt, that tho' all ſhould forſake me, thou wouldſt not do it? (Mat. xxvi. 33. pag. 495.) *He ſaith unto him, Yes, Lord, thou knoweſt that I love thee* ſincerely, tho' I preſume not to ſay, more than any of my Brethren. [*Jeſus*] *ſaid to him,* If ſo, *feed my Lambs (b)*; and as I ſhall fa-

(*a*) *Doſt thou love me more than theſe* do?] The *original* Words, πλεον τουτων, are ambiguous; and beſides the Senſe I have given them, they might ſignify, *Doſt thou love me more, than* thou loveſt *theſe* Nets, and other Inſtruments of thy Trade; ſo as to prefer my Service to any worldly Advantages? In this Senſe *Dr. Whithy* explains them, and argues for it from this Conſideration, that otherwiſe *Peter* could not have appealed to *Chriſt*, that he did *thus love him*; ſince it was impoſſible for him exactly to judge of the Proportion between *his own Love to Chriſt*, and *that of his Brethren.* But that learned *Commentator* did not obſerve, how modeſtly *the Reply* is adjuſted on that Head. *Peter* only anſwers, *Yea, Lord,* (or *aſſuredly, Lord,*) *thou knoweſt that I love thee*; but does not add, *more than theſe.* And this beautiful Circumſtance in the *Anſwer* ſhews, how much he was humbled, and improved by the Remembrance of *his Fall.*

(*b*) *Feed my Lambs.*] The *Paraphraſe* ſhews, how fair a Senſe may be given to theſe Words, without ſuppoſing they inveſt *Peter* with any ſuch diſtinguiſhed Authority in the Church, as, contrary to the moſt convincing Arguments, the *Papiſts* ſuppoſe, and make this Suppoſition the Corner Stone of their *Babel. Bellarmin's Diſtinction* between *Lambs*, and *Sheep*, as ſignifying the *Laity*, and *Clergy*, is very trifling, nor can any Example of the like *Diſtinction* be produced. It is much more natural to ſuppoſe in general, that *Lambs* here (as in *Iſa.* xl. 11. and many other Places,) may ſignify the *weakeſt of the Flock*, which, by the way, it is by no Means to be taken for-granted, that the *Laity* always are. So that on the whole, this Argument for the *Pope's Supremacy* ſeems almoſt as contemptible, as *that* which ſome Writers of that Communion have drawn from theſe Words, to prove that *Hereticks*, tho' *Princes*, are to be *put to Death*, by Authority derived from *Peter*; becauſe

Sect. 201. favour thee ſo far, as to commit my Church, in Part, to thy Apoſtolick Care, remember that the moſt acceptable Way of expreſſing thy Love to me, will be by taking Care even of the weakeſt and feebleſt of my Flock.

John XXI. 15.

16 And to impreſs it more upon his Mind, *he ſays to him again the Second Time, Simon, [Son] of Jonas, doſt thou* indeed *love me? He anſwers him* as he had done before, *Yes, Lord, thou knoweſt that I love thee.* [*Jeſus*] *ſays to him* again, *Feed my Sheep* with Tenderneſs and Care, and thereby demonſtrate the Truth of thine Affection to me.

16 He ſaith to him again the ſecond Time, Simon, *Son* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my Sheep.

17 And that it might never be forgot by him, or any that were preſent, *he ſays to him the Third Time, Simon* [*Son*] *of Jonas,* wilt thou abide by what thou haſt ſaid? *Doſt thou* truly *love me,* and will that Love of thine bear a ſevere Trial? *Peter was* exceedingly *grieved, that he ſaid to him the Third Time, Doſt thou love me? And he ſaid to him* with great Earneſtneſs, My dear *Lord, thou knoweſt all Things*; thou ſeeſt the very Hearts of Men, and, ſeeing mine, *thou knoweſt that I* do indeed *love thee*; tho' my late lamentable Fall might juſtly bring it into Queſtion, and my repeated Denial of Thee renders me worthy of ſuch a Rebuke as this repeated Enquiry implies. *Jeſus ſays to him,* Well, Peter, I acknowledge thou doſt indeed love me, and know how to diſtinguiſh between Frailty and Treachery; and therefore I not only own thee as a Diſciple, but confirm thee in thine Apoſtolick Office, again requiring thee to *feed my Sheep*; and be aſſured, that I conſider thy Zeal for the Edification and Comfort of my Church, as the moſt acceptable Token thou canſt poſſibly give of thy Love to me.

17 He ſaith unto him the third Time, Simon, *Son* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third Time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all Things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my Sheep.

18 And indeed thou ſhalt approve that Love, not only by Labours, but by Sufferings too: For *verily, verily I ſay unto thee,* and would have thee to remember

18 Verily, verily I ſay unto thee, When thou waſt young,

feeding the Flock implies a Power of *killing Wolves.* See *Bayle's Philoſ. Comment. Vol.* i. *pag.* 82.——I ſhall only add, that ſome have obſerved, that ἀρνία being the *Diminutive* of ἄρνα, ſignifies *the leaſt of my Lambs:* Which may be interpreted as an Intimation of *the Care,* which *Peter,* under his Miniſterial Character, (congruous to the Wiſdom and Tenderneſs of *the great Shepherd of the Sheep,*) ſhould take of *little Children.* See my *Ten Sermons* on *the Power and Grace of Chriſt, Serm.* vii. *pag.* 176, *& ſeq.* 2d. Edit.

(c) When

young, thou girdedſt thyſelf, and walkedſt whither thou wouldſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy Hands, and another ſhall gird thee, and carry *thee* whither thou wouldſt not.

member it as what ſhall ſurely come to paſs, that *when thou waſt* a *young* Man, *thou didſt gird thyſelf, and walk about* without Controul, *whitherſoever thou wouldſt*; *but when thou art grown old* (*c*), *thou ſhalt ſtretch out thine Hands, and another ſhall gird thee*, as a helpleſs Priſoner, *and* at length ſhall *carry* [*thee*] *whither thou wouldſt not* naturally incline to go, even to thoſe Sufferings to which Fleſh and Blood have the ſtrongeſt Averſion: Yet I know, that, notwithſtanding thy late Miſcarriage, thy Love to me will bear thee thro' all.

19 This ſpake he, ſignifying by what Death he ſhould glorify GOD. And when he had ſpoken this, he ſaith unto him, Follow me.

And *this he ſaid, ſignifying* and intimating *by what Kind of Death he ſhould glorify GOD*; namely, that he ſhould ſuffer Martyrdom, and die with his Hands ſtretched out on a Croſs. *And, having ſaid this*, yet farther to illuſtrate and explain it, *he ſays to him, Follow me* then, as I now walk along, and ſhew that thou art willing to conform to my Example, and to follow me even to the Death of the Croſs. 19

20 Then Peter turning about, ſeeth the Diſciple whom Jeſus loved, following; which alſo leaned on his Breaſt at Supper, and ſaid, Lord, which is he that betrayeth thee?

And Peter did ſo with great Alacrity; but *turning about*, he *ſaw that* other *Diſciple whom Jeſus loved*, ſilently *following* him, in humble Token of his Readineſs likewiſe to ſuffer the greateſt Extremities in the Service of ſo dear a Maſter (*d*). Now by the way, it may be recollected, that this was the Apoſtle John, for whom our Lord had a peculiar Kindneſs, *who alſo at* the Paſchal *Supper lay in his Boſom, and ſaid* to him, *Lord,* 20

(*c*) *When thou art grown old.*] *Peter's Crucifixion* is ſaid to have happened about *Forty Years* after this; but the Time is not exactly and certainly known.

(*d*) Silently *following* him, in humble Token of his Readineſs &c.] There is a Spirit and Tenderneſs in this plain Paſſage, which I can never read without the moſt ſenſible Emotion. *Chriſt* orders *Peter* to *follow him*, in Token of his *Readineſs* to be *crucified* in his Cauſe. *John* ſtays not for the Call; he riſes, and *follows* too; but he ſays not one Word of his Love, and his Zeal. He choſe that the Action only ſhould ſpeak that; and when he records this Circumſtance, he tells us not what that Action meant; but with great Simplicity relates the Fact only. If here and there a generous Heart, that, like his own, glows with *Love to Chriſt*, ſees and emulates it, be it ſo; but he is not ſolicitous, Men ſhould admire it. It was addreſſed to *his Maſter*; and it was enough, that he underſtood it.—— And can any one be himſelf baſe enough, to imagine that ſuch a Man could ſpend his Life in promoting *a pernicious Falſehood*, (for ſuch, in the *Second Edition* of the *Ninth* of my *Ten Sermons*, I largely prove the *Apoſtolick Teſtimony* to be, if it were *a Falſehood*,) and at laſt in his old Age, when his Reliſh for every Thing but Goodneſs and Immortality was gone, would ſo ſolemnly atteſt it, as he does in the Concluſion of his *Goſpel*? May GOD deliver every one that reads this, from a Head ſo fatally beclouded by the Corruptions of the Heart!

(*e*) *This*

Sect. 201. John XXI. 21. *Lord, who is he that will betray thee?* (See John xiii. 25. pag. 433.) *Peter* therefore obſerving this Diſciple, and *ſeeing him* follow Jeſus in the ſame Manner as he did himſelf, tho' he was not called to it, *ſays unto Jeſus, Lord, what* [*ſhall*] *this Man* [*do,*] and what is to become of him? Muſt he, who is now following with me, partake of the like Sufferings?

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this Man *do?*

22 *Jeſus ſays to him,* Is that any immediate Concern of thine, Peter? *If I will that he tarry,* or continue alive, *till I come* in Power and great Glory to execute the Judgment I have threatened on mine Enemies, *what* [*is that*] *to thee,* or to any one elſe? *Follow thou me:* Mind thou thine own Duty, and endeavour to prepare for thine own Sufferings; and pry not with a vain Curioſity into ſecret Events, which may befal him, or any other of thy Brethren.

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Now as this Anſwer was not rightly underſtood, *this Saying therefore went abroad among the Brethren,* or the other Followers of Chriſt, *that this Diſciple ſhould not die (e);* and the advanced Age to which he lived gave ſome farther Colour for it: *But* it was entirely built upon a Miſtake; for *Jeſus did not ſay to him,* or of him, *that he ſhould not die; but* only, as it was expreſſed before, *If I will, that he tarry,* or continue alive, *till I come, what* [*is that*] *to thee?*

23 Then went this Saying abroad among the Brethren, that, that Diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 And *this is the Diſciple, who teſtifies concerning theſe Things, and hath written them* as above: *And* ſince, as an Eye-Witneſs to them, he has not failed, in a proper Manner, to produce in the Churches the Credentials neceſſary to prove the Veracity and Exactneſs of his Writings, *we* all *know that his Teſtimony is true,* and doubt not but every candid Reader will receive it accordingly *(f).*

24 This is the Diſciple which teſtifieth of theſe Things, and wrote theſe Things: and we know that his Teſtimony is true.

IMPROVE-

(*e*) *This Saying therefore went abroad among the Brethren, &c.*] That there was ſuch a Notion and *Tradition* among the Antients, *Fabricius* has particularly ſhewn. *Cod. Apoc. Nov. Teſt. Vol.* ii. *pag.* 533.

(*f*) *We know that his Teſtimony is true.*] *Grotius* would argue from the *Plural Number* in theſe Words, (*Annot. in Joh.* xx. 30.) that *this laſt Chapter* was not written by *John* himſelf, but was added to *his Goſpel* by ſome other Hands. (See *Note* (*a*) on *John* xxi. 1. *pag.*

IMPROVEMENT.

WHAT if *our Lord Jeſus Chriſt* ſhould put the ſame *Queſtion* to us, that he did to *Peter*, in this remarkable Paſſage, and ſhould thus *repeat* it again and again? Are there none of us, who ſhould be at a Loſs for an Anſwer? None of us, to whom he might ſay, *I know that you have not the Love of Chriſt in you?* —— Or are there none of us, who apprehend, that if we had ourſelves been thus preſſed, we could, at the very beſt, only have ſaid, *Lord, thou that knoweſt all Things, knoweſt that I cannot tell, whether I love thee, or not?* —— Bluſh, and be confounded, Oh my Soul, if thou muſt reply with ſuch Uncertainty, to a Queſtion of ſo great Importance, and in a Caſe where all the Ardor of the Heart might be ſo juſtly expected! Sect. 201. *John* xxi. 15,—17.

But are there not ſtill ſome of us, who thro' Divine Grace could reply with Pleaſure, *Lord, thou knoweſt all Things, thou knoweſt, that*, notwithſtanding all the unallowed and lamented Infirmities of our Lives, *we* do indeed *love thee?* —— And if we are thus really conſcious to ourſelves of ſuch an unfeigned Affection, let it be our daily Joy, that he who implanted this Divine Principle in our Hearts, diſcerns and ſees it there; and *knowing all Things*, he perfectly *knows this*, however we may be ſuſpected, however we may be cenſured. Ver. 17.

Let us learn alſo, by what Method we are to expreſs *our Love*, according to our Ability and Opportunity; even by *feeding his Sheep*, and promoting the Intereſt and Edification of his Church. Let *Miniſters* eſpecially do it; and let them not forget thoſe dear Creatures, *the Lambs* of the Flock. *Jeſus* the compaſſionate *Shepherd*, as we ſee, did not forget them; but taught his Servants, both by his Precepts, and by his Example, to *gather them in* their *Arms, and carry them in* their *Boſom.* (*Iſa.* xl. 11.) Ver. 16. Ver. 15.

Happy are they, who, inſtead of indulging a vain *Curioſity* in Things, wherein they are not at all, or but very little concerned, are ſpending their Lives in ſuch faithful Services; *feeding the Flock of GOD*; and *taking the Overſight of it, not by Conſtraint, but willingly; not for filthy Lucre, but of a ready Mind*; that *when the chief Shepherd ſhall appear, they may receive an unfading Crown of Glory:* (1 *Pet.* v. 2, 4.) *A Crown*, which Ver. 21.

pag. 630.) But it is plainly ſaid in the Beginning of *this Verſe*, that it was he *who teſtified and wrote theſe Things*; and beſides, that we have frequent Inſtances of the like *Change of Numbers*, (ſee *Rom.* vii. 14. and 1 *Theſſ.* ii. 18.) it is evident from the Words, *I ſuppoſe*, in the *next Verſe*, that only *One Perſon* ſpeaks. So that no more appears to be intended here, than if he had ſaid, "We univerſally allow, that what is *teſtified* by a credible Eye-"Witneſs, and aſſerted by him *under his Hand*, muſt be admitted as a valid Teſtimony, "and paſs for unexceptionable Evidence: This is the Caſe here; and therefore regard it "accordingly."

Sect. 201. which will infinitely more than repay, not only their *Labours*, but their *Sufferings* too!

Ver. 18. Happy *Peter!* who having worn out his better Years in the Service of *Chriſt*, couragiouſly *ſtretched out* his aged Arms, to be bound and borne away to Tortures and Death, and ſhed the laſt ſlow Ebb of his Blood as a *Martyr* for him, *who had loved him and given himſelf for him.*——And

V. 20,—23. not leſs happy *the beloved Diſciple*, ſo willing to hazard his Life in the ſame Cauſe; tho' he was not in Fact called to lay it down as a *Martyr*. Our gracious *Lord*, who ſees every Purpoſe, and every Affection, as it riſes in the Heart, favourably *accepts of the willing Mind*, and will, thro' the Riches of his Grace, entitle *them* to the Reward of equal Sufferings, who have waited with a like Readineſs, tho' they have not been called out to the Severity of the like Trial.

SECT. CCII.

CHRIST *appears to the whole Body of the Diſciples, at the appointed Mountain in* Galilee; *and afterwards meets the* Apoſtles *ſeveral Times at* Jeruſalem, *and diſcourſes with them concerning the Affairs of his Kingdom.* Mat. XXVIII. 16, *to the End.* Mark XVI. 15,——18. Luke XXIV. 44,——49. Acts I. —2, 3.

MAT. XXVIII. 16.

Sect. 202. Matth. XXVIII. 16. *THEN*, quickly after the late Interview that Jeſus had with his Diſciples at Jeruſalem, *the Eleven Diſciples went into Galilee, to a* certain *Mountain* not far from the Sea of Tiberias, *where Jeſus had appointed* to meet *them*. "And "he appeared to them, and to above Five hun- "dred Brethren at once, who came together "from all Parts of the Country on that impor- "tant Occaſion." 17 *And they ſeeing him*, bowed down and *worſhipped him*; and *tho' ſome* of the Company *had doubted* at firſt, yet they were afterwards fully convinced *(a)*. "And the "greater

MAT. XXVIII. 16.

THEN the Eleven Diſciples went away into Galilee, into a Mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

(a) *Tho' ſome* of the Company *had doubted* at firſt, &c.] There is no Room to think, that this refers to *ſome of the Apoſtles*, when *Chriſt* had ſo lately ſatisfied the moſt incredulous among them; nor is it eaſy to imagine, how any of the *reſt of this Company* could continue to *doubt* of the Truth of *Chriſt's Reſurrection*, when they actually *ſaw him*, and that *in the Preſence*

" greater Part of them continued alive, as Wit- Sect. 202.
" neſſes of the Truth of his Reſurrection for ſe- ⌣⌣⌣
" veral Years after (*b*); tho' others of them died Matth. XXVIII. 17.
" in a ſhort Time, and went to their glorified
" and triumphant Lord in Heaven." See 1 Cor. xv. 6. Thus did he manifeſt himſelf in Galilee to a conſiderable Number of his Diſciples at once;
" and after that, he appeared to James (*c*), and
" then, (as we ſhall ſee hereafter,) to all the
" Apoſtles." See 1 Cor. xv. 7.

But tho' he ſhewed himſelf thus openly to his Diſciples, " he did not publickly appear at any
" Time to all the People; nor indeed did he
" ſhew himſelf in any other Inſtance, to ſo large
" an Aſſembly even of his own Diſciples: But
" in the ſeveral Appearances he made, he chiefly
" converſed with the Apoſtles, and confined his
" Viſits to thoſe Witneſſes, that were choſen be-
" fore by GOD to atteſt the Truth of his Reſur-
" rection; who had frequent Opportunities of a
" free Converſation with him, and, as we have
" ſeen before, (Luke xxiv. 30, 42, 43. and John
" xxi. 12, 13.) did eat and drink with him after
" he roſe from the Dead." See Acts x. 41.

ACTS I.—2. [*And*] thro' the And at theſe Times of his converſing with them (*d*), he more particularly opened to them what Acts I.—2.

Preſence of ſo many others; a Circumſtance, incomparably more convincing to each, than if he had appeared to any one of them alone. I therefore chuſe to *render* and *paraphraſe* the Words, ὅτε ἐπ' ἐφάπαξ, as above. Thoſe learned Criticks, *Albert*, (*Obſerv. pag.* 163, 164.) and *Bos*, (*Exercit. pag.* 13.) have produced many Inſtances, in which ὅτε is put for τινες. And all the Difficulty is removed, if we allow a ſmall *Change in the Tenſe*, and take the *Rendering* of the *Pruſſian Teſtament*, *Even they who had before doubted*; or, which is much the ſame, *tho' ſome had doubted.*

(*b*) Several Years after.] It is generally granted, that the *Firſt Epiſtle to the Corinthians* was written at leaſt *Twenty Years* after *Chriſt's Reſurrection*; and *Paul* there tells us, that *the greater Part* of theſe *Five hundred* then *continued alive.* And by the Way, it was a wiſe and gracious Diſpenſation of Divine Providence to continue their Lives ſo long, as each of them, wherever Providence led them, would be an authentick Witneſs of that important Fact, *the Reſurrection of our Lord*, the great Fundamental of the *Chriſtian* Faith.

(*c*) After that, he appeared to James.] It is probable, this was *James* the *Son of Alpheus*, who was ſtill living when the Apoſtle *Paul* wrote his *Firſt Epiſtle to the Corinthians*, whereas the other *James*, the *Son of Zebedee*, had ſuffered Martyrdom ſome Years before. (*Acts* xii. 2.) But the Circumſtances of *this Appearance* are no where recorded, nor have we any credible Account, *where*, or *when* it happened; only we learn from the *Order* in which it is placed by the Apoſtle *Paul*, that it was *after Chriſt's Appearance to the Five hundred Brethren.* See *Note* (*b*) on *Luke* xxiv. 34. *pag.* 622.

(*d*) And at theſe Times of his converſing with them.] As I have inſerted what is ſaid in the *Firſt Epiſtle to the Corinthians*, of *our Lord's Appearance* to the *Five hundred*

Sect. 202. Acts I. —2. what was the Nature of their Office; [*and*] *thro' the Holy Spirit*, which was given not by Measure to himself, and which he had lately breathed into them, *he gave Commandments* and Instructions *to the Apostles whom he had chosen*, how they were

the Holy Ghost [he gave] Commandments unto the Apostles whom he had chosen:

3 to act: *To whom also he* gave abundant Evidences of his Resurrection, and *shewed himself* to be *alive after he had suffered* Death, *by many infallible Tokens, being seen of them* at Times *for* the Space of *Forty Days* after his Resurrection, *and speaking* to them *of the Things which related to the Kingdom of GOD.*

3 To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them Forty Days, and speaking of the Things pertaining to the Kingdom of GOD.

Luk. XXIV. 44. And these his last Interviews with them were chiefly at Jerusalem, to which by his Command they returned from the Mountain in Galilee; *and Jesus* also *came* thither, *and* made them repeated Visits: And on one of these Occasions, he *spake unto them, saying* (*e*), *These* [*are*] *the Words which I spake to you*, and these the Intimations that I often gave you, *while I was yet* dwelling *among you, that all the Things must be* exactly *fulfilled, which are written* in the Scriptures *concerning me*, both *in* the Pentateuch which is called *the Law of Moses, and in the* Books of the succeeding *Prophets, and in the Psalms* and other Poetical Books of the Old Testament.

LUKE XXIV. 44. And [Jesus came, and spake unto them, saying,] These *are* the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled, which were written in the Law of Moses, and *in* the Prophets, and *in* the Psalms concerning me. [MAT. XXVIII. 18.—].

45 And *at the same Time he* not only in Words expounded to them the Sense of the Sacred Writers, but also by a secret Operation on their intellectual Faculties *opened their Minds, that they might understand the Scriptures* in their Reference

45 Then opened he their Understanding, that they might understand the Scriptures,

46 to him. And in a most convincing Manner he enlarged upon the important Subject, *and said to them*, When you consider all these Things, you must certainly perceive, *that thus it was writ-*

46 And said unto them, Thus it is written, and thus it

Brethren, and to *James*; so I have thought it proper to introduce in *this* and the *next Section*, what relates to *this Story* in the Beginning of the *Acts*, (*Chap.* i.—2,—12.) which renders it more compleat, and finishes the Account which the *Sacred Writers* give us of the *History of our Lord* to the Time of his *Ascension*.

(*e*) On one of these Occasions he *spake &c.*] I use this indeterminate Form of Expression, because I see no Mark, by which we can particularly ascertain *the Time* when the following Discourse was delivered; only I think it very plain, it must be *after their Return to Jerusalem*, (see *Luke* xxiv. 49.) and consequently a very few Days *before our Lord's Ascension*.——I have thrown all that the *Three Evangelists* say of these Discourses into one *continued Discourse*. tho' perhaps some of them might be delivered at different Times.

(*f*) *Beginning*

it behoved Chriſt to ſuffer, and to riſe from the Dead the Third Day:

47 And that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations, beginning at Jeruſalem.

written, and thus it was neceſſary that the Meſſiah ſhould ſuffer, and ſhould riſe again from the Dead, as I have done, *on the Third Day*; *And that*, in Conſequence of this, and on this great Foundation, *Repentance and Forgiveneſs of Sins ſhould be preached in his Name*, and by his Authority, *to all* the *Nations* of the Earth, *beginning* firſt *at Jeruſalem* itſelf, tho' polluted with the Blood of the Prince of Life *(f)*.

Sect. 202. Luk. XXIV. 47.

MAT. XXVIII. —18. All Power is given unto me in Heaven, and in Earth.

You know indeed, (added he,) how cruelly the Jews have treated me, and how ungratefully they have rejected me; but their outragious Malice has now done its utmoſt, and my Heavenly Father has not only reſcued me from their Hands, but is exalting me to all that Height of Dignity and Glory, which the Sacred Oracles have ſo pathetically deſcribed: For *all Authority is* now *given unto me*, both *in Heaven, and on Earth*; and in Accompliſhment of what was promiſed to the Meſſiah, I am raiſed to a Kingdom, which comprehends both the upper, and lower Worlds, and entitles me to the Homage of Angels, as well as of Men.

Matth. XXVIII. 18.

LUKE XXIV. 48. And ye are Witneſſes of theſe Things.

And yet, tho' I could ſo eaſily command the Miniſtry of thoſe more glorious Creatures, it ſuits beſt with the Scheme of my Goſpel to make uſe of *you*; who *ſhall* accordingly *be Witneſſes of* all *theſe Things*, by publiſhing the certain Knowledge that you have of the important Truths of my Death and Reſurrection *(g)*; and who are therefore to look upon it as the great Buſineſs

Luk. XXIV. 48.

(f) Beginning at Jeruſalem.] As for the *Grammatical Conſtruction* of the *Greek* Word ἀρξάμενον, it would be foreign from the Deſign of theſe *Notes*, to enter into it farther, than to refer the learned Reader to *Elſner*, (*Obſerv. Vol.* i. *pag.* 288.) and *Raphelius*, (*Annot. ex Herod. pag.* 276, 277.) and to the *Original* of *Luke* xxiii. 5. xxiv. 27. and *Acts* x. 37.) —— It was both *graciouſly* and *wiſely* appointed by *our Lord*, that the *Goſpel* ſhould *begin* to be preached *at Jeruſalem*; *graciouſly*, as it encouraged the Repentance of the greateſt Sinners, when they ſaw that even the *Murtherers of Chriſt* were not exempted from the Offers of Goſpel Mercy; and *wiſely*, as hereby *Chriſtianity* was more abundantly atteſted, the Facts being publiſhed juſt on the Spot where they happened; and as the vaſt Concourſe of People of various Nations, preſent there at the *Feaſt of Pentecoſt*, would contribute greatly to its more ſpeedy Spread.

(*g*) *You ſhall be Witneſſes of theſe Things.*] That this was the grand Buſineſs of the *Apoſtles*, is evident; and the ingenious Author of *Miſcellanea Sacra*, (*Eſſay* iii. *pag.* 17,—23.) has taken great Pains to ſhew, how the Title of *Witneſſes*, and the Office of *teſtifying*, is in the Sacred Writings appropriated to the *Apoſtles*. Yet after all, tho' it was indeed eſſential to the *Apoſtolick Office*, that they who bore it, ſhould be able to *teſtify* the Facts as of their own perſonal Knowledge; yet it is certain, that a great many others, who were not

Sect. 202. Buſineſs of your Lives, to ſpread the Notices and Evidences of theſe Facts. *And* that you may be fully qualified for ſo high an Office, *behold*, *I* am ſhortly to *ſend upon you the* great *Promiſe of my Father*, relating to the miraculous Effuſion of the Holy Spirit upon you. (Compare Joel ii. 28. and Acts ii. 16, 17.) And as the Divine Wiſdom ſees fit to honour this Place, ſinful as it is, with the firſt View of this ſurprizing Appearance, I charge you not to go from hence, before you have received thoſe Gifts and Graces you ſhall be furniſhed with for the Diſcharge of your Miniſtry; *but do you continue* here *in the City of Jeruſalem, till you are inveſted with* this *Power from on high* (*h*); whereby you will be enabled to bear your Teſtimony, in ſo advantagious and convincing a Manner, that no Falſehood or Sophiſtry will be able finally to ſtand before you.

Luk. XXIV. 49.

49 And behold, I ſend the Promiſe of my Father upon you: but tarry ye in the City of Jeruſalem, until ye be endued with Power from on high.

Mark XVI. 15. *And* further *he ſaid to them*, When you ſhall thus be furniſhed, *go forth into all* Parts of *the World, and preach the Goſpel to every* human *Creature* under Heaven, to whom Providence may lead you, 16 whether Jew or Gentile. And take care, that you deliver it with becoming Seriouſneſs; and let them ſee to it, that they receive it with proportionable Regard; for it is a Matter of infinite Importance. And accordingly I now ſolemnly declare, that *he who* ſincerely *believes* your Teſtimony, *and* in Token of that cordial Faith *is baptized* in my Name, and continues to maintain a Temper and Conduct ſuitable to that Engagement,

MARK XVI. 15. And he ſaid unto them, Go ye into all the World, and preach the Goſpel to every Creature.

16 He that believeth, and is baptized, ſhall be ſaved: but

Apoſtles, were able to *teſtify* the ſame; and it was their Duty, and no doubt their Care, to do it, as Providence gave them an Opportunity: And *Apoſtles* had many *other Duties* incumbent upon them, for the Edification of the Church, and in order to the Performance of them were furniſhed with *extraordinary Gifts* and *Powers*, for which they would have had little Occaſion, had it been *their only Buſineſs* to *teſtify theſe Facts*.

(*h*) *Continue in the City of Jeruſalem, till you are inveſted &c.*] This Paſſage utterly overthrows *Mr. Whiſton*'s Aſſertion, that all this Diſcourſe was delivered on the *Night Chriſt* roſe from the Dead; and that the *Aſcenſion* related by *Luke* in the Concluſion of *this Chapter*, is not *that* at the End of *Forty Days*, when he quitted this Earth to return to it no more, but a *previous Aſcenſion*, which was made on the *Reſurrection Day*. For nothing can be more certain, than that the *Apoſtles* did *quit Jeruſalem* between *Chriſt's Reſurrection* and the *Deſcent of the Spirit*, and *went into Galilee* by *Chriſt*'s Appointment, which was ſignified to them by the *Angel*, and by *himſelf* too.

(*i*) When

but he that believeth not, ſhall be damned.

gagement, *ſhall* certainly *be ſaved* with a compleat and everlaſting Salvation: *But he who believeth not* this my Goſpel, when opened with ſuch convincing Evidence (*i*), and finally perſiſts in wilful Impenitence and Unbelief, as he rejects the moſt gracious Counſel of GOD for his Recovery, *ſhall be condemned*, by his righteous Judgment, to future and everlaſting Puniſhment, and ſhall to his dreadful Experience find that Goſpel, which he has deſpiſed, to be a Sovereign of Death to him. Sect. 202. Mark XVI. 16.

MAT. XXVIII. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt:

Obſerve then the Extent of your Commiſſion; and *go forth therefore*, not only into Judea, but into all the reſt of the World, *and proſelyte all the Nations* of the Earth to the Faith and Obedience of my Goſpel (*k*), *baptizing them in the* awful and venerable *Name of the Father, and of the Son, and of the Holy Spirit* (*l*); that by this ſo- Matth. XXVIII. 19.

(*i*) When opened with ſuch convincing Evidence.] This is by no Means a proper Place, to enquire into the *Proportion* between the *Evidence* which was peculiar to the Days of the *Apoſtles*, and *that* which is common to our own. But I hope it will be conſidered, on the one Hand, how improbable it is, that a *Divine Revelation*, introduced as the *Goſpel* was, ſhould ever be left ſo deſtitute of Proofs in After-Ages, that an honeſt Man, after impartial Conſideration, might reject it; and on the other, how fit it was, that the Danger of neglecting it ſhould be ſtrongly declared, leſt it ſhould ſeem itſelf to have left Men at Liberty to trifle with it.

(*k*) *Proſelyte all the Nations* of the Earth.] The whole Tenour of the ſucceeding Books of the *New Teſtament* ſhews, that *Chriſt* deſigned by this *Commiſſion*, that the *Goſpel* ſhould be preached to *all Mankind* without Exception, not only to the *Jews*, but to all the idolatrous *Gentiles*: But the Prejudices of the *Apoſtles* led them at firſt to miſtake the Senſe, and to imagine, that it referred only to their going to preach the *Goſpel* to the *Jews* among all Nations, or to thoſe who ſhould be willing to become *Jews*. —— I render the Word μαθητευσατε, *proſelyte*, that it may be duly diſtinguiſhed from διδασκοντες, *teaching*, (in the *next Verſe*,) with which *our Verſion* confounds it. The *former* ſeems to import Inſtruction in the Eſſentials of Religion, which it was neceſſary *adult Perſons* ſhould know and ſubmit to, before they could regularly be admitted to *Baptiſm*; the *latter* may relate to thoſe more particular Admonitions in Regard to *Chriſtian* Faith and Practice, which were to be built upon that Foundation. —— It is certain, that no Argument can be drawn from hence to the Prejudice of *Infant Baptiſm*; for had *Chriſt* ſent out theſe *Miſſionaries* to propagate *Judaiſm* in the World, he might have uſed the ſame Language; "Go, and proſelyte all Nations, circumciſing them in the Name of the GOD of *Iſrael*, and teaching them to "obſerve all that *Moſes* commanded."

(*l*) *Baptizing them in the Name of the Father*, &c.] Tho' I dare not aſſert, that the Uſe of *theſe very Words* is eſſential to *Chriſtian Baptiſm*, yet ſurely the Expreſſion muſt intimate the Neceſſity of ſome *diſtinct Regard* to each of the *Sacred Three*, which is always to be maintained in the Adminiſtration of this Ordinance; and conſequently it muſt imply, that more was ſaid to thoſe, of whoſe *Baptiſm* we read in the *Acts*, than is there recorded, before they were admitted to it. The *Chriſtian Church* in ſucceeding Ages has acted a wiſe and

Sect. 202. lemn initiatory Ordinance they may profeſs their Subjection to each of theſe Divine Perſons, and, maintaining ſuitable Regards to each, may receive from each correſpondent Bleſſings: And ſee that you inſtruct the Converts whom you ſo baptize, *teaching them, to* keep and *obſerve all Things whatſoever I have commanded you*; as remembering, that I am their Lord, and you only the Meſſengers of my Will. *And*, while you act in Purſuance of theſe Directions, tho' numberleſs Difficulties will appear in your Way, yet be not diſcouraged at them; for *behold, I am always with you*, and will be with all my faithful Miniſters, who ſhall ſucceed you in the Work, *even to the End of the World (m)*. *Amen!* Oh bleſſed Jeſus, ſo may it indeed be! And may this important Promiſe be fulfilled to us, and to our Succeſſors, to the remoteſt Ages, in its full Extent *(n)*!

Matth. XXVIII, 19, 20.

20 Teaching them to obſerve all Things whatſoever I have commanded you: and lo, I am with you alway, even unto the End of the World. Amen.

Mark XVI. 17. *And* he yet farther added, So far as is neceſſary and expedient, a Miraculous Power ſhall attend you, and others, who ſhall join with you, or ſucceed you, in the firſt Plantation of my Church: And in particular, *theſe Signs*, and others no leſs wonderful, *ſhall follow them that believe*, and be performed by thoſe, who in a lively Manner exerciſe their Faith in GOD, when he is inwardly exciting them to ſuch Operations *(o)*: *In my Name they ſhall caſt out* the moſt obſtinate and miſchievous

MARK XVI. 17. And theſe Signs ſhall follow them that believe: In my Name ſhall they caſt out Devils, they

and ſafe Part in *retaining theſe Words*; and they contain ſo ſtrong an Intimation, that *each* of theſe *Perſons* is properly *GOD*, and that Worſhip is to be paid, and Glory aſcribed to *each*, that I cannot but hope, they will be a Means of maintaining the Belief of the one, and the Practice of the other, among the Generality of *Chriſtians*, to the End of the World.

(m) I am always with you, even to the End of the World.] As *Chriſt's Preſence* with his ſurviving *Apoſtles*, and other *Miniſters*, was as neceſſary *after* the Deſtruction of *Jeruſalem*, as *before* it, nothing ſeems more unreaſonable than to limit theſe Words by ſuch an Interpretation, as to refer them only to that Period.

(n) Amen! —ſo may it indeed be!] Tho' the Word *Amen*, with which each of the *Goſpels* ends, ſeems chiefly to have been intended, as an Intimation of the *Concluſion* of the Book, and as an Aſſeveration of the certain *Truth* of the Things contained in it; yet I think the Turn here given to it in *Matthew* very natural, conſidering its Connection with that *Promiſe*, which was undoubtedly the greateſt Strength and Joy of that good Man's Heart. *St. John* uſes the like Turn in more expreſs Language, in the *laſt Verſe but One* of the *Revelation*. *Surely I come quickly. Amen. Even ſo come Lord Jeſus.*

(o) Exerciſe their Faith in GOD, when he is inwardly exciting them &c.] It is exceeding evident, that the Word *believe*, in this Place, muſt ſignify ſomething different from *that Faith*, which had in the *preceding Verſe* of *Mark* been required as indiſpenſibly neceſſary to Salvation; and can have no other rational Interpretation, than what is here given.

(p) They

they ſhall ſpeak with new Tongues,

vous *Dæmons*, who may have poſſeſſed the Bodies of Men; *they ſhall* by an extraordinary, and hitherto unknown Effuſion of my Spirit, be enabled with the greateſt Fluency and Propriety to *ſpeak in* various *new Languages*, which they have never learnt; Sect. 202 Mark XVI. 17.

18 They ſhall take up Serpents, and if they drink any deadly Thing, it ſhall not hurt them; they ſhall lay Hands on the Sick, and they ſhall recover.

They ſhall take up Serpents without being bitten or endangered by them (*p*); *and if*, by ſome ſecret or open Attempt made to deſtroy them, *they drink any deadly* and malignant *Poiſon, it ſhall not hurt them* (*q*); [*and*] when *they ſhall lay* [*their*] *Hands on the Sick* and Infirm, it ſhall be attended with a healing Virtue, *and they ſhall* immediately *recover*, without the Uſe of any farther Means. So that in Conſequence of this extraordinary Confirmation, my Goſpel ſhall meet with a very general Reception, and my Heavenly Father, according to his Promiſe, "ſhall give me the Heathen for mine Inheritance, and the uttermoſt Parts of the Earth "for my Poſſeſſion." (See Pſalm ii. 8.) 18

Such was the Purport of our Lord's Diſcourſe, and in this Manner he converſed with his Diſciples till his Aſcenſion, with the Account of which illuſtrious Fact we ſhall conclude this important Hiſtory of his Life.

IMPROVEMENT.

WITH how ill a Grace could the *Jews* complain, of any Deficiency in the Evidence of *our Lord's Reſurrection*, when he appeared *alive* to ſo great a Number as *Five hundred at once!* How *glad* muſt *Mat.* xxviii. 16.

(*p*) *They ſhall take up Serpents.*] *Jamblichus* (*Vit. Pythag. cap.* 28.) ſays, that *Pythagoras* could do this; and very credible Writers have aſſerted, that in the *Eaſtern* Nations there is an Art of *charming Snakes and Serpents* by the Force of Muſick, ſo as for a while to ſuſpend their Diſpoſition to hurt. (See *Bochart. Hierozoic. Part* 2. *Lib.* iii. *Cap.* 6. and compare *Pſal.* lviii. 4, 5. and *Eccleſ.* x. 11.) But *this Power* was undoubtedly exerted without any ſuch Artifice, and included (as in the Caſe of *Paul*, *Acts* xxviii. 3,—5.) an Ability to heal the moſt dangerous Wounds, given by the Bite of the moſt noxious Animals.

(*q*) *If* by ſome ſecret or open Attempt made to deſtroy them, *they drink &c.*] I add *this Clauſe*, that none may imagine GOD ever intended, that theſe *miraculous Powers* ſhould be uſed merely for *Oſtentation*, or to gratify the *Curioſity* of Spectators. Conſidering to what Degrees of curſed Refinement, the Art of *Poiſoning* was by this Time brought, as well as how frequently *Execution* was done, by *giving Poiſon* to condemned Perſons, in the Age and Country in which the *Apoſtles* lived, ſuch a *Promiſe* as this will appear more important, than the Reader might at firſt apprehend.

Sect. 202. muſt theſe *Diſciples* be, *when they ſaw the Lord?* and with what Pleaſure muſt they hear him *ſpeaking of thoſe Things which concerned the Kingdom of* GOD *?*

Acts i. 3.

We have ſurely perpetual Reaſon for Thankfulneſs, when we think of that *Commiſſion* which *Chriſt* gave to his *Diſciples:* Nor is it a Circumſtance of little Importance, that they had it in Charge, when they publiſhed this Meſſage of Grace, to *begin at Jeruſalem*; tho' the Religious Opportunities that were abuſed by that ungrateful City had already been ſo great, and their Provocations ſo many. Amazing Condeſcenſion of the *Prince of Peace*, that he ſent his *Embaſſadors of Peace* to them, when they had hardly laid aſide the Weapons with which they had ſlain him, and were ſcarce reſted after the cruel Fatigue, which their officious Malice had given them, in abetting his Murther! Behold, he offers them all the invaluable Bleſſings purchaſed by his *Blood*, while it was yet, as we may ſay, warm upon *Mount Calvary:* And on the ſame Principles, even unto this Day, *where Sin hath abounded*, there *is Grace abounding much more. (Rom.* v. 20.)

Luke xxiv. 47.

The *Commiſſion* he gave his *Apoſtles*, tho' it *began at Jeruſalem*, did not end there; nor was it confined within the narrow Limits of *Judea*; but they were appointed to *go into all the World, and preach the the Goſpel to every Creature.* We to this Day, in our remote Land, enjoy the Benefit of it. Let us remember the important Conſequences, that will one Way or another attend the *Goſpel* thus brought us. *If we believe* it, *we ſhall be ſaved*; *but if we believe* it *not*, *we ſhall be damned.* Life, or Death, oh my Soul, is the certain Iſſue of it, with regard to *thee* in particular. *Be Surety to thy Servant, oh Lord, for Good*; *(Pſal.* cxix. 122.) and *let my Life be precious in thy Sight!*

Mark xvi. 15.

Ver. 16.

Chriſt opened the Underſtanding of the Apoſtles, to apprehend the Senſe of *Scripture.* Let us ſtudy that *Sacred Book*, with an humble Dependance upon the Aid of that *Bleſſed Spirit*, by whom it was dictated. And let theſe *Apoſtles*, who were thus divinely taught, be reverently regarded as our *ſureſt Guides*, when we are ſtudying the *Oracles* of the *Old Teſtament*; conſidering the extraordinary *Commiſſion* with which *Chriſt* ſent them forth, the *Power from on High* with which he *endowed* them, and the ample *Credentials* which he thereby gave them.

Luke xxiv. 45.

Ver. 49.

Theſe *miraculous Donations* are now ceaſed; but that valuable Promiſe ſtill continues in Force, that *he will be with* his Miniſters *always*, *even unto the End of the World.* In the Strength of that Aſſurance, oh thou *faithful and true Witneſs*, would thine humble *Embaſſadors* ſtill go forth, to all the Labours and Difficulties before them: *Remember thy Word unto thy Servants, (Pſal.* cxix. 49.) and *may it be unto us according to it!* Amen!

Mat. xxviii. 20.

SECT.

SECT. CCIII.

CHRIST, *after his laſt Diſcourſe with his Diſciples, aſcends to Heaven in their Sight, from the Mount of* Olives *in the Neighbourhood of* Bethany; *and they joyfully return to* Jeruſalem *waiting for the Spirit.* Mark XVI. 19, *to the End.* Luke XXIV. 50, *to the End.* John XX. 30, *to the End.* XXI. *ult.* Acts I. 4,——12.

ACTS I. 4.

AND being aſſembled together with them, [he] commanded them that they ſhould not depart from Jeruſalem, but wait for the Promiſe of the Father, which, *ſaith he*, ye have heard of me.

ACTS I. 4.

SUCH was the Converſation Jeſus had with his Diſciples at Jeruſalem, and ſuch the Commiſſion he gave them: *And* now at length *having gathered them together* on the Fortieth Day after his Reſurrection, *he charged them* again, as he had done before, (Luke xxiv. 49. pag. 644.) *not to depart from Jeruſalem*, to employ themſelves in any ſecular Cares at Home; *but* rather *to* ſpend ſome ſucceeding Days in extraordinary Devotion, in the Temple, or in their ſecret Retirements; that they might, with the moſt becoming Temper, *wait for the* Accompliſhment of that *Promiſe of the Father, which* [*ſaid he,*] *you have* again and again *heard from me*, both before, and ſince my Reſurrection. (Compare John xiv. 26. xv. 26. xvi. 7. and Luke xxiv. 49.) *For John indeed baptized with Water*, when he was ſent to call Men to Repentance; *but* you well know, that he declared at the ſame Time, there was one coming after him, who ſhould baptize in a more glorious Manner with the Holy Spirit: (See Mat. iii. 11. Vol. i. pag. 98.) And in Accompliſhment of this Prediction, as you are now to be ſent forth to preach the Goſpel, and to bear Witneſs of me as the true Meſſiah, that whoſoever ſhall believe in me may obtain Remiſſion of Sins, *you* ſhall be plentifully furniſhed from above with all thoſe Graces, that may enable you to fulfil your Miniſtry, and by my Means *ſhall be baptized with* an extraordinary

Sect. 203. Acts I. 4.

5 For John truly baptized with Water; but ye ſhall be baptized with the Holy Ghoſt, not many Days hence.

5

Sect. 203. Effuſion of *the Holy Spirit*; and this ſhall be done *not many Days hence.*

Luk. XXIV. 50. *And* he then took them with him out of the City, and paſſing over the Brook Cedron again, in a very different Manner from that in which he had lately croſſed it, (John xviii. 1. pag. 494.) *he led them out* to the Mount of Olives, and brought them thro' that Ridge of Hills, *as far as to* the Boundaries of *Bethany (a)*.

LUKE XXIV. 50. — And he led them out as far as to Bethany.

Acts I. 6. *When therefore they were come together* with ſuch peculiar Solemnity, and Jeſus had thus aſſembled them in a Body, (as they apprehended, on ſome extraordinary Occaſion,) *they aſked him, ſaying, Lord, wilt thou at this Time*, when they have juſt been guilty of ſuch aggravated Wickedneſs, *reſtore the Kingdom to Iſrael?* And wilt thou now in ſuch a Manner ſhew thy Favour to them, that Iſrael, that guilty Nation, which ſo well deſerves to be deſtroyed, ſhall at this Time be raiſed from its Servitude, to that extenſive Empire, which we have been taught to expect under the Government of the Meſſiah.

ACTS I. 6. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this Time reſtore again the Kingdom to Iſrael?

7 *But* as Jeſus was not willing to enter into a long Debate with them, *he* choſe to ſilence them in few Words, and *ſaid to them*, Whatever the Schemes of Providence may be, *it is not for you to know*, and therefore is not proper for you to enquire, what are thoſe *Times or Seaſons, which the Father has placed under his own Authority*: The Meſſiah's Kingdom ſhall indeed be triumphant, and the Iſrael of GOD ſhall reign with him;

7 And he ſaid unto them, It is not for you to know the Times or the Seaſons, which the Father hath put in his own Power.

(a) *As far as to* the Boundaries of *Bethany.*] This at leaſt muſt be the Import of the Word ἕως; but what is ſaid elſewhere, will not allow us to extend it to *the Town* itſelf: For it is plain, the Town of *Bethany* was *about Fifteen Furlongs* from *Jeruſalem*, (*John* xi. 18.) whereas the Place from which *our Lord* aſcended, on *Mount Olivet*, was but *a Sabbath-Day's Journey*, or about *half that Diſtance* from *Jeruſalem*. (*Acts* i. 12.) So that to reconcile what *Luke* has told us in his *Goſpel*, with the Account that he has given of *our Lord's Aſcenſion* in the *Acts*, we muſt conclude, that *he conducted his Diſciples* only *to the Boundaries of Bethany*, which came much nearer to *Jeruſalem*, and took in Part of the *Mount of Olives*. (See *Note* (*a*) on *Mat.* xxi. 1. *pag.* 289.) —— It is indeed poſſible, that *our Lord* might make his laſt Viſit on Earth to *Lazarus* and his pious *Siſters*; but it is manifeſt, he did not *aſcend* from the Town of *Bethany*, where many others muſt have ſeen him, but from the *Mount of Olives*, where none beheld him but *his own Diſciples*; nor is there any Intimation in the Words of the *Evangeliſt*, that he came from *Bethany* to the *Mount of Olives* on the Day of his *Aſcenſion*, but rather that he went directly from *Jeruſalem* thither.

(*b*) *While*

him; but where, or when, or how this ſhall be, it is not your preſent Buſineſs to enquire: And therefore now let not theſe Secret Things engage and take up your Attention; *but* let me rather exhort you, to mind your preſent Duty, and to leave the Event of Things to GOD: And to prepare you for the important Service you are called to, *you ſhall* indeed, as I before have told you, *receive the Power of the Holy Spirit coming upon you*; *and* by this Means you *ſhall be* qualified to be *my Witneſſes, both in Jeruſalem, and in all Judea, and in Samaria, and even to the Ends of the Earth*; and you ſhall gather in Subjects to my Kingdom in the remoteſt Regions, and ſubdue Multitudes to the Obedience of Faith. Sect. 203. Acts I. 8.

8 But ye ſhall receive Power after that the Holy Ghoſt is come upon you: and ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Part of the Earth.

And then *lifting up his Hands*, in a moſt ſolemn and devout Manner, *he bleſſed them*, as one that had Authority, not only to deſire, but to command a Bleſſing on them; and recommended them to the Guardianſhip and Care of his Heavenly Father, to whom, after ſo long an Abode on Earth, he was now returning. Luk. XXIV. 50.

LUKE XXIV.—50. And he lift up his Hands, and bleſſed them.

And it came to paſs, after the Lord had ſpoken theſe Things unto them, and had diſcourſed with his Diſciples of the Work they were to do, and of the Power they ſhould have to qualify them for it, even *while he was bleſſing them, he was* miraculouſly *ſeparated from them.* *And while they* ſtedfaſtly *beheld* him, and fixed their Eyes upon him with the ſtricteſt Obſervation, *he was taken up* from the Ground on which he ſtood, *and* gradually *carried up into Heaven* (*b*), as it ſeemed by the Miniſtry of attending Angels, (tho' he could, no Doubt, have aſcended merely by his own Power:) *And* while he hovered in the Air, at ſome Diſtance from them, *a* bright *Cloud* appeared, as a Kind 51 Acts I. 9.

51—And it came to paſs, [after the Lord had ſpoken [ACT. theſe Things] unto them,] while he bleſſed them, he was parted from them. [MARK XVI. 19.—ACTS I. 9.—]

ACTS I.—9. And while they beheld, he was taken up, [LUK. and carried up into Heaven,] and a Cloud received

(*b*) *While they beheld, he was taken up, &c.*] *Mr. Jennings* has obſerved with his uſual Sagacity and Propriety, (*Serm. at Berry-Street, Vol.* i. *pag.* 373.) that it was much more proper, *our Lord* ſhould *aſcend to Heaven* in the Sight of his *Apoſtles*, than that he ſhould *riſe from the Dead* in their Sight: For *his Reſurrection* was proved, when they ſaw him *alive after his Paſſion*; but they could not *ſee him in Heaven*, while they continued upon Earth.

Sect. 203. Acts I. 9. a Kind of Triumphant Chariot which GOD had prepared on this great Occaſion, and *received him out of their Sight: And* paſſing thro' Crouds of adoring Angels, *he* aſcended to a Throne highly exalted above theirs, and *ſate* down, even *at the Right Hand of GOD*, on a Seat of the higheſt Dignity and Authority, there to reign in the Glories of his Mediatorial Kingdom, till all Things ſhall be put under his Feet. (1 Cor. xv. 25, 27.)

received him out of their Sight, [and *he* ſat on the Right Hand of GOD.] [MARK XVI.—19. LUKE XXIV.—51.]

10 *And as they were ſtedfaſtly looking up to Heaven, while he went on* in his amazing and triumphant Progreſs, *behold, Two* Angels, in the Form of *Men, in white* and ſhining *Raiment*, being of the Number of thoſe whoſe Miniſtrations GOD was pleaſed to make uſe of in this illuſtrious Event, came and 11 *ſtood near them*; *Who alſo* ſpake to them and *ſaid, Ye Men of Galilee, why do ye ſtand gazing up to Heaven* with ſuch great Aſtoniſhment? Is it not what your Lord himſelf has often told you, that he was ſoon to return to the Glory from which he came? And we are now ſent hither to aſſure you, that *this Jeſus, who is* thus *taken up from you into Heaven, ſhall ſo come* again, *in the* very *ſame Manner as you have* now *beheld him go into Heaven:* For the Great Day ſhall ſurely come, when he will viſibly deſcend from Heaven in a Cloud of Glory, attended as now with a Guard of Angels, to diſpenſe their final Judgment to all the Inhabitants of the World: But in the mean Time, the Heavens muſt receive him, and you muſt no more expect his Company on Earth.

10 And while they looked ſtedfaſtly toward Heaven, as he went up, behold, Two Men ſtood by them in white Apparel;

11 Which alſo ſaid, Ye Men of Galilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like Manner as ye have ſeen him go into Heaven.

Luk. XXIV. 52. *And* his Diſciples were ſo fully ſatisfied of his Divine Power and Glory, that *they worſhipped him* with the humbleſt Reverence, tho' he was now become inviſible to them; *and then* (as he had ordered them,) *returned to Jeruſalem with great Joy, from the Mount called Olivet*, where he was parted from them; *which is* but *a Sabbath-Day's Journey*, or about a Mile diſtant *from Jeruſalem (c)*: And it exceedingly rejoiced their Hearts to

LUKE XXIV. 52. And they worſhipped him, and [then] returned to Jeruſalem, with great Joy, [from the Mount called Olivet, which is from Jeruſalem a Sabbath-Day's Journey:] [ACTS I. 12.]

(c) *Which is a Sabbath-Day's Journey from Jeruſalem.*] *A Sabbath-Day's Journey* is generally reckoned by the *Jews* to be *Two thouſand Cubits*; which was the Diſtance between the

to think, that Jeſus their Lord was in this ſingular Manner honoured by his Heavenly Father, and received up into a State of everlaſting Felicity and Glory, in which he would be able to protect all his Followers, and to provide in the moſt effectual Manner for their preſent and eternal Happineſs. *And they were always in the Temple*, that is, they conſtantly attended there at proper Times, and were daily preſent at the Hours of Prayer (*d*), *praiſing and bleſſing GOD*, both in his Houſe, and in their own Retirements. *Amen!* May GOD always be praiſed by us, and by all who receive his Goſpel, for the Diſcoveries and Atteſtations of it given to theſe his Servants, and by them to us!

Sect. 203. Luk. XXIV. 52.

53 And were continually in the Temple, praiſing and bleſſing GOD. Amen.

53.

MARK. XVI. 20. And they went forth, and preached every where, the Lord working with them, and confirming the Word with Signs following. Amen.

And in a few Days after this, (as will be ſhewn more largely in the following Hiſtory,) their aſcended Lord, in Remembrance of his Promiſe to them, ſent down as a Royal Donative the extraordinary Influences of his Spirit upon them, fully to qualify them for that important Office to which they were deſigned. *And going forth* with this Furniture, *they preached* the Goſpel *every where* throughout the whole Roman Empire, and even among the Barbarous Nations, with amazing Succeſs; *the Lord*, according to his Promiſe, *working with them, and confirming the Word*

Mark XVI. 20.

the *Ark* and the *Camp*, when they marched; (*Joſh.* iii. 4.) and probably the ſame Proportion was obſerved, when they reſted. This is uſually computed at *about Eight Furlongs*, or *a Mile*. But as the *Camp* took in a large Extent of Ground, and this was only the Diſtance of thoſe that incamped neareſt to the *Ark*; ſo it is evident, that as all the People were to repair on the Sabbath-Day to the Place of GOD's publick Worſhip, *a Sabbath-Day's Journey* was more than *Two thouſand Cubits* to thoſe, whoſe Station in the *Camp* was more remote from the *Ark*: Yet when they were afterwards ſettled in *Towns*, they allowed no more than *Two thouſand Cubits* for *a Sabbath-Day's Journey*. (See *Selden de Jur. Nat. et Gent. Lib.* iii. *cap.* 9. and *Lightfoot Hor. Hebr.* on *Luke* xxiv. 50. and *Acts* i. 12.) Compare *Note* (*a*) above, on *Luke* xxiv. 50.

(*d*) *Were always in the Temple.*] Some have imagined, (by comparing this with *Acts* i. 13, 14.) that the *Apoſtles* dwelt for ſome Time afterwards, in an *upper Chamber* of the *Temple*: But they had no ſuch Intereſt with the *Prieſts*, as to allow us to ſuppoſe, they would permit them to lodge in an *Apartment* of the *Temple*. It is ſufficient, that they were *always* there at the *proper Seaſons*; for it is well known, that by Night the *Temple* was ſhut up. (Compare *Luke* ii. 37. *Vol.* i. *pag.* 65. and *John* xviii. 20. *pag.* 522.) They probably joined their Voices with the *Chorus* of the *Levites*, as no doubt other pious *Iſraelites* did; and muſt ſurely from what they had already ſeen and known, have learnt to uſe many of the *Pſalms* ſung by them, in a much ſublimer Senſe, than the Generality of the People could.

(*e*) The

Sect. 203. Mark XVI. 20.

Word of his Grace *by the Signs* and Miracles *which followed* it; which were at once the moſt ſolid, as well as the moſt obvious and popular Demonſtrations of thoſe Divine Truths which they delivered. *Amen!* So may the Preſence of the Lord be always with his faithful Miniſters! and may his Goſpel be attended every where with Efficacy and Succeſs, as well as with convincing Evidences of its Divine Authority!

John XXI. 25.

And thus we have given a ſummary Acount of the moſt remarkable Paſſages of the Life of Chriſt during the Time of his Abode on Earth: But after all, it muſt be conſidered only as a Specimen, rather than a full Narration; for *there are alſo many other Things that Jeſus* ſaid and *did, and indeed many other Signs* and Miracles, that *Jeſus wrought*, both before and after his Reſurrection, *in the Preſence of his Diſciples, which are not written in this Book* of the Four Evangeliſts, which is here compleated; and *which* indeed are ſo numerous, that *if every one* [*of them*] *ſhould be recorded* in all its Circumſtances, *I am perſuaded*, the Work would amount to ſo vaſt a Bulk, that *the World itſelf could not* be able to *receive the Books that would be written*; but the very Size of the Volumes would neceſſarily prevent the Generality of Mankind from procuring, or reading them (*e*).

JOHN XXI. 25.— And there are alſo many other Things which Jeſus did; [and many other Signs truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book;] the which, if they ſhould be written every one, I ſuppoſe that even the World itſelf could not contain the Books that ſhould be written. [JOHN XX. 30.]

John XX. 31.

But theſe moſt neceſſary and important *Things are written*, in this plain Way, and in this portable Volume, not merely that the Reader may be amuſed by ſo curious a Story, but that the Faith,

JOHN XX. 31. But theſe are written, that ye might believe

(*e*) *The World itſelf could not* be able to *receive the Books &c.*] There would be no great Inconvenience in allowing an *Hyperbole* here, as moſt *Expoſitors* do; of which we meet with other Inſtances in *Scripture:* (See *Gen.* xi. 4. *Numb.* xiii. 33. and compare *John* xii. 19.) But I think the Senſe given in the *Paraphraſe* eaſier, and more ſuited to the remarkable Plainneſs of *St. John*'s Style. *Elſner* explains this Paſſage, as if the *Evangeliſt* had ſaid, "If "they were all to be particularly written, the unbelieving World would not *admit them*, "ſo as to be moved by them to Faith and Obedience:" And he produces Inſtances in which χωρεω has ſuch a Signification. But as *John* knew, the unbelieving World would reject even what he had writ, this could be no Reaſon for his writing no more.——Perhaps it may be a moſt delightful Part of the Entertainment of the Heavenly World, to learn from our bleſſed *Lord* himſelf, or from thoſe who converſed with him on Earth, a Multitude of ſuch Particulars of his Life, as will be well worthy our everlaſting Admiration. In the mean Time, the pious and attentive Study of what is here recorded, may moſt happily prepare us for ſuch Diſcoveries, and add an unutterable Reliſh to them: *Amen!* So may it be, to the *Author* of *this Expoſition*, and to all thoſe, who do, or may peruſe it!

believe that Jesus is the Christ the Son of GOD, and that believing, ye might have Life thro' his Name. [Amen.] [JOHN XXI. — 25.]

Faith, the Hope, and the Piety of Christians, may be confirmed; and especially, *that you may* more firmly and assuredly *believe, that Jesus is the Messiah, the Son of GOD*, partaking of the same Divine Glory with the Father, and the sure Object of his Peoples Confidence; *and that believing* it, *you may* be so influenced by his instructive Discourses, his compleat Example, and his dying Love, that you may *have* Eternal *Life thro' his Name*. And may GOD grant, that as it is all most certainly and circumstantially true, so it may have that happy Effect upon all those, by whom this History is perused, from Age to Age. *Amen!* Sect. 203. John XX. 31.

IMPROVEMENT.

THUS did our Victorious *Saviour ascend on high, and lead Captivity captive: The Chariots of GOD* which attended him, were *Twenty thousand, even Thousands of Angels*; (*Psal.* lxviii. 17, 18.) and being *gone into Heaven*, he *is* there seated *on the Right Hand of GOD*; *Angels, and Authorities, and Powers being made subject to him.* (1 *Pet.* iii. 22.) Let us his humble Followers *look after him* with holy Joy, and pleasing Expectation; congratulating his Triumphs, and trusting thro' his Grace to share them. *Luke* xxiv. 15. *Acts* i. 9. Ver. 10.

Like the *Apostles* let us *bow down and worship him*; and while we continue here below, let us make it our daily Labour and Care, to *seek those Things which are above, where Christ sitteth at the Right Hand of GOD*: (*Col.* iii. 1.) And instead of amusing ourselves with the vain Dreams of Temporal Grandeur and Felicity, or with curious Enquiries after those *Times and Seasons, which the Father has reserved in his own Power*; let us apply with Vigour and Zeal to that Business, which he has assigned us; labouring to the utmost to promote his *Gospel*, and, by a diligent Improvement of our Time and Opportunities, to prepare for his *final Appearance*, when *the Lord himself shall descend from Heaven* with more publick Splendor than he returned thither, and shall come in *the Glory of his Father, and his own Glory*, with a majestick Pomp, which *every Eye shall see*, and with the *Sound of a Trumpet*, which even all the Nations of the *Dead shall hear*. *Luke* xxiv. 52. *Acts* i. 7. Ver. 11.

In the mean Time, let us again thankfully own his gracious *Presence with his Disciples*, whom he left behind him; and with admiring Gratitude reflect upon the happy Consequences of that *Presence*, in the Establishment of the *Gospel* in the World, and the Transmission of it even unto *us*, in so remote an Age and Country. *Mark* xvi. 20.

Let

Sect. 203. Let us especially praise him for these *Sacred Records*, which contain such an authentick and exact Account of those important Facts, in which we are all so nearly concerned; *Records* incomparably more valuable than the *Writings* of our private Estates, or the *Charters* of our publick Liberties. Let us earnestly pray, that their great Design may be answered in us; and make it our importunate Request to him who is the *Giver of all Grace*, that thro' the Operations of that *Holy Spirit*, without the Influence of which even *Scripture itself*, with all our Advantages for understanding and improving it, will be but *a sealed Book* or *a dead Letter*, our Faith may be nourished and confirmed by every Portion of it which we read; and that our Hearts may be so delivered into the Mould of his Word, that *believing on Christ*, under all the Characters he bears, we *may have Life thro' his Name*; and may at length *receive the End of our Faith, in the* compleat *Salvation of our Souls*, through him, to whom with the *Father*, and the eternal *Spirit*, be undivided Honours, and everlasting Praises. *Amen*, and *Amen!*

John xxi. 25.

John xx. 31.

END of the SECOND VOLUME.

A TABLE for the more ready finding any Verſe *of the* Evangeliſts *in the foregoing* Harmony.

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